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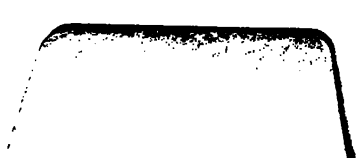

MARCH 1944

A GRAMMAR

OF THE

GREEK LANGUAGE,

PRINCIPALLY FROM THE GERMAN OF KÜHNER,

WITH SELECTIONS FROM

MATTHIÆ, BUTTMANN, THIERSCH, AND ROST.

FOR THE

USE OF SCHOOLS AND COLLEGES.

BY

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TRANSFER FROM LENOX

TO

THE REV. J. R. MAJOR, D.D.,

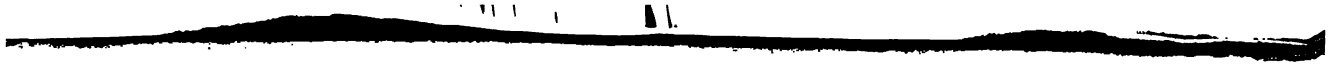
HEAD MASTER OF KING'S-COLLEGE SCHOOL, LONDON,

This Work is Dedicated,

AS A TOKEN OF SINCERE REGARD AND ESTEEM,

BY HIS FRIEND

THE AUTHOR.



PREFACE.

The very favorable reception extended to the author's previous grammar of the Greek language, and the urgent solicitations of many valued friends, have induced him to present the same work in a more enlarged and complete form. His object has been to furnish the student with a general view of the leading features of Greek philology, and to place in his hands a volume that may prove a useful auxiliary to him throughout the whole of his academic and collegiate career. In order to effect this more thoroughly, recourse has been had to the writings of the latest and best of the German grammarians, and especially to those of Kühner, which are now justly regarded as the ablest of their kind. The greater part of the present work, therefore, is a translation and abridgment from the different grammars of this eminent scholar, namely, his "Copious Grammar of the Greek Language," his "School Grammar" of the same tongue, and his "Abridged Grammar for Beginners." An English edition of the last of these has recently appeared, from which the author of the present work has obtained very important aid, especially under the head of the verb; but in general he has had recourse at once to the original German. Independently, however, of the materials thus obtained from the productions of Kühner, the author has incorporated into the volume many valuable additions from Matthiæ, Buttmann, Thiersch, and Rost.

so that the present work may be regarded as a compend of all that is immediately useful for the student, drawn from the most approved modern sources.

It is believed that, under the head of Paradigms, the grammar here offered will be found to contain much more numerous and complete exemplifications of declension and conjugation than any that has preceded it in an English garb. Under the head of the Verb, also, a *pure* verb has been selected, with Kühner, as the model of regular inflection, and by this means we are enabled to display the stem throughout the whole paradigm, unaffected by those changes to which it is often subject when the characteristic letter is a consonant. The paradigms of the verbs in -μι will also be found unusually full and accurate; while the arrange ment of the irregular verbs, which is likewise taken from Kühner, will be confessed by all to be of peculiar excellence, and a striking instance of neat and methodical classification.

Another new feature in the present work is the frequent reference to the Sanscrit and other cognate languages. No Greek grammar at the present day can be regarded as complete without this, and the time, it is hoped, is not far distant when this department of philology will be considered as the true and only avenue to an accurate knowledge of the language of Greece.

In the Syntax, which is here presented in a much more enlarged form than in the previous grammar, care has been taken that the rules should be full and accurate, and yet conveyed in language tinged as slightly as possible with that technical and peculiar diction, which, however well it may suit the schools of Germany, is at present still out of place with us.

Indeed, it may be thought by some that too much of the oldfashioned nomenclature has here been retained; but the author's own experience in teaching has convinced him that, constituted as many of our schools and colleges are, this is certainly erring on the safer side of the two.

It was the intention of the author to have appended to the present work an essay on the pronunciation of the Greek language, with the view of aiding to overthrow that vile heresy which has recently started up among us, of pronouncing the ancient Greek by accent merely, without any regard to the rules of prosody. The size, however, to which the volume had been gradually enlarged by the addition of other matter, prevented the author from putting this part of his plan into execution; and he has therefore reserved the essay in question for the new edition of Liddell and Scott's Greek and English Lexicon, which is now advancing rapidly through the press under the care of his learned and accomplished friend, Mr. Drisler; and which, when completed, will be decidedly the most useful, accurate, and comprehensive work of its kind that has ever appeared in this country.

The mention of Mr. Drisler's name reminds the author of the pleasing duty which he has again to discharge of publicly thanking that most accurate and excellent scholar for his valuable assistance in presenting this grammar in so correct, and, it is hoped, so useful a form, to the notice of the student.

Columbia College, June 15th, 1844.

INDEX.

	Page
Accents	11, 530
Accentuation of Verb	262
Accusative, Syntax of	445
Adjectives	133
——— of three Terminations	134
——— of two Terminations	157
——— of one Termination	170
Adverbs	367
———, Comparison of	186
———, Numeral	194
Æolic Dialect	18
Anomalous Nouns	105
Anomalous Verbs	343
Aphæresis	39
Apocope	39
Article	43
———, Syntax of	418
———, Declension	44
———, Remarks on	44
———, Dialects of	45
Attic 2d Declension	61
—— Dialect	19
Augment	235, 264
———, in Composition	272
Breathings	9
Cases, Remarks on	193
Comparison	173
———, Anomalous	188
Conjugations	227
Conjunctions	393
Consonants	7
———, Changes of	31
———, Accumulation of	37
———, Doubling of	39
Contraction	21
Contractions of 1st Declension	50
——— of 2d Declension	59
——— of 3d Declension	76
Contracted Verbs	274
Correlatives	220
Crasis	23
Dative, Syntax of	446
Declension, first	46
———, Dialects of	54
———, Quantity of	58
———, Remarks on	58
Declension, second	56
———, ———, Attic form of	61
———, ———, Contractions of	59
———, ———, Dialects of	61
Declension, third	64
———, ———, Case-endings of	65
———, ———, Dialects of	101
———, ———, Quantity of	99
Deponent Verbs	469
Dialects	18
Dialect-changes	18
Digamma	18
Diphthongs	5
Doric Dialect	69
Dual (note)	46
Elision	25
Enclitics	535
Endings, Case	193
———, Inflectional	237
———, Personal	239
Epenthesis	39
Euphonic Changes	20
Εἰμί	369
Εἶμι	369
Feet	530
Figures affecting Syllables	39
Formation of Words	498
——— of Tenses (*vid.* Tenses).	
Genitive, Remarks on	431
———, Syntax of	431
Heteroclites	118
Hiatus	20
Homeric Suffixes	197
Iambic Verse	532
Indeclinable Words	122

	Page
Infinitive, Syntax of	450
Ionic Dialect	18
Letters	1
———, Division of	4
Local Endings	129
Metaplastic Nouns	120
Metathesis	40
Metres	521
Moods	231
———, Force	469
Mood-vowels	239
Ν ἐφελκυστικόν	29
Negative Particles	391
Nouns	45
Numbers of the Verb	233
Numerals	187
———, Remarks on	192
———, Declension of	193
Numeral Adverbs	194
——— Signs	189
Paragoge	39
Participles	133
———, Syntax of	454
Participials	238
Parts of Speech	41
Patronymics	130
Persons	233
Personal Endings	239
Prepositions	460
Pronouns	197
———, Correlative	220
———, Definite	206
———, Demonstrative	210
———, Indefinite	213
———, Interrogative	218
———, Personal	198
———, Possessive	205
———, Reciprocal	220
———, Reflexive	208
———, Relative	216
Pronouns, lengthened Forms of	222
———, Syntax of	426
Proportionals	196
Pronunciation	3
Prosthesis	30
Punctuation	15
Redundant Nouns	116
Reduplication	268
———, Attic	270
Rules for Cases	42
Semivowels	7
Synæresis	21
Syncope	39
Synizēsis	25
Syntax	402
Tenses	239
———, characteristic Letter of	237
———, Endings	237
———, Force of	479
———, Formation of	281
Tmesis	40
VERBS.	
———, Accentuation of	294
———, Anomalous	292
———, Contracted	274
———, Classification of	295
———, Copiousness of	295
———, Dialects of	376
———, Impure	290
———, Liquid	284
———, Mute	284
———, Paradigm of	309
———, Pure	244
———, Remarks on	254
———, Stem of	234
———, in MI	353
Voices	238
Vowels	4
Vowel-changes	21

GREEK GRAMMAR.

ETYMOLOGY.

CHAPTER I.

LETTERS, PRONUNCIATION, &c.

I. ALPHABET.[1]

I. THE Greek alphabet consists of TWENTY-FOUR letters, of which *seven* are vowels, and *seventeen* are consonants.

II. The forms, names, and English characteristics of the letters are as follows:

FORM.		NAME.		CHARACTERISTIC.
Α,	α,	Alpha,	Ἄλφα,	A.
Β,	β, ϐ,	Beta,	Βῆτα,	B.
Γ,	γ, ϝ,	Gamma,	Γάμμα,	G.
Δ,	δ,	Delta,	Δέλτα,	D.
Ε,	ε,	Epsīlon,	Ἒ ψῑλόν,	E short.
Ζ,	ζ,	Zeta,	Ζῆτα,	Z.
Η,	η,	Eta,	Ἦτα,	E long.
Θ,	ϑ, θ,	Theta,	Θῆτα,	TH.
Ι,	ι,	Iota,	Ἰῶτα,	I.
Κ,	κ,	Kappa,	Κάππα,	K.
Λ,	λ,	Lambda,	Λάμβδα,	L.
Μ,	μ,	Mu,	Μῦ,	M.
Ν,	ν,	Nu,	Νῦ,	N.
Ξ,	ξ,	Xi,	Ξῖ,	X.
Ο,	ο,	Omīcron,	Ὂ μῑκρόν,	O short.
Π,	π, ϖ,	Pi,	Πῖ,	P.
Ρ,	ρ,	Rho,	Ῥῶ,	R.
Σ,	σ, (ς final),	Sigma,	Σίγμα,	S.
Τ,	τ,	Tau,	Ταῦ,	T.
Υ,	υ,	Upsīlon,	Υ̓͂ ψῑλόν,	U.
Φ,	φ,	Phi,	Φῖ,	PH.
Χ,	χ,	Chi,	Χῖ,	CH.
Ψ,	ψ,	Psi,	Ψῖ,	PS.
Ω,	ω,	Ōmĕga,	Ὦ μέγα,	O long.

1. For some remarks on the history of the Greek alphabet, consult Appendix I.

Remark 1. The vowel ε has the epithet ψῑλόν, "bare," or "smooth," *i. e.*, not aspirated, added to it, because in the earlier Greek alphabet the ε was also one of the marks used to indicate the rough breathing, or aspirate, in which latter case it would have the name of ε δασύ, "rough ε," or "aspirated ε." The soft ε, therefore, seems, both from its sound and its position in the alphabet, to have arisen from the Oriental *he*, and the rough ε from the *kheth*, a strong Oriental aspirate. In process of time the rough ε assumed the name of *eta* (softened down from *kheth*, which was too strong for a Grecian ear), as well as the form H, or η.

Remark 2. Small ο is so called to distinguish it from *omega* (ω), or great (*i. e.*, long) ο.

Remark 3. The sigma takes the form of ς at the end of a word; as, σεισμός. The German editors even use the final ς in compound words, to mark the termination of the first part of the compound; as, προςφέρω, from πρός and φέρω: εἰςφέρω: δυςμένης, &c. This practice, however, has no manuscript authority in its favor.—The final ς must not be confounded with the ϛ, or *stigma*, mentioned in remark 5.

Remark 4. *Upsīlon*, or smooth υ (compare remark 1), is so called to distinguish it from "rough," or aspirated υ (υ δασύ), which last was one of the ancient marks of the digamma. The mark υ, therefore, like that of ε, would seem to have been in the early alphabet a sign of aspiration. Compare the Latin V.

Remark 5. Besides the letters here given, there were three others in the early Greek alphabet, which do not, however, appear in the Attic and Ionic alphabets; and which, in the course of time, fell out of the alphabet, and were used merely as numeric signs. These were, 1. Βαῦ, or Fαῦ, originating from the Oriental *Vau*, and answering to 6, from its occupying the sixth place in the ancient alphabet. Its mark was originally that of F or ϝ, for which in time, on account of its resemblance, the sign ϛ (*i. e.*, στ) was employed, and called στῖγμα, *stigma*.—2. Κόππα, answering to 90, and having the form ϟ.—3. Σαμπῖ, or Σάν, equal to 900, and having the form ϡ. Consult remarks under the head of *Numerals*.

II. PRONUNCIATION.[1]

The exact pronunciation of the Greek letters and diphthongs, in the flourishing period of the language, it is now impossible to ascertain. The following, however, may be regarded as an approximation to the same:

Α, when long, is to be sounded like the English *a* in *far*; and when short, like the *a* in *fat*.

Γ, before a vowel, has the sound of the hard English *g*; but before another γ, and also before κ, ξ, or χ, it is to be pronounced like *ng* in the word *sing*;[2] thus, ἄγγελος, pronounce *ang-gĕlos*; ἀγκών, *ang-kōn*; Σφίγξ, *Sphingx*; Ἀγχίσης, *Ang-chises*.

Ε, like the short English *e* in *met*.

Ζ, like a soft *d* passing gently into the sound of *z*. Thus, ζάω, pronounce *d-zao*; μελίζω, *melid-zo*, &c.

Η, like the English *a* in *cane*.

Θ, like the English *th* in *think*, &c.

Ι, when long, like the English *e* in *me*; when short, like the *i* in *pin*.

Υ, like the French *u* in *une*, or like the German *ü*.

Χ, always guttural, like the German *ch* in *buch*.

Ω, like the *o* in *thrones*.

Αι, like the English adverb *aye*.

Αυ, like the syllable *ow* in *now*.

Ει, like the English word *eye*.

Ευ, like the English word *yew*.

Οι, like the syllable *oy* in *boy*.

Ου, like the *oo* in *soon*, or the *ou* in *ragout*.

Υι, like the English pronoun *we*.

---

1. For remarks on the pronunciation of the Greek language, consult Liddell and Scott's Greek Lexicon, Drisler's Ed.

2. It is erroneous to make the γ here answer merely to *n*. The pronunciation "*An*-chises" instead of "*Ang*-chises," and "*Sphinx*" instead of "*Sphingx*," is a common fault. The sound required is that of the "*N adulterinum*," of the grammarian Nigidius. (*Aul. Gell.*, xix., 14.)

III. DIVISION OF THE LETTERS.

SEVEN of the letters, as has already been said, are VOWELS, namely, *a*, *ε*, *η*, *ι*, *o*, *υ*, and *ω*. The remaining seventeen are consonants.

1. VOWELS.

I. The seven vowels are divided into *three classes*, namely, *Short*, *Long*, and *Doubtful*. Thus,

SHORT	*ε*, *o*.
LONG	*η*, *ω*.
DOUBTFUL[1] . . .	*a*, *ι*, *υ*.

II. A *short vowel* is one the pronunciation of which occupies the shortest possible time.

III. A *long vowel* is one which requires in its pronunciation *twice* as much time as a short one. In other words, a long vowel is equivalent to two short ones, or to two short times. Thus, *η* is the same as *εε*, and *ω* the same as *oo*.

IV. A *doubtful vowel* is one which can be pronounced both as short and long in different words, being short in some words and long in others. Thus,

SHORT.		LONG.	
τράπεζᾰ, .	*A table.*	*φιλίᾱ*, . .	*Friendship.*
μέλĭ, . . .	*Honey.*	*νυνῑ*, . .	*Now.*
γόνῠ, . .	*A knee.*	*ἔδῡ*, . . .	*He entered.*
ἀγλαᾰός, . .	*Brilliant.*	*ὀπᾱδός*, . .	*An attendant.*
πενĭα, . .	*Poverty.*	*ἀνĭα*, . .	*Sorrow.*
ἑρῠω, . .	*I draw.*	*ἄγκῡρα*, .	*An anchor.*

1. The student must not suppose, from the epithet "doubtful," as applied to these vowels, that there is, in every case, something wavering and uncertain in their nature. The meaning of the term in question is simply this: the short vowel *ε* has its corresponding long vowel *η*, and the short vowel *o* its corresponding long vowel *ω*; but in the case of *a*, *ι*, *υ*, there is no separate vowel-sign for the long and short quantities, and, therefore, the length or shortness of the vowel is to be determined, not by the eye, but by the application of some rule which is to remove the *doubt* that previously existed as to the quantity.

BACK AND FRONT VOWELS.

I. Vowels are also divided into *Back* and *Front* ones according to the organs by which they are formed.

II. A *Back* vowel is one formed by the organs in the *back* part of the mouth; a *Front* vowel, by those in the *front* part.

III. Hence we have,

BACK VOWELS . . . ᾰ, ε, ο, and ᾱ, η, ω.
FRONT VOWELS . . ῐ, ῠ, and ῑ, ῡ.

2. DIPHTHONGS.

I. The vowels are combined in a variety of ways, two and two together, into one sound, and hence are formed the *Diphthongs*.

II. Diphthongs are formed by the union of a back vowel with a front vowel, and also of υ with ι, producing thereby a sound more or less blended. Thus,[1]

ᾰ, uniting with ι, forms ᾰι
ε " " " " " ει
ο " " " " " οι

ᾱ " " " " " ᾳ
η " " " " " ῃ
ω " " " " " ῳ

ᾰ, uniting with υ, forms ᾰυ
ε " " " " " ευ
ο " " " " " ου[2]

ᾱ " " " " " ᾱυ
η " " " " " ηυ
ω " " " " " ωυ (Ionic).

ῠ, uniting with ι, forms ῠι
ῡ " " " " " ῡι

1. From the union of ι with ι, and υ with υ, no diphthong can arise, since ιι and υυ merely pass, when this takes place, into ῑ and ῡ. Again, the vowels ι and υ never pass into one sound, but each is separately enunciated; as, ἰνγμός, ὑΐζω, both trisyllables.

2. Ου is ranked among the diphthongs on account of the coming together of two vowels; its sound, however, is, in fact, nothing more than that of a simple long vowel. The Romans made use of

III. Diphthongs are divided into *Proper* or *Pure*, and *Improper* or *Impure*.

IV. A *proper* or *pure* diphthong is one that has the first or prepositive vowel short, and in this case both the component vowels are heard in pronunciation.

V. An *improper* or *impure* diphthong is one that has the first or prepositive vowel long, and in this case the short *ι* or *υ* is hardly heard in pronouncing.[1]

VI. The following is a tabular view of the Proper and Improper Diphthongs in the Greek language, the combination *ωυ* being a purely Ionic form:

PROPER DIPHTHONGS.

ᾰι, ᾰυ.
ει, ευ.
οι, ου.
ῠι.

IMPROPER DIPHTHONGS.

ᾳ, ᾱυ.
ῃ, ηυ.
ῳ (*ωυ*, Ionic).

VII. The *proper* diphthongs, then, are *seven* in number. The *improper* diphthongs are also *seven*, including the purely Ionic form *ωυ*.

VIII. In the improper diphthongs *ᾳ*, *ῃ*, *ῳ*, in order to show the weakness of the *ι*, it is written as a point under

---

it, also, to express their *short u*. The Greeks had no separate mark for short *u*, but expressed the same either by *o*, as in the old Attic mode of writing, or else by *v*, as in Æolic. Hence the difference in the mode of writing different Greek names; as, *Νομᾶς, Nŭma; Ῥώμυλος, Romŭlus*.

1. In our modern pronunciation we make no distinction whatever between *ᾳ*, *ῃ*, *ῳ*, and the simple long vowels *ᾱ*, *η*, *ω*. The ancients, however, would seem at one time to have given the *iota* appended to the other vowel a slight species of sound, and hence, probably, the reason why *ῳ* becomes *æ* in some Latin words; as, *τραγῳδός, tragœdus*. The forms *rhapsodus, prosodia, ode*, &c., show, however, that at a subsequent period the *ῳ* and *ω* were pronounced alike, as at the present day

α, η, ω, a practice first introduced in the manuscripts of the thirteenth century. The ancients, however, wrote this iota also in a line with the other letters; and with capital letters this mode is still observed; as, ΤΗΙ ΣΟΦΙΑΙ, *i. e.*, τῇ σοφίᾳ: and, again, τῷ Ἀιδῃ, *i. e.*, τῷ ᾅδῃ.[1]

3. CONSONANTS.

I. Consonants are divided, in the first place, according to the organs of speech by which they are enunciated, into *Gutturals*, or throat-letters; *Linguals*, or tongue-letters; and *Labials*, or lip-letters. Thus,

Gutturals, γ, κ, χ.
Linguals, δ, τ, ϑ, ν, λ, ρ, σ.
Labials, β, π, φ, μ.

II. Consonants are divided, in the second place, according to the greater or less influence of the organs of speech in their formation, into *Semivowels* and *Mutes*.

III. The *Semivowels* are five in number, namely, λ, μ, ν, ρ, σ, of which λ, μ, ν, ρ are also called *liquids*, and σ is also denominated the simple *sibilant*.

IV. The *Semivowels*, or Half-vowels, are so called, because the ancients found in the humming and hissing sounds of the letters λ, μ, ν, ρ, σ, a sort of transition to the full-sounding vowels; while the first four are termed *liquids*, because in pronunciation they easily flow into other sounds.

V. The *Mutes* are nine in number, namely, β, γ, δ, ϑ, κ, π, τ, φ, χ: and they are called mutes, because they are letters whereof no distinct sound can be produced without the addition of a vowel.

---

1. This subscription of the iota is quite inadmissible, however, with *short* α. Thus, γήραι, when contracted, forms, not γήρᾳ, but γήραι. With ῦι the same practice of subscribing the ι has never been attempted; yet, perhaps, as Thiersch remarks, it had been better, in removing the old contracted forms of Greek typography, to have retained the compendious mark for νι, in order to discriminate ῦι in νέκνι, for example, from ῦι in ϑνιάς, &c.

VI. These nine mutes are divided in three ways: 1. According to the organs by which they are formed, into *three gutturals, three linguals*, and *three labials*. 2. According to their names, into *three K- sounds, three T- sounds*, and *three P- sounds*. And, 3. According to the degree of strength by which they are articulated, into *three smooth three middle*, and *three aspirates*. Thus,

	Smooth.	Middle.	Aspirates.	
Gutturals,	κ	γ	χ	K- sounds.
Linguals,	τ	δ	θ	T- sounds.
Labials,	π	β	φ	P- sounds.

VII. From the blending of the mutes of each class with the letter σ arise three double consonants, namely, ζ, ξ, ψ. Thus,

ψ from πσ, βσ, φσ,
ξ " κσ, γσ, χσ,
ζ " (τσ), δσ, (θσ),[1]

Examples.

πσ in τύψω. | κσ in κόραξ. | δσ in δζω.[2]
βσ " χάλυψ. | γσ " λέξω. |
φσ " κατῆλιψ. | χσ " δυνξ. |

VIII. These double consonants are universally used (except in Æolic and Doric Greek) instead of their corresponding simple letters. Not, however, where the two simple letters belong to two different parts of the compound; as, ἐκσεύω (*i. e.*, ἐκ-σεύω), not ἐξεύω.

1. The combinations τσ and θσ are merely inserted to complete the analogy to the eye, since ζ is equivalent, in fact, to δσ merely, and whenever τ or θ comes before σ it is thrown away; as, ἀνύσω for ἀνύτσω: and πείσω for πείθσω. Sometimes, even in the case of δσ, the same rejection takes place; as, ἐρείσω for ἐρείδσω, where ζ could not occupy the place of the characteristic letter (σ) of the future.

2. In most grammars, the ζ is said to be formed from σδ, whereas the true position of the component letters is just the reverse, namely δσ; and σδ is merely a Doric peculiarity. That the verb δζω, for instance, was originally δοδω, and not δδσω, is disproved very clearly by the form of the 2d perfect, δδ-ωδα, and the derivative ὁδμή, as also by the Latin od-or &c.

IV. BREATHINGS.

I. There are two Breathings in Greek, the *Soft* and *Aspirate*,[1] and every word beginning with a vowel or diphthong must be pronounced with one or the other of them.

II. The signs employed for these breathings are, for the soft (᾽), as *ἀεί, αὐτός*: and for the aspirate (῾), as *ὑπέρ, ἡμεῖς, οὗτος*.[2]

III. The soft breathing has no perceptible power, but attaches itself to the sound pronounced, as if spontaneously, without any exertion of the lungs; the aspirate, on the other hand, is equivalent to the modern *h*, as *ὑπέρ*, pronounced *huper; οὗτος*, pronounced *hootos*.

IV. The vowel *υ* at the beginning of words in all the dialects, except in the Æolic, is to be pronounced with the aspirate; as, *ὑάκινθος, ὑάλος, ὕβρις*.

V. The Æolic and Epic Dialects very often neglect the rough breathing, and employ a soft one in its place; as, *ἠέλιος* (Attic, *ἥλιος*): *ὔμμες, ὔμμιν, ὕμμε* (for *ὑμεῖς, ὑμῖν, ὑμᾶς*), &c.

VI. In diphthongs the breathings are marked over the second vowel; as, *οἱ, αἱ, εὐθύς, αὐτός*: because the breathing does not belong to either of the blended vowels separately, but to the whole mingled sound. When, however, an improper diphthong has the iota subscribed, or, as in the case of capitals, adscribed, the mark of the breathing

1. The Soft Breathing is called, in Greek, *πνεῦμα ψιλόν*: the rough one, *πνεῦμα δασύ*. The epithet *ψιλόν* means, properly, "bare," or "naked," and is intended to indicate an enunciation unaccompanied by any strength of breathing; or, in other words, *unclothed* by a more than ordinary degree of strong utterance. The epithet *δασύ*, on the other hand, indicates a *thick* or *rough covering*; in other words, an enunciation accompanied by a strong breathing.

2. The marks for the soft and rough breathings are to be traced up to the old breathing-sign H, one of the early marks of the aspirate. This H was divided by the Alexandrean grammarians, about 200 B.C., into Γ and Ι, from which arose at a later period Γ and ⅂, and lastly, (᾽) and (῾). The smooth breathing originally had no mark, and the aspirate only was indicated. Hence the selection of H for subdivision.

is placed over the initial vowel if a small letter, or by the side of it if a capital; as, ᾄδης, Ἅιδης, Ἡι, Ὑι, ἥδειν, ὦκουν.

VII. The letter ρ is the only consonant that receives a breathing, since it cannot be pronounced without an audible expiration. When ρ stands at the beginning of a word, therefore, this breathing is always the aspirate; as, ῥέω, ῥυτός, which in Latin is placed after the R, as *rhetor*, from the Greek ῥήτωρ.[1]

But when a ρ is followed by another ρ, the first must have the soft breathing, and the second the aspirate; as, ἄῤῥητος, ἔῤῥεον, for two of these letters could not be pronounced in succession, each with an aspirate.

V. DIGAMMA.

Ϝ. Besides the rough breathing, there was in early Greek another sound, somewhat similar in nature, formed between the lips, and having the same relation to F, PH, and V, that the aspirate bears to CH, G, and K.

II. It was originally a full and strong consonant, and was represented by a letter closely resembling, if not exactly identical with, the Latin F. This letter was called *Digamma*, because resembling a *double gamma*, and it originally occupied the sixth place in the Greek alphabet, as F continued to do in the Latin.

III. The term *Æolic* Digamma was given to it, because, though used at first in the general language of Greece, it was retained in the alphabet principally by those branches of the Grecian race that were of Æolic descent.

IV. The name *Digamma*, however, was not its true one,

1. Those words form an exception to this rule, the first two syllables of which begin each with ρ, in which case the first ρ has the lenis; as, Ῥάριον, ῥαρίας, ῥάρος, ῥωρός. Besides these four, however, no other similar words are found in the language. (Consult *Fischer ad Well.*, i., p. 244.—*Herm. ad Hymn. in Cer.*, 450.)

but was invented by the grammarians of a later age. The correct appellation was *Fau* or *Vau;* or, when written in Greek characters, Βαῦ.

V. The pronunciation of F in Latin evinces with what power the digamma was originally endowed in Greek, in such words as Ϝέργον, Ϝέτος, Ϝάναξ, &c.

VI. In the dialects which retained the digamma, however, its sound was soon softened down; and Dionysius of Halicarnassus calls it the syllable *ου* written with a single letter. In his time, therefore, it answered to the Latin V, which is expressed by *ου*, or to the English *wh* sounded like *uh*. Thus, Οὐελία, Latin *Velia;* Οὐαλήριος, Latin *Valerius*. So, also, we may compare Ϝῆρ and *Ver;* Ϝίς and *Vis;* Ϝέργον and the English *work*, or German *werk*.

VII. Between two vowels the digamma was still more attenuated, and passed, even with the Æolians, into *υ*; thus, *αὐήρ*, *αὐώς*, which in the common dialect were *ἀήρ* and *ἠώς*. So in Latin we have *faveo, fautor; lavo, lautus*, &c.

VIII. Originally, indeed, this letter seems to have been universal between two vowels, and remained in many words even of the Attic and common dialects, as *υ*, especially when followed by a consonant. Thus, from *χέω*, we have the future *χεύσω*; from *κλάω*, fut. *κλαύσομαι*: from *νῆες* (earlier form *νᾶες*) we have the dative *ναυσί*, &c. So, in Latin, we have *amaverunt*, i. e., *amaϜerunt, amaerunt, amarunt*, &c., like *χέϜω, χεύω, χέω*.

IX. In Æolic Greek, the digamma served also for the rough breathing, which last had no place in that dialect.[1]

VI. ACCENTS.

I. There are three accents in Greek, the *Acute*, *Grave*, and *Circumflex*.

1. For farther remarks on the Digamma, consult Appendix II.

II. The Acute is denoted by the sign (´), as *φύλαξ*. The Grave is never marked, but lends its sign to the softened acute; as, *ἀγαθὸς ἀνήρ*. The Circumflex is indicated by (῀), as *κῆπος*.[1]

III. In every word there can be but one predominant tone, to which all the rest are subordinate. This is the sharp, or *acute* accent, the fundamental tone of discourse being the grave. Thus, in the English words *speáking* and *immórtal*, the tone of the accented syllable is raised, while the others are pronounced in a depressed or deeper tone.

IV. The Grave accent, therefore, does not require any mark, since, if the syllable which receives the strengthened accent be ascertained, we know that all the rest must have the weaker or fundamental one. Consequently, it would be superfluous to write *Θεόδωρὸς*, since *Θεόδωρος* is sufficient.

V. When a word, which, by itself, has the acute accent on the last syllable, stands in connection before other words, the acute tone is softened down, and passes, more or less, into the grave. This depressed accent is called the *softened acute*, and is indicated by the mark of the grave, the strictly grave syllables having, as we have just remarked, no use for this sign, and lending it, therefore, to the softened acute. Thus, *ὀργὴ δὲ πολλὰ δρᾶν ἀναγκάζει κακά*, not *ὀργή δέ πολλά*, which would be too harsh.

VI. In diphthongs the accent stands upon the second vowel. When, however, an improper diphthong has the iota subscribed, or, as in the case of capitals, adscribed, the mark of the accent is placed over the initial vowel if a small letter, or by the side of it if a capital. The marks of

1. The signs of the accents were invented, or first used, by the grammarian Aristophanes of Byzantium, about 200 B.C. But the accent itself is as old as the language. Hence the signs by which Aristophanes preserved the old living accent become of great importance.

the acute and grave, moreover, are placed after the sign of the breathing, but the circumflex above it. Thus, *ἅπαξ*, *αὖλειος*, *ᾠδῆς*, *Ἅιδης*, *εὖρος*, *αἷμα*.

POSITION OF THE ACCENTS.

I. The Acute stands upon only one of the last three syllables of a word, whether that syllable be short or long; as, *καλός*, *ἀνθρώπου*, *πόλεμος*.

II. But of these three syllables it stands on the antepenultimate, or the third syllable from the end, only when the last syllable is short, or long by position merely. Thus, *ἄνθρωπος*: but *ἀνθρώπου*, *ἀνθρώπῳ*.[1]

III. The circumflex stands only on one of the last two syllables; and the syllable on which it thus stands must be long by nature, not long by position merely; as, *τοῦ*, *σῶμα*.

IV. The Circumflex can stand on the last syllable, whether the previous syllable be long or short; as, *ἡμεῖς*, *ὁμῶς*. But the circumflex can never stand on the penult or last syllable but one, unless the last syllable be short, or long by position merely; as, *τεῖχος*, *χρῆμα*, *πρᾶξις*, *αὖλαξ*, *καλαῦροψ*. Even *ῑ* and *ῡ* before *ξ* or *ψ* are treated as short; thus, *φοῖνῐξ*, *κῆρῡξ*: but *θώρᾱξ*, with the *ᾱ*, has the acute.[2]

SPECIAL RULES AND REMARKS.

I. If the third syllable from the end is accented, it always possesses the acute, and the final syllable, moreover, is short; as, *ἄνθρωπος*, *ἄνθρωπον*, *ἄνθρωπε*.

II. If the final syllable is accented, it always bears the

1. If the acute could stand on the antepenult when the last syllable is long by nature, it would stand, in fact, *four* places back, since the long final syllable would count two.

2. The circumflex consists, in truth, of an acute and grave combined, or (^). Hence, *σῶμα* is equivalent, in fact, to *σόὸμα*. Now if a circumflex could stand on the penult, while the final syllable is long by nature, we would have the anomaly of the acute *four* places back. Thus, if we could say *κῆδω*, this, on being resolved, would become *κέὲδοο*: that is, the fourth syllable from the end would be acuted contrary to all rule. (Compare ◊ v., next following.)

acute (or, in continued discourse, the softened acute), except when it arises by contraction, or forms the genitive and dative of the first two declensions, or belongs, as the termination, to adverbs in ως. Thus, βασιλεύς, "*a king*;" but βασιλεῖ, the dative, contracted from βασιλέϊ. So, again, κακός, κακή, κακόν, the nominative of the adjective; but κακοῦ, κακῆς, κακοῦ, as genitive of the first two declensions, and κακῷ, κακῇ, κακῷ, as the dative. So, again, the adverb κακῶς.

III. Every dissyllabic word whose penult is the place of the accent, and is also *long by nature*, not merely by position, has that penult marked with a circumflex, *provided the final syllable be a short one*; as, χρῆμᾰ, χῶρŏς: but κόλπος where the penult is long only by position; ὤχθη, where the final syllable is long.

IV. Hence, whenever we meet with a dissyllable having the penult circumflexed, we infer that the last syllable is short; as, σῶμᾰ, πρᾶγμᾰ, πᾶσĭ, Ἰρĭς.

V. According to the grammarians, a long vowel with the circumflex is to be considered as composed of two short ones, which flow together in pronunciation, of which the first has the acute accent and the other the grave. Thus, ῶ comes from ὸὸ; ῆ from ἐὲ, &c. On the contrary, when two short vowels, accented thus, ὸό, pass over into a long one, this latter takes only the acute; as ώ.

VI. The student, in reading, must strictly observe the rules of Prosody, and yet, at the same time, distinguish every accented long vowel from an unaccented one; without, however, marring the quantity of the former. Thus, in ἄνθρωπος he must make the first syllable more audible than the rest, and yet keep the middle syllable long, just as in the English words *grándfāther*, *álms-bāsket*.[1]

1. For farther remarks on Accent, consult Appendix IV, where more special rules are given.

NAMES GIVEN TO WORDS ACCORDING TO THEIR ACCENTS.

I. Words receive the following appellations according to the accentuation which they have; and it is to be observed that all these names have reference to the condition of the *last* syllable of the word. Thus, the word is called

OXYTON, when the last syllable has the acute; as, *ὀργή, θεός.*

PERISPOMENON, when the last syllable is circumflexed; as, *κακῶς.*

BARYTONE, when the last syllable is unaccented, and, consequently, has the *grave tone* (*βαρὺν τόνον*): as, *πρᾶγμα.*

PAROXYTON, when the penult has the acute; as, *τύπτω.*

PROPAROXYTON, when the third syllable from the end has the acute; as, *ἄνθρωπος.*

PROPERISPOMENON, when the penult is circumflexed; as, *σῶμα.*

VII. PUNCTUATION.

I. The Greeks, before the Alexandrean period of their literature, had no punctuation; the words were written with uncial, that is, capital letters, and in uninterrupted succession; and it was left to the reader to distinguish the sense by pauses of the voice.[1] Thus,

ΕΙΧΟΝΔΕΠΑΝΤΕΣΚΡΑΝΗΧΑΛΚΑΚΑΙΧΙΤΩΝΑΣ.

(*i. e.*), *εἶχον δὲ πάντες κράνη χαλκᾶ καὶ χιτῶνας.*

II. This mode of writing was continued in *inscriptions* even to the

1. The Orientals wrote, as is well known, from right to left; with the Greeks, on the other hand, the direction from left to right obtained the preference, clearly for the sake of a *propitious* direction (*ominis causâ*). Before, however, this latter mode was adopted, it was customary to write with both directions alternately, or in the way called *βουστροφηδόν*, i. e., *turning like oxen in the process of ploughing*, first from left to right, and then from right to left. Specimens of this mode of writing are found in both the Sigæan inscriptions; these inscriptions, however, being nothing more than mere imitations of antiquity, as Bœckh has conclusively shown. (*Corpus Inscript. Græc.*, i., 1, p. 19.)

latest periods, though varied occasionally by dots between each word, excepting the article, conjunction, and preposition. Thus,

Inscription at Tanagra.[1]

ΕΙΚΟΝΑΤΗΝΔΕΑΝΕΘΗΚΕΦΟΡΥΣΤΑΣΠΑΙΣΟΤΡΙΑΚΟΣ :

which, when written in the cursive character, becomes *εἰκονα τήνδε ἀνέθηκε Φορυστὰς, παῖς Ὀτρίακος.*

Inscription at Athens.[2]

ΟΙΠΑΥΝΗΣ : ΝΥΜΦΑΙΣ : ΕΥΞΑΜΕΝΟΙ : ΑΝΕΘΕΣΑΝ ·
ΚΑΙΘΕΟΙΣ : ΠΑΣΙΝ : ΖΩΑΓΟΡΑΣ : ΖΩΚΥΠΡΟΥ, &c.,

which reads as follows : *οἱ πλυνῆς . νύμφαις . εὐξάμενοι . ἀνέθεσαν καὶ θεοῖς . πᾶσιν . Ζωαγόρας . Ζωκύπρου,* &c.

III. It was not till the conflux of strangers at Alexandrea began to impair the purity of the Greek language, that Aristophanes the grammarian invented three marks by which to denote the divisions of discourse. These were,

1. *ἡ τελεία στιγμή*, a point placed at the top of the last letter of a word, to denote the complete close of the sense.
2. *ἡ μέση στιγμή*, a point in the middle of the last letter, marking a proposition only partly finished, to be completed by another member beginning with a pronoun or a conjunction.
3. *ὑποστιγμή*, a point at the lower end of the last letter, to denote a proposition the sense of which is incomplete or suspended.

IV. These marks, however, appear not to have come into general use till a later period, and their form and place were changed. The *τελεία στιγμή* was placed, like our full stop, under the last letter, at the close of a proposition : a mark like our comma took the place of the *ὑποστιγμή* : and the point at the top remained as *μέση στιγμή*, or colon.

V. The system of punctuation last mentioned is found in the oldest manuscripts ; and in those of the ninth century the interrogation (;) is added. The parenthesis ( ) and dash —, and very lately the note of admiration, have been added in modern times.

SUMMARY.

I. For a *period* and *comma* the same signs are employed in Greek as in English.

II. The *colon* and *semicolon* have one and the same mark, namely, a dot or point above the line ; as, *ἐτύφλωσέ με· καὶ τυφλός εἰμι.*

1. *Rose, Inscript. Græc.*, p. 308. 2. Ibid., p. 321

III. A sign of *interrogation* has this form (;), as, *τί τοῦτο*; It is the same in appearance as our English semicolon, and not unlike our mark of interrogation inverted.

IV. No sign of *exclamation* occurs in the older editions, yet, after terms indicative of feeling, it is well to put the one in use among us; as, *ὦ μοι, τῶν παρόντων κακῶν! φεῦ! φεῦ!*

V. A *diærĕsis*, or sign of separation, is put when two vowels that follow in succession are not to be read as a diphthong, but separately. It is indicated by two dots placed horizontally over the second one of the two vowels; and if the accent fall on that same vowel, the accentual mark is placed between the two dots. Thus, *ἀϊδής*, (to be pronounced *ἀ-ϊδής*): *πραΰς*, (to be pronounced *πρα-ΰς*).

VI. *Diastŏle* or *hypodiastŏle* has the same sign as the comma, and is used in certain small compound words, to distinguish them from others; as, *ὅ,τι* ("whatever," formed from *ὅστις*), for distinction' sake, from *ὅτι*, "that;" and *ὅ,τε*, "which also," for distinction' sake, from *ὅτε*, "when."

In place, however, of the diastole or hypodiastole, most of the more recent editions have merely the syllables of such words separated, and without the inserted mark; as, *ὅ τι* and *ὅ τε*, instead of *ὅ,τι* and *ὅ,τε*. This method is attended with less interruption than the other, and is, at the same time, equally perspicuous.

VII. An *apostrophe* (') is used when a short vowel is dropped at the end of a word, because the following word begins with a vowel; as, *ἐπ' ἐμέ*, for *ἐπὶ ἐμέ*: *ἀπ' ἐκείνου*, for *ἀπὸ ἐκείνου*.

VIII. There are also certain marks used by critics and editors, which deserve to be mentioned. These are,

1. *Brackets*, shaped as follows [ ], and called in Latin *uncini*. They are used to inclose words or clauses of doubtful authenticity, and for which new readings have been proposed.
2. The *Obelus* (*ὀβελός*), shaped like a †, or —, and placed before a verse, to show that there is something critically objectionable or suspicious about it.
3. The *Asterisk* (*ἀστερισκός*), of which one or more, * or ***, are employed to indicate some gap or lacuna in the text.

CHAPTER II.

CHANGES OF LETTERS.

I. DIALECT-CHANGES.[1]

I. The Greek language, like every modern one, was not in ancient times spoken in the same manner in all parts of Greece; but almost every place had its peculiarities of dialect, both in the use of single letters and of single words, in the forms of words, inflections, and expressions, in the whole style, in the species of verse, and in the quantity.

II. The principal dialects of the Greek language are four, the *Æolic*, *Doric*, *Ionic*, and *Attic*.

III. The Æolic retained the most numerous traces of the early Greek, and hence the Latin coincides more nearly with this than with the other dialects. It was distinguished from the Doric by trifling differences; chiefly, however, by the use of the *Digamma*; whereas the digamma was gradually dropped by the Doric and other dialects.

IV. The *Doric* was hard, rough, and broad, particularly from the frequent use of *α* for *η* and *ω*; as, *ἁ λάθα*, for *ἡ λήθη*: *τᾶν κορᾶν*, for *τῶν κορῶν*: and from the use of two consonants, where the other Greeks employed the double consonants; as, *μελίσδεται* for *μελίζεται*: which was also the custom in Æolic. It was rudest among the Spartans, the enemies of all change, and was spoken in its greatest purity by the Messenians.

V. The *Ionic* was the softest of all the dialects, on account of the frequent meeting of vowels, and the rejection of aspirated letters. Thus, they said *ποιέω* for *ποιῶ*: *τύπτεο* for *τύπτου*: *δέκομαι* for *δέχομαι*: *ἀπαιρέω* for *ἀφαιρέω*, *i. e.*, *ἀφαιρῶ*. Hence, also, it is fond of the *hiatus*, or con-

1. For a more historical view of the Dialects, consult Appendix III.

fluence of vowel sounds, against which the Attic so carefully guards.

VI. The *Attic* was the most polished dialect, and forms the basis of our ordinary grammars. It avoided the collision of vowel sounds, and was, therefore, fond of contractions. It differed from the Ionic by using the long *a*, where the Ionians employed the *η* after a vowel, or the letter *ῥ*, and by preferring the consonants with an aspirate, which the Ionians rejected. It employed, also, in its later stages, the double *ῥῥ* instead of the old *ῥσ*, and the double *ττ* instead of the hissing *σσ*.

VII. Of the primitive language of the Greeks the most numerous traces are left to us in their *Epic* poems, the oldest monuments of the language of this people. The peculiar mode of speech observed in these is called the *Epic Dialect*. Its basis was the old national language of the Greeks, which the poet, however, for his own purpose, variously modified and enriched. Its principal characteristics are, a rhythmical harmony, and a powerful fullness of tone.

VIII. The Epic Dialect is expressed most purely, and in a perfect form, in the poems of Homer and Hesiod. Later poets formed themselves according to the model of these two, particularly of Homer.

IX. It is idle to talk of Æolic, Doric, Ionic, and Attic forms of expression in the poetry of Homer. The basis of the Epic dialect was the primitive language of the Greeks, containing the germs of all the dialects as subsequently developed; and therefore the Epic mode of expression evinces divers traits of all the peculiarities, which afterward were individually cultivated and retained in the single dialects.

X. The earliest Greek bards merely *selected*, according to their wants, from the variety of *actual* forms which they found already existing. Many of these forms became obsolete in common usage; but the later poet, who had these old bards before his eyes, was not disposed to yield his right to these treasures, but carefully retained them.

XI. The *Common Dialect* is, in fact, a corruption of the Attic. Athens had for a long time continued the chief seat of liberal information; and the Attic dialect, as the purest and most diffused, became the *court language* at a later period, when the Macedonians

overthrew the liberties of Greece, and by degrees the general language of writing and of the people. Hence it necessarily followed that much of the old peculiarity of this dialect was sacrificed, and many innovations introduced in form and inflection. This language, formed on the basis of the Attic dialect, is comprehended under the name of the *Common* or *Hellenic Dialect.*

XII. In Macedonia, the Greek language was mingled with much foreign alloy; and thus corrupted, it spread itself, with the extension of the Macedonian empire, over other barbaric nations. Hence arose what may be termed the *Macedonic Dialect.*

XIII. Alexandrea was a colony of liberal information under the Macedonian rulers. There a circle of learned men assembled together, and made it their chief study to preserve the purity of the genuine Attic dialect, by rejecting all modern accessions, although their style also fell short of the ancient models. This is called by some, though by no means correctly, the *Alexandrean Dialect.*

XIV. But the Greek language underwent a peculiar reformation by the translators of the Old, and the authors of the New Testament, who designated by Greek expressions things of Oriental conception and application. As this style occurs only in the Scriptures and some Christian writers, it has been called the *Ecclesiastical Dialect*, while others have preferred the epithet of *Hellenistic.*

II. EUPHONIC CHANGES.

I. The Greeks, in the formation of their words, had particular regard to *Euphony*, or harmony and ease of pronunciation.

II. Hence they endeavored to avoid, as well the meeting of vowels of separate pronunciation, as the concurrence of consonants which were difficult to be enunciated together.

III. The modes in which they sought to accomplish this were various: namely, either by blending different sounds together, or by changing one sound into another of kindred origin, or by rejecting an existing sound entirely, or by introducing a new one.

IV. All these changes divide themselves into two great classes, namely, *Changes of Vowels* and *Changes of Consonants.*

1. VOWEL-CHANGES.

I. The most usual mode for avoiding the accumulation of vowels is the blending of two or more of them into one long vowel or diphthong.

II. This blending takes place, either in the body of a word; as, *φιλέ-ω*, contracted *φιλῶ*: *χρύσε-ος*, contracted *χρυσοῦς*: *ἀ-οιδή*, contracted *ᾠδή*: or else it occurs in the case of two words coming together, the first of which ends with a vowel, and the second begins with one; as, *τὰ ἐμά*, contracted *τἀμά*: *καὶ ἐγώ*, contracted *κἀγώ*: *τὸ ὄνομα*, contracted *τοὔνομα*.

III. In the former case it is called *Synærĕsis*; in the latter, *Crasis*.

OF SYNÆRESIS.

I. There are two kinds of Synæresis, namely, *Proper* and *Improper*.

II. A *Proper Synæresis* is when two vowels are contracted into a diphthong or long vowel that comprehends or contains them both. Thus,

ε	*ι*	into	*ει*;	as,	*τείχεϊ*,	contracted	*τείχει*.
ο	*ι*	"	*οι*;	"	*αἰδόϊ*,	"	*αἰδοῖ*.
α	*ι*	"	*αι*;	"	*γῆραϊ*,	"	*γήραι*,
η	*ι*	"	*ῃ*;	"	*Θρήϊσσα*,	"	*Θρῇσσα*.
ω	*ι*	"	*ῳ*;	"	*λώϊστος*,	"	*λῷστος*.
υ	*ι*	"	*υι*;	"	*νέκυϊ*,	"	*νέκυι* (Epic).
ᾰ	*ᾰ*	"	*ᾱ*;	"	*σέλαα*,	"	*σέλα*.
ῐ	*ῐ*	"	*ῑ*;	"	*Χίιος*,	"	*Χῖος*.

ῠ ῠ and *ῡ ῡ undergo no contraction.*

III. An *Improper Synæresis* is of *four kinds*.

FIRST. When two vowels, which do not form a diphthong, are changed into a kindred long sound. Thus,

ᾰ ο / *ο ᾰ* / *ο η*	into *ω*;	as,	*τιμάομεν*,	contracted	*τιμῶμεν*.
			αἰδόα,	"	*αἰδῶ*.
			μισθόητε,	"	*μισθῶτε*.

ε α into η; as, τείχεα, contracted τείχη.

But when a vowel precedes α, then

ε α into α; as, κλέεα, contracted κλέα.
ε ε " ει; " ποίεε, " ποίει.
ο ο, ο ε, ε ο " ου; " μισθόομεν, " μισθοῦμεν.
μίσθοε, " μίσθου.
ποιέομεν, " ποιοῦμεν.

Secondly. When a long vowel, or a diphthong, come in contact with a short vowel that either goes before or comes after, and the short vowel is absorbed by it.

In the case of ω, however, this absorption of the short vowel only takes place when the latter comes after, except in the accusative of some substantives of the third declension; as, ἥρωα, contracted ἥρω. Thus,

φιλέῃς,	contr. φιλῇς.	ὑλήεσσα,	contr. ὑλῆσσα.
τιμάω,	" τιμῶ.	λᾶας,	" λᾶς.
τιμάωμεν,	" τιμῶμεν.	φιλέοιμι,	" φιλοῖμι.
φιλέου,	" φιλοῦ.	μισθόουσι,	" μισθοῦσι.
ιισθόοιμι,	" μισθοῖμι.	μισθόου,	" μισθοῦ.
πλόου,	" πλοῦ.	ἁπλόαι,	" ἁπλαῖ.

Thirdly. When ᾰ, ῐ, ῠ, as short vowels, come in contact with another vowel, and, receiving this into their own sound, become long. Thus,

ᾰ ε, ᾰ η into ᾱ; as, τίμαε, τιμάητε, contr. τίμᾱ. τιμᾶτε.
ῐ α, ῐ ε " ῑ; " πόλιας, δῖες, " πόλῑς (Ionic). δῖς.
ῠ ε, ῠ α, ῠ ι, ῠ η " ῡ; " ἰχθύες, ἰχθύας, λελύϊτο, δεικνύηται, " ἰχθῦς. ἰχθῦς. λέλῡτο. δεικνῦται.

Fourthly. When a simple vowel comes in contact with a diphthong, this vowel unites into one sound with the first vowel of the diphthong, according to the rules previously laid down, and the third vowel, if an ι, is written under α, η, ω; but if not an ι, it is

absorbed, without any farther change, into the new sound produced. Thus,

α η / *α ει*	into *ᾱ*; as,	*τιμάης*, / *τιμάει*,	contracted	*τιμᾶς*.		
α οι	" *ῳ*; "	*τιμάοιμι*,	"	*τιμῷμι*.		
α ου	" *ω*; "	*τιμάου*,	"	*τιμῶ*.		
ε αι	" *η*; "	*τύπτεαι*,	"	*τύπτῃ*.		
ε ου / *ο ου*	" *ου*; "	*ποιέουσι*, / *μισθόουσι*,	"	*ποιοῦσι*.	*μισθοῦσι*.	

Remark. Sometimes, as, for example, in the 2d person of the Present and Imperfect of Contracted Verbs in *άω, έω, όω*, the case occurs where two short vowels and a diphthong meet, or else three single vowels, of which neither the first forms a diphthong with the second, nor the second with the third. When this happens, the last two vowels are blended into a diphthong, and then this diphthong is contracted with the preceding vowel, according to the rules that have been laid down. Thus,

ποιέ-εαι = *ποιέ-η* = *ποιῇ*.	*τιμά-εαι* = *τιμά-η* = *τιμᾷ*.
ἐποιέ-εο = *ἐποιέ-ου* = *ἐποιοῦ*.	*ἐμισθό-εο* = *ἐμισθό-ου* = *ἐμισθοῦ*.

Besides the contractions that have been thus far mentioned, we have the following special ones:

ο η / *ο ει*	into *οι*; as,	*μισθόῃ*, / *μισθόει*,	contracted	*μισθοῖ*. / *μισθοῖ*.
ο ει	" *ου*; "	*μισθόειν*,	"	*μισθοῦν*.

Remark. The ground of the contraction of *οῃ* and *οει* into *οι* is to be found in this, that *ι* forms an essential element in the inflexion of the Indicative present and the Subjunctive.—The contraction of *οει* into *ου* occurs only in the Infinitive active of verbs in *όω* (where the ground of the contraction is, that the infinitive originally ended in *εν*, not in *ειν*), and in a few adjectives in *οεις*; as, *Ὀπόεις*, contracted *Ὁπηνῦς*, in which, in like manner, the *ι* does not belong to the stem. For similar reasons, we write the infinitive active of verbs in *άω* without the subscript *ι*; as, *τιμάειν* = *τιμᾶν*, not *τιμᾷν*.

OF CRASIS.

I. *Crasis*, as before remarked, is the blending or mixing together (*κρᾶσις*) of two vowels belonging to two different words that come in contact with each other, the first of which words ends with a vowel, and the second begins

with one; as, τὸ ὄνομα = τοὔνομα: τὸ ἔπος = τοὔπος. The employment of Crasis is chiefly confined to the poets.

II. The sign of Crasis is like that of the soft breathing, and is called *Corōnis*. The Coronis takes its place above the blended sound formed by Crasis, and when this is a diphthong, above the second vowel; but it is omitted when the word begins with the blended sound; as, τὰ ἀγαθά = τἀγαθά: τὸ ἐναντίον = τοὐναντίον; but ἃ ἄν = ἄν, for the breathing must then be marked in its place.

III. The *Iota subscript* is only used in Crasis when the ι belongs to the latter of the two sounds thus merged into one; or, in other words, when the second of the two sounds thus brought in contact contains an ι; as, καὶ εἶτα = κᾆτα: ἐγὼ οἶδα = ἐγᾦδα: but καὶ ἔπειτα = κἄπειτα: αἱ ἀγαθαί = ἀγαθαί: οἱ ἄνδρες = ἄνδρες.

IV. Syllables formed by Crasis are always long; whereas a syllable contracted by elision is not necessarily so, but only continues long in case the second word begins with a long vowel, or a diphthong; as, τὰ ἄλλα = τἄλλα; but ἀλλ' ἄγε; τὸ αὐτό = ταὐτό.

V. If, in the process of contraction, a mute is brought before an aspirated vowel, the mute is also aspirated; as, τοῦ ὕδατος = θοὔδατος; τὸ ἱμάτιον = θοἱμάτιον.

OTHER EXAMPLES.

καὶ ἡ = χἠ.	καὶ ὅσα = χὥσα.
καὶ ἥξει = χἥξει.	καὶ ὅστις = χὥστις.
καὶ αἱ = χαί.	καὶ ὅπως = χὥπως.
καὶ ὁ = χώ.	καὶ ὁ Ἄδωνις = χὥδωνις.
καὶ οἱ = χᾠ.	καὶ ἡ ἄγχουσα = χἤγχουσα.

VI. In forming Crasis, the rules of contraction already given are generally observed.

VII. Crasis occurs most frequently with the article; but when this takes place, the vowel of the genitive, dative, and accusative forms is dropped; as, τοῦ ἀνδρός = τἀνδρός: τῷ ἀνδρί = τἀνδρί: τοῦ αὐτοῦ = ταὐτοῦ. And when α

follows, even ὁ and οἱ disappear; as, ὁ ἀνήρ = ἄνηρ: οἱ ἄνδρες = ἄνδρες.

VIII. The forms of the article that terminate in *a*, *o*, *ου*, *ω*, *ῳ*, *οι*, and *αι*, when joined in crasis with the corresponding parts of ἕτερος, become blended with the initial vowel of the latter into long *a*. Thus,

τὰ ἕτερα = θἄτερα.	οἱ ἕτεροι = ἄτεροι
τῷ ἑτέρῳ = θἀτέρῳ.	αἱ ἕτεραι = ἄτεραι.
ὁ ἕτερος = ἄτερος.	τοῦ ἑτέρου = θἀτέρου.

This unusual change of the vowel-sound arises from the circumstance that, besides ἕτερος, the form ἄτερος existed also in the ancient language; and hence, without doubt, we ought to write ἀτέρα for ἡ ἑτέρα, and θἀτέρᾳ for τῇ ἑτέρᾳ, instead of the usual forms ἡτέρα, θἠτέρᾳ.

IX. In the conjunction καί, the diphthong *αι* is in certain cases absorbed by another diphthong that comes after; as, καὶ εἰ = κεἰ: καὶ εἰς = κεἰς: καὶ ἦλθον = κἦλθον: καὶ οὐ = κοὐ: καὶ εὐδαίμων = κεὐδαίμων.[1]

OF SYNIZĒSIS.

I. *Synizesis* (συνίζησις) is the union in pronunciation of two vowels written separate.

II. It is properly nothing more than a crasis not designated in writing, but left to the will of the reader, and is found only in poetry.

III. Synizesis occurs, with the Attics, in the combination of certain words only, particularly in μὴ οὐ, ἢ οὐ, ἐπεὶ οὐ, ἐγὼ οὐ, and ὡὴ εἰδέναι.

IV. In the Epic dialect, however, it is very frequent, not only in the combination of two words, whereof one ends and the other begins with a vowel, but also in the middle of words, particularly with *ε* before a long vowel; as, Πηληϊάδεω, pronounced Πηληϊάδω: Χρυσέῳ, pronounced Χρυσῷ.

V. Synizesis, in Epic writers, occurs also with *ε* before a short vowel; as, ἄφρεον, pronounced ἄφρουν (*Il.*, xi., 282); στήθεα, pronounced στήθα (*Ib.*).

OF ELISION.

I. Another mode of avoiding the accumulation of vowels

1. For other examples of Crasis, consult *Kühner*, 1. *p.* 33.

is by means of *Elision*; that is, by the rejection of a short vowel at the end of a word, when the next following begins with a vowel. To designate this, use is made of the sign named *Apostrŏphe* (') ; as, *ἀπ' ἐμοῦ*, for *ἀπὸ ἐμοῦ*.

II. The mark of the Apostrophe, however, is omitted in composition ; as, *ἀπέρχομαι*, not *ἀπ'ἔρχομαι*.

III. When the following word has the rough breathing, and the elided vowel was preceded by a smooth mute, this mute becomes aspirated ; as, *ἀφ' οὗ*, for *ἀπὸ οὗ*. But a rough breathing has no effect on the particles *γέ* and *δέ*, since such a change would affect perspicuity.

IV. The vowels elided by Apostrophe are *α*, *ε*, *ι*, *ο*, but not *υ*. And for these more special rules will presently be given.

V. The employment of Elision, like that of Crasis, is chiefly confined to the poets ; since, by the suppression of vowels, it evidently hurts, in some degree, distinctness of expression ; and it is, therefore, only used in prose in the case of certain words and combinations of words ; whereas, on other occasions among the prose writers, even the slenderest sounds remain open.

VI. Elision takes place in prose chiefly in the following cases :[1]

1. In the Prepositions that end with a vowel, excepting *περί* and *πρό* : as, *δι' οἶκον*, *ἐπ' οἶκου*, *ἀπ' οἴκου* : but *περὶ οἶκον*, *πρὸ οἴκου*. The same remark applies to prepositions in composition ; as, *διελθεῖν*, *ἐπελθεῖν*, except that *ἀμφί* in some compounds is not subjected to elision ; as, *ἀμφίαλος*, *ἀμφέπω*, and *ἀμφιέπω* : *ἀμφήκης* and *ἀμφιήκης*.

The final vowel of *πρό* in composition coalesces, however, with the augment and with the initial vowel of the following word, and *οε* and *οο* are contracted into *ου* ; as, *προὔτυψεν* for *προέτυψεν* : *προὔπτος* for *πρόοπτος*.

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1. In all the cases here cited, however, it should be borne in mind that Elision is suspended whenever the purposes of emphasis, perspicuity, or euphony are to be subserved. Thus, in the expression *Κῦρος δὲ ἥσθη* (*Xen., Anab.*, i., 2, 18), "Cyrus, *however*, was delighted," *δέ* remains unelided, because emphatic ; and so of other passages.

2. The final vowel is sometimes elided in ἕνεκα, but not often.

3. Elision takes place in the particles ἀλλά, ἄρα and ἄρα, εἶτα, ἵνα, μάλα, γέ, τέ, δέ, and the compound particles formed from it; as, οὐδέ, μηδέ: also in ποτέ, and its compounds; as, οὔποτε, μήποτε, and the like; and, lastly, in ἔτι, οὐκέτι, μηκέτι: as, ἀλλ' ἐγώ, ἄρ' οὖν; εἶτ' ἐρωτᾷς, ἵν' ἦν, μάλ' ἄν, γ' οὐδέν, for ἀλλὰ ἐγώ, ἄρα οὖν; εἶτα ἐρωτᾷς, ἵνα ἦν, μάλα ἄν, γὲ οὐδέν, &c.

4. In the Pronominal forms in α, ο, ε; as, ταῦτα, τοιαῦτα, πάντα, ἄλλα, τίνα; πότερα (though more seldom); τοῦτο, αὐτό, ἐμέ, σέ (never τό and τά), and as above remarked in all to which δε is appended; as, ὅδε, τοσόσδε, and the like; as, ταὐτ' αὐτά, πάντ' ἀγαθά, πάνθ' ὅσα, &c.

5. In ἐστί, φημί, οἶδα, οἶσθα, and other familiar expressions of frequent occurrence in common life; as, ἔσθ' ὅπου, φήμ' ἐγώ, οἶδ' ὅτι, οἶσθ' ἄρα, for ἔστι ὅπου, φημὶ ἐγώ, οἶδα ὅτι, οἶσθα ἄρα.

6. In the plural termination α of neuters, and in the verbal terminations in ε and ο; as, κάκ' ἔργα, γένοιτ' ἄν, for καὰ ἔργα, γένοιτο ἄν.

VII. With regard to elision among the poets, the following particulars may be noticed:

1. Any word ending in a short vowel, except υ, can undergo elision; but the vowels α, ι, ο, were never elided by the Attic poets in monosyllables. Homer, on the other hand, commonly elides ῥά.

2. The α in ἄνα, when this stands for ἀνάστηθι, is an exception to the preceding, and is never elided. And in ἄνα for ἄναξ, it is elided only once.

3. According to Elmsley, the ε is not cut off in the third person before ἄν, and the manuscripts are at variance with this doctrine only in a single passage. In other cases, however, this ε is often cut off by the poets.

4. The ι of the dative singular and plural of the third declension suffers elision very seldom among the Attic poets; more frequently with Homer, and yet even in the latter only when no ambiguity of meaning can possibly arise therefrom; as, τῷ ὄρνιθ' Ὀδυσεύς.

5. The ι is never elided in ὅτι and περί, either in the Attic poets and prose writers, or in Homer. But περί is elided by the Æolians and in Pindar; as, πέροδος, περάπτω.

6. The ι is never elided in the Epic ἔασι, nor in adverbs of place ending in θι. Neither does the ο in τό ever suffer elision.

7. The *o* in *πρό* coalesces with the augment, and with the initial vowel of the following word, as already mentioned in the remarks on the prose writers. Thus, *προὔτυχεν* for *προέτυχεν*: *προὔπτος* for *πρόοπτος*. This contraction, however, is more frequent in the case of the augment than in that of the initial vowel. Thus, we do not find *προὐδρος* for *πρόεδρος*, nor *προὐρχομαι* for *προέρχομαι*.

8. The vowel is not cut off in the genitive endings *—οιο* and *—αο*, where it would have been absurd to choose the longer form, and then shorten it by elision.

9. In digammated words elision is regularly omitted in composition; as, *διαείδεται*, *ἐπιανδάνει*, *ἀποεῖπε*, &c. This is also the case with some words in the Attic and later language; as, *ἐπιέσασθαι*, *ἐπιεικής*, *ἐπίορκος*.

10. The diphthong *αι* is elided in Homer in the 1st and 3d persons singular of the present, and in the infinitive present and second aorist middle, but not in the third person of the optative, or in the first aorist infinitive active, nor in the nominative plural of the first declension.

The verbal endings *μαι*, *σαι*, *ται*, *σθαι*, on the other hand, were seldom elided by the Attic poets, and probably only by the Comic writers. Thus, *Aristoph., Nub.*, 780, *καλεῖσθ' ἀπαγξαίμην*.

11. Of the elision of the diphthong *οι* only one sure instance can be found in Homer, namely, *Il.*, 6, 165: *ὅς μ' ἔθελεν φιλότητι μιγήμεναι*. The other passages where it is supposed to occur are either critically suspicious, or else admit of a different syntactical explanation.—The Attics elided *οι* only in *οἶμ'* for *οἶμοι*, before *ω*, but not in *μοί* and *σοί*. In *τοι* and *μέντοι*, *οι* forms a long *α* with the following *α*; as, *μεντἄν* for *μέντοι ἄν*.

12. When the first word ends with a long vowel, or diphthong, and the second begins with a short vowel, this latter is elided in the Attic poets (not in Homer or Pindar); as, *ποῦ 'στιν* for *ποῦ ἐστιν*; *Ἑρμῆ 'μπολαῖε* for *Ἑρμῆ ἐμπολαῖε*. And in prose writers, also, *ὦ 'γαθέ* for *ὦ ἀγαθέ*.

13. In diphthongs, also, the first short vowel is cut off after a long one in the preceding word; as, *ἡ 'υσέβεια* for *ἡ εὐσέβεια*: *μὴ 'ὄρω* for *μὴ εὔρω*. This occurs chiefly after *η*.

OF MOVABLE CONSONANTS AT THE END OF A WORD.

I. Another means of avoiding the concurrence of two vowels in two successive words consists in affixing a consonant to the final vowel of the first word.[1]

II. The consonants employed for this purpose are *ν*, *σ*, and *κ*.

III. The *ν* thus used is termed *ν ἐφελκυστῐκόν*, and is so called from its being supposed to *draw*, as it were, the two vowels unto itself, and, consequently, unto one another.

IV. The *ν ἐφελκυστικόν* is added as follows:

1. To the dative plural in *σι*, and, consequently, in *ξι* and *ψι*; as, *πᾶσιν ἔλεξα—φύλαξιν ἐκείνοις—Ἁρ-αψιν αὐτοῖς*.

2. To the third person of verbs in *ε* or *ι*; as, *ἔτυπ-τεν ἐμέ—τίθησιν αὐτόν—λέγουσιν ὀρθῶς*.

3. To the numeral *εἴκοσι*, "twenty," and to the adverbs *πέρυσι*, *παντάπασι*, *νόσφι*, *πρόσθε*, *κέ*, *νύ*: as, *εἴκοσιν ἄνδρες—πρόσθεν ἄλλων—κὲν ἄγη*, &c.

4. To the demonstrative *ι* sometimes, but only when *σ* precedes; as, *οὐτοσίν—ἐκεινοσίν—τουτουσίν—οὐ-τωσίν*.

5. To the Epic suffix *φι*; as, *εὐνῆφιν—στρατόφιν*.

Remark 1. In the Epic language the adverbs of place in *θεν* sometimes throw away the *ν ἐφελκυστικόν*, but very seldom in the Attic poets and prose writers.

Remark 2. The poets sometimes employ this *ν* before a consonant, in order to make a short syllable long by position. This letter is also generally added in most measures to the end of a verse. In Attic prose it stands regularly at the end of entire sections and books, and sometimes before the longer marks of punctuation. Nay,

1. We have adopted here the popular language of grammars. In truth, however, the consonants that are here said to be *added* would seem to have been original elements of words, thrown out in some cases by the tendency of the language to rid itself of consonant-sounds, and retained in others. The popular doctrine of the *ν ἐφελ-κυστικόν* will remind the English reader of the old-fashioned mode of accounting in English grammar for *a* before a consonant, &c., and *an* before a vowel, and is equally erroneous with it.

at times it is even employed, for emphasis' sake, as in Æschines (*c. Ctes.*, § 3, p. 297, *ed. Bremi*), *κρίνουσιν· σεσίγηται, κ. τ. λ.*

REMARK 3. The Ionic prose rejects, of course, the *ν ἐφελκυσικόν*, that dialect being fond of the concurrence of vowel sounds; as, *πᾶσι ἔλεξα.*

REMARK 4. In Homer, *εἴκοσι* never has the final *ν*, but suffers elision before a vowel. On the other hand, the form *ἐείκοσι* takes the *ν*.

V. The letter *ς* is sometimes found at the end of words, on the same principle as the *ν ἐφελκυστικόν*. It is appended to *οὕτω*, as *οὕτως ἐποίησεν*: and frequently to *ἄχρι* and *μέχρι*: as, *ἄχρις οὗ*, *μέχρις ὅσου.*

It is also joined to the preposition *ἐκ*, when this comes before a vowel, or at the end of a clause, or before a pause in the sense; and then converts it into *ἐξ* (*i. e.*, *ἐκς*); as, *ἐξ ἐμοῦ*, *κακῶν ἐξ*: but *ἐκ τούτου*, *ἐκ τῆς εἰρήνης.*—So in composition, *ἐξελαύνειν*, *ἐξαγείρειν*: but *ἐκφέρειν*, *ἐκπέμπειν.*

VI. In like manner, *κ* is appended to the negative particle *οὐ* when a vowel comes after; and, if that vowel have a rough breathing, then the *κ* changes to *χ*; as, *οὐκ ἔνεστιν*, *οὐχ ὕπεστιν.* When, however, this particle stands at the end of a clause, or when there is a pause required by the sense, the *κ* is not added: *τοῦτο δ' οὔ.* "But this not." *Οὔ· ἀλλ' ὅταν—.* "No: but when—."

OF THE HIATUS.

I. Even after all this care to prevent the accumulation of vowel-sounds, cases occur where a word which ends with a vowel is followed by another which begins with a vowel.

II. This is called *Hiatus* (*χασμῳδία*), because the lips cannot then be closed at the end of the first word.

III. Hiatus is of two kinds, *Proper* and *Improper.*

IV. The *proper* Hiatus takes place when the final vowel is short, or when a long one, or a diphthong, is not shortened; as, *καθέζετο ἐπὶ γῆς*: *τεύξει ἀσκήσας* (*Il.*, xiv., 240).

V. The *improper* Hiatus takes place when a final long vowel or diphthong is shortened; as, *φοίτᾰ ἀνὰ προμάχους*: *μέλλῐ ἕπει*, &c.

VI. The improper Hiatus is very common in Homer, and the other Epic and Elegiac as well as Lyric poets. The tragedians admit it n the lyric parts of their dramas, but never in Iambic, Trochaic, ind Cretic verses, except in the case of τί; as, τί οὖν; τί εἶπες;[1]

VII. The proper Hiatus has been in most cases removed from the Homeric poems, and from Pindar, by the doctrine of the Digamma, and by the theory of the Arsis, or stress of the voice. The improper Hiatus belongs, in strictness, to the subject of Prosody, and will there be more fully considered.

VIII. In the prose writers there is no certain rule by which to distinguish when they allowed or avoided hiatus. The manuscripts vary, and there is hardly an instance of Apostrophe where the word is not written at length in other manuscripts, and vice versa. The ancients blamed the excessive care with which Isocrates and his scholars avoided the collision of vowels, while Thucydides and Plato readily admitted it, and by this means gave their discourse something sonorous and full.

2. CONSONANT CHANGES.

I. In the concurrence of two or more consonants, the following general rule prevails:

RULE. IN FORMATION AND FLEXION, MUTES OF THE SAME CLASS MUST COME TOGETHER.

II. As has already been remarked, there are *three* classes of mutes; namely, the *smooth*, π, κ, τ; the middle, β, γ, δ; and the aspirates, φ, χ, θ.

III. When, therefore, in inflexion, or formation, mutes of different classes come together, the first is changed into one of the same class as the second, and hence we have the following special rules:

RULE 1.

A P-sound (π, β, φ), or a K-sound (κ, γ, χ), before a T-sound (τ, δ, θ), must be of the same class as the T-sound; that is, π or κ is to be joined to τ, β or γ to δ, and φ or χ to θ.[2]

1. The Comic writers have the hiatus in ὅτι and περί: as, ὅτι ἐς, ὅτι οὐχί: περὶ ὑμῶν: and in οὐδὲ εἷς: οὐδὲ ἕν: μηδὲ εἷς: μηδὲ ἕν, *ne unus quidem*; and so, also, to distinguish from οὐδείς, *nullus*, &c.

2. When, for example, from the verb λέγω a verbal adjective in

Thus,

β before τ	becomes	π;	as, (fr. τρίβω)	τετριβ-ται	= τέτριπται.
ϕ " τ	"	π;	" (fr. γράφω)	γεγραφ-ται	= γέγραπται
γ " τ	"	κ;	" (fr. λέγω)	λελεγ-ται	= λέλεκται.
χ " τ	"	κ;	" (fr. βρέχω)	βεβρεχ-ται	= βέβρεκται.
π " δ	"	β;	" (fr. ΡΑΠ.)	ῥάπ-δος	= ῥάβδος.
ϕ " δ	"	β;	" (fr. γράφω)	γραφ-δην	= γράβδην.
κ " δ	"	γ;	" (fr. πλέκω)	πλέκ-δην	= πλέγδην.
χ " δ	"	γ;	" (fr. βρέχω)	βρέχ-δην	= βρέγδην.
π " ϑ	"	ϕ;	" (fr. πέμπω)	ἐπέμπ-θην	= ἐπέμφθην.
β " ϑ	"	ϕ;	" (fr. τρίβω)	ἐτριβ-θην	= ἐτρίφθην.
κ " ϑ	"	χ;	" (fr. πλέκω)	ἐπλέκ-θην	= ἐπλέχθην.
γ " ϑ	"	χ;	" (fr. λέγω)	ἐλέγ-θην	= ἐλέχθην.

Exception. In composition, however, the preposition ἐκ remains unchanged before τ, δ, ϑ; and hence we have ἐκδιδόναι, ἐκθεῖναι, &c., not ἐγδιδόναι, ἐχθεῖναι.

Rule 2.

The smooth mutes (π, κ, τ), before an aspirate breathing, are changed into their kindred aspirates (ϕ, χ, ϑ), not only in inflexion and formation, but also in separate words; the middle mutes (β, γ, δ), however, undergo change only in the inflexion of verbs; thus, we change

ἀπ' οὗ		into ἀφ' οὗ.
ἐπήμερος	(fr. ἐπί, ἡμέρα)	" ἐφήμερος.
ἐπυφαίνω	(fr. ἐπί, ὑφαίνω)	" ἐφυφαίνω.
τέτυπ-ά		" τέτυφα.
οὐκ-ὁσίως		" οὐχ ὁσίως.
δεκήμερος	(fr. δέκα, ἡμέρα)	" δεχήμερος.
ἀντ' ὧν	(fr. ἀντί, ὧν)	" ἀνθ' ὧν.
ἀντέλκω	(fr. ἀντί, ἕλκω)	" ἀνθέλκω.
εἴλογ-ά		" εἴλοχα.
τέτριβ-ά		" τετρίφα.

But λεγ' ἑτέραν, not λεχ' ἑτέραν.
" τριβ' οὕτως, " τριφ' οὕτως.

τέος is to be formed, this last can not be written λεγτέος, because here the *middle* γ comes in contact with the *smooth* τ. The middle γ, therefore, must pass over into a κ-sound, which is of the same class with τ, and therefore γ must change to κ, and the result will be λεκτέος. Compare *scribo* with *scriptus*; *lego* with *lectus*; where *scriptus* and *lectus* are changed from *scribtus* and *legtus*.

Remark 1. This change also takes place in Crasis; as, *θἄτερα*, from *τὰ ἕτερα*. And even when a vowel intervenes before the aspirated vowel; as, *θοἰμάτιον*, from *τὸ ἱμάτιον*.

Remark 2. If two smooth mutes precede an aspirate, they must both be changed into aspirates; as, *ἐφθήμερος* instead of *ἑπτήμερος* (from *ἑπτά, ἡμέρα*): *νύχθ' ὅλην* instead of *νύκτ' ὅλην*.

Remark 3. In some compounds the aspirated *ῥ* changes the preceding smooth into an aspirate; as, *φροίμιον*, from *προοίμιον* (from *πρό* and *οἶμος*): *τέθριππον*, from *τέτρα* (i. e., *τέτταρα*) and *ἵππος*: *θράσσω*, from *ταράσσω*. So, also, *φροῦδος*, from *πρό* and *ὁδός*: *φρουρός*, for *προορός*, from *πρό* and *ὁράω*.

DEVIATIONS FROM THE RULE RESPECTING MUTES OF THE SAME CLASS.

There are certain deviations from the rule that mutes of the same class must be joined together; with regard to which the following special rules obtain:

Rule 1. Two aspirates are not found in immediate connection, but the first is changed into its kindred smooth; as, **Σαπφώ**, not **Σαφφώ**: **Βάκχος**, not **Βάχχος**: **Ἀτθίς**, not **Ἀθθίς**.

Rule 2. Two syllables following one another in immediate succession, in a word, can not both begin with an aspirate; but in this case, the aspirate which stands at the beginning of the first syllable is changed into its kindred smooth. Thus, we change

ἐθρύφην	(*stem.* ΘΡΥΦ, *present* *θρύπτω*)	into	*ἐτρύφην*.
φεφίληκα	(*perfect of* *φιλέω*)	"	*πεφίληκα*.
θύφω		"	*τύφω*.
ἐθάφην	(*stem.* ΘΑΦ, *present* *θάπτω*)	"	*ἐτάφην*.
θρέφω		"	*τρέφω*.
θριχός	(*stem.* ΘΡΙΧ, *nom.* *θρίξ*)	"	*τριχός*.
θρέχω		"	*τρέχω*.
θαχύς	(*stem.* ΘΑΧΥ)	"	*ταχύς*.
θέθνηκα	(*stem.* ΘΝΑ, *present* *θνήσκω*)	"	*τέθνηκα*.
θίθημι	(*stem.* ΘΕ)	"	*τίθημι*.

EXCEPTIONS. 1. The passive termination θην, and all its derivative terminations which begin with θ, have no influence upon the preceding aspirate; and thus we write, ὠρθώθην, ἐχύθην, θαφθήσονται, θραφθῆναι. In the verbs θύειν and τιθέναι alone, θ is changed into τ before these terminations; as, ἐτύθην, ἐτέθην.

2. So, also, the adverbial terminations θεν and θι; as, παντοταχόθεν, Κορινθόθι.

3. In most compounds, also, the rule is neglected; as, ἀνθοφόρος, ἐφυφαίνω.

4. The reverse of that laid down as a rule occurs in the imperative termination θι, which, when the preceding syllable begins with an aspirate, is changed itself into τι; as, τύφθητι for τύφθηθι (1st aorist imperative passive of τύπτω).—Yet even this is not a general rule, as the forms φάθι ("say," from φημί) and τέθναθι ("die," from θνήσκω) prove, but holds good merely of the first aorist imperative passive; for the forms τίθετι and θέτι (from τίθημι) exist in grammar alone, as schemes of a possible formation.

When in the course, however, of inflexion, or formation, the second aspirate disappears, the first, of course, returns. Thus, we have

ἐτρύφην, but θρύπτω in the present, θρύψω future
τύφω, " θύψω in the future.
τρέφω, " θρέψω " " "
ἐτάφην, " θάπτω, present; θάψω, future.
τριχός, " θρίξ in the nominative.
ταχύς, " θάσσων in the comparative.
τρέχω, " θρέξομαι, future middle.

When the first syllable of a word begins with a rough breathing, and the second with an aspirated letter, the rough breathing changes to a smooth. Thus,

ἔχω (stem 'EX) changes to ἔχω, but future ἕξω.
ἑσθής (stem 'E) " " ἑσθής.
ἴσχω " " ἴσχω.
ὅφρα " " ὅφρα.

RULE 3. When a T-sound (τ, δ, θ), in the course of

inflexion, comes in contact with another T-sound, the first changes to a σ; thus,

$\dot{\epsilon}\pi\epsilon\acute{\iota}\theta$-$\theta\eta\nu$ (from $\pi\epsilon\acute{\iota}\theta\omega$) becomes $\dot{\epsilon}\pi\epsilon\acute{\iota}\sigma\theta\eta\nu$.
$\pi\epsilon\iota\theta$-$\tau\acute{\epsilon}o\varsigma$ (from $\pi\epsilon\acute{\iota}\theta\omega$) " $\pi\epsilon\iota\sigma\tau\acute{\epsilon}o\varsigma$.
$\dot{\eta}\rho\epsilon\acute{\iota}\delta$-$\theta\eta\nu$ (from $\dot{\epsilon}\rho\epsilon\acute{\iota}\delta\omega$) " $\dot{\eta}\rho\epsilon\acute{\iota}\sigma\theta\eta\nu$.

From the collision of mutes with liquids or the sibilant σ, or of liquids with liquids, the following rules also result. Thus,

THE MUTES BEFORE M.

RULE. A P-sound (π, β, ϕ) before μ changes to μ.
A K-sound (κ, γ, χ) before μ changes to γ.
A T-sound (τ, δ, θ, ζ) before μ changes to σ.

Thus,

P-sound:	$\tau\acute{\epsilon}\tau\rho\iota\beta$-$\mu\alpha\iota$	(from $\tau\rho\acute{\iota}\beta\omega$)	becomes	$\tau\acute{\epsilon}\tau\rho\iota\mu\mu\alpha\iota$.
	$\lambda\acute{\epsilon}\lambda\epsilon\iota\pi$-$\mu\alpha\iota$	(" $\lambda\epsilon\acute{\iota}\pi\omega$)	"	$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$.
	$\gamma\acute{\epsilon}\gamma\rho\alpha\phi$-$\mu\alpha\iota$	(" $\gamma\rho\acute{\alpha}\phi\omega$)	"	$\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$.
K-sound:	$\pi\acute{\epsilon}\pi\lambda\epsilon\kappa$-$\mu\alpha\iota$	(" $\pi\lambda\acute{\epsilon}\kappa\omega$)	"	$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$.
	$\lambda\acute{\epsilon}\lambda\epsilon\gamma$-$\mu\alpha\iota$	(" $\lambda\acute{\epsilon}\gamma\omega$)	remains	$\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$.
	$\beta\acute{\epsilon}\beta\rho\epsilon\chi$-$\mu\alpha\iota$	(" $\beta\rho\acute{\epsilon}\chi\omega$)	becomes	$\beta\acute{\epsilon}\beta\rho\epsilon\gamma\mu\alpha\iota$.
T-sound:	$\check{\eta}\nu\upsilon\tau$-$\mu\alpha\iota$	(" $\dot{\alpha}\nu\acute{\upsilon}\tau\omega$)	"	$\check{\eta}\nu\upsilon\sigma\mu\alpha\iota$.
	$\check{\eta}\rho\epsilon\iota\delta$-$\mu\alpha\iota$	(" $\dot{\epsilon}\rho\epsilon\acute{\iota}\delta\omega$)	"	$\check{\eta}\rho\epsilon\iota\sigma\mu\alpha\iota$
	$\pi\acute{\epsilon}\pi\epsilon\iota\theta$-$\mu\alpha\iota$	(" $\pi\epsilon\acute{\iota}\theta\omega$)	"	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$.
	$\kappa\epsilon\kappa\acute{o}\mu\iota\delta$-$\mu\alpha\iota$	(" $\kappa o\mu\acute{\iota}\zeta\omega$)	"	$\kappa\epsilon\kappa\acute{o}\mu\iota\sigma\mu\alpha\iota$.

THE MUTES BEFORE Σ.

RULE. A P-sound before σ becomes with it ψ
A K-sound before σ becomes with it ξ.
A T-sound before σ *is thrown out.*

Thus,

P-sound:	$\lambda\epsilon\acute{\iota}\pi$-$\sigma\omega$	(from $\lambda\epsilon\acute{\iota}\pi\omega$)	becomes	$\lambda\epsilon\acute{\iota}\psi\omega$.
	$\tau\rho\acute{\iota}\beta$-$\sigma\omega$	(" $\tau\rho\acute{\iota}\beta\omega$)	"	$\tau\rho\acute{\iota}\psi\omega$.
	$\gamma\rho\acute{\alpha}\phi$-$\sigma\omega$	(" $\gamma\rho\acute{\alpha}\phi\omega$)	"	$\gamma\rho\acute{\alpha}\psi\omega$.
K-sound:	$\pi\lambda\acute{\epsilon}\kappa$-$\sigma\omega$	(" $\pi\lambda\acute{\epsilon}\kappa\omega$)	"	$\pi\lambda\acute{\epsilon}\xi\omega$.
	$\lambda\acute{\epsilon}\gamma$-$\sigma\omega$	(" $\lambda\acute{\epsilon}\gamma\omega$)	"	$\lambda\acute{\epsilon}\xi\omega$.
	$\beta\rho\acute{\epsilon}\chi$-$\sigma\omega$	(" $\beta\rho\acute{\epsilon}\chi\omega$)	"	$\beta\rho\acute{\epsilon}\xi\omega$.

T-sound: *ἀνύτ-σω* (from *ἀνύτω*) becomes *ἀνύσω*.
ἐρείδ-σω (" *ἐρείδω*) " *ἐρείσω*.
πείθ-σω (" *πείθω*) " *πείσω*.
ἐλπίδ-σω (" *ἐλπίζω*) " *ἐλπίσω*.

EXCEPTION. The preposition *ἐκ* before *σ* remains unaltered; as, *ἐκσώζω*.

OF THE LIQUID N.

RULE 1.

N before a P-sound (*π*, *β*, *φ*, *ψ*) changes to *μ*.
N before a K-sound (*κ*, *γ*, *χ*, *ξ*) changes to *γ*.
N before a T-sound (*τ*, *δ*, *θ*) *remains unchanged.*

Thus,

ἐν-πειρία becomes	*ἐμπειρία*.	*συν-καλέω* becomes	*συγκαλέω*.
ἐν-βάλλω "	*ἐμβάλλω*.	*συν-γιγνώσκω* "	*συγγιγνώσκω*.
ἐν-φρων "	*ἐμφρων*.	*σύν-χρονος* "	*σύγχρονος*.
ἐν-ψυχος "	*ἐμψυχος*.	*συν-ξέω* "	*συγξέω*.

But *συντείνω*, *συνδέω*, *συνθέω*, remain unchanged.

EXCEPTIONS. The enclitics are excepted; as, *ὅνπερ*, *τόνγε*.

RULE 2. N before a liquid is changed into that liquid; as,

συν-λογίζω becomes *συλλογίζω*.
συν-μετρία " *συμμετρία*.
συν-ρίπτω " *συῤῥίπτω*.

EXCEPTION: *ἐν* before *ρ*; as, *ἐνρίπτω*: though *ἔῤῥυθμος* is more common than *ἔνρυθμος*. But *ἐν* seldom remains before *λ*; as, *ἐνλακκεύω*.

RULE 3. N is always dropped before *ζ*, and before *σ* in inflexion, and also in those compound words in which another consonant follows *σ*. The naturally-short vowel that precedes remains short after the rejection of *ν* before *σ*. Thus,

συνζυγία becomes *συζυγία*.
δαίμονσι " *δαίμοσι*.
σύνστημα " *σύστημα*.

EXCEPTIONS. 1. The preposition *ἐν*: as, *ἔνσοφος*, *ἐνσπείρω*, *ἐνζεύγνυμι*.—2. The adverb *πάλιν*: as, *παλίνσκιος*.—3. Certain inflexions and formations in *σαι* and *σις*, from verbs in *αίνω*: as, *πέφανσαι* (from *φαίνω*): *πέπανσις* (from *πεπαίνω*).—4. Some few substantives in *ινς* and *υνς*: as, *ἕλμινς*, *πείρινς*, *Τίρυνς*.—5. The *ν* in *σύν* becomes *σ* in composition before *σ* and a vowel; as, *συσσώζω*, not *συνσώζω*.

ACCUMULATION OF CONSONANTS.

I. The accumulation or juxtaposition of consonants gives rise to a harshness which the Greek language studiously endeavors to avoid.

II. In the Greek language, *two*, or *three*, consonants can come together; seldom *four*; never *five*.

III. When *three* consonants come together in a *simple word*, the first *or* the last, or the first *and* the last, must be a liquid, or the sibilant *σ*, or *γ* before *γ*, *κ*, *χ*; as, *πεμφθείς*, *σκληρός*, *τέγξω*.

IV. When, however, three consonants come together in a *compound word*, perspicuity of derivation allows *κ* and *σ* at the end of the first part of the compound, to remain before two other consonants; as, *ἐκτρίβω*, *ἐκπτύω*, *ἐκσπένδω*, *δύσφθαρτος*.

V. When, in the inflexion of verbs, there is appended to the stem-consonant an ending that begins with *σθ*, the *σ* is thrown out. Thus,

λελειπ-σθων	(from *λείπω*)	becomes	*λελείφθων*.
λελέγ-σθωσαν	(" *λέγω*)	"	*λελέχθωσαν*.
ἠγγέλ-σθαι	(" *ἀγγέλλω*)	"	*ἠγγέλθαι*.

VI. When the liquid *ν* comes in contact with a T-sound and a *σ*, the *ν* and the T-sound are both rejected, and the short vowel before *σ* changes into a diphthong, or into a long vowel; namely, *ε* into *ει*; *ο* into *ου*; *ᾰ*, *ῐ*, *ῠ* into *ᾱ*, *ῑ*, *ῡ*. Thus,

τυφθέντς	becomes	τυφθείς.	πάντσι	becomes	πᾶσι.
σπένδσω	"	σπείσω.	ἕλμινθσι	"	ἕλμῖσι.
λέοντσι	"	λέουσι.	δεικνύντς	"	δεικνύς.
τύψαντς	"	τύψᾶς.	Ξενοφῶντσι	"	Ξενοφῶσι.[1]

VI. *Four* consonants can only come together in the middle of a word; and then, in the case of simple words, only in the combinations *λκτρ* and *μπτρ*; and, in the case of compound words, only in the combinations *νσφρ*, *νσκλ*, *νστρ*, *ρσκλ*, *ρστρ*, *σστρ*, *κστρ*, and *κσφρ*.

Remark 1. In a few words, after a vowel has been thrown out, the combinations *μρ* and *νρ* occur, and, as these were unpleasing to the Grecian ear, their sound was sought to be softened down by the insertion of *β* or *δ*. Thus, *μεσημερία*, by dropping the vowel, becomes *μεσημρία*, and this, by the insertion of *β*, is changed to *μεσημβρία*. So *γαμερός*, *γαμρός*, and, finally, *γαμβρός*: *ἀνέρος*, *ἀνρός*, *ἀνδρός*; *μεμέληται*, *μέμληται*, Epic *μέμβλεται*: *ἑσλός*, Doric; but *ἐσθλός*, Epic and Attic, &c.

Remark 2. A particular mode of avoiding harshness, and subserving the purposes of Euphony, was by means of *Metathĕsis*, or the transposition of letters, when one of them happened to be a liquid. Thus we have the poetic forms, *ἔπραθον* for *ἔπαρθον*: *ἑράθον* for *ἑάρθον*: *ἔδρακον* for *ἔδαρκον*: *κραδίη* for *καρδία*, &c. The poets sometimes avail themselves of both forms, according as the verse may require; as, *καρτερός* and *κρατερός*: *κάρτιστος* and *κράτιστος*: *βάρδιστος* and *βράδιστος*: and, among the tragic writers, *θάρσος* and *θράσος*: *θαρσύνω* and *θρασύνω*.

Remark 3. In the old language, there were found in many words two consonants, one of which was dropped in the course of time; as, *πτόλεμος*, later form *πόλεμος*: *πτόλις*, later form *πόλις*. The poets, especially the Epic writers, availed themselves of such old forms, partly for the sake of the metre, and partly for greater fullness of tone.

Remark 4. In many words, however, beginning with *σ*, this letter is merely a later addition. Thus we have, as old forms, *μικρός*, *κε-*

1. The form *τύπτωντσι*, given in most grammars as an illustration of this rule, is erroneous. The original form was *τύπτωντι* (just as the termination *ντι* is preserved in Sanscrit and Doric), and, the *τ* changing into *σ*, the form *τύπτωντι* became *τύπτωνσι*, and this, by dropping the *ν*-sound before *σ*, *τύπτωσι*. It is plain, therefore, that *τύπτωντσι* is what Bopp describes it to be, a truly *monstrous* form. (*Vergleich. Gramm.*, p. 274.)

δάννυμι, μίλαξ, μάραγδος, Κάρανδρος; and, as later forms, *σμικρός, σκεδάννυμι, σμίλαξ, σμάραγδος, Σκάμανδρος.*

DOUBLING OF CONSONANTS.

I. The semivowels *λ, μ, ν, ρ, σ*, and the mute-consonant *τ*, are alone, in general, capable of being doubled in the ordinary language; as, *ἄλλος, μᾶλλον, κόμμα, λῆμμα, κάνναβις, ἔῤῥω, τάσσω, λεύσσω, ἧσσων, τάττω, ἧττων.*

II. Besides these, we find, also, *π* and *κ* doubled in certain words; as, *ἵππος, πάππος, κόκκος.* Other doublings of letters belong to the head of Dialects.

III. The letter *ῥ* is doubled in the following cases: 1 On prefixing the augment; as, *ἔῤῥεον*, from *ῥέω.*—2. In composition, when a short vowel goes before; as, *ἄῤῥηκτος, βαθύῤῥοος.* But *εὔρωστως*, from *εὖ* and *ῥώννυμι.*

REMARK. In the case of *Ὀδῦσεύς, Ἀχῖλεύς*, for *Ὀδυσσεύς, Ἀχιλλεύς*, it is more correct to regard the former as the earlier forms, and the latter as of subsequent formation, by the doubling of the liquid and sibilant.

OF FIGURES AFFECTING SYLLABLES.

1. *Prosthĕsis* (*πρόςθεσις*) is the addition of one or more letters to the beginning of a word; as, *σμικρός* for *μικρός*: *σμάραγδος* for *μάραγδος*: *ἐείκοσι* for *εἴκοσι.*

2. *Paragōge* (*παραγωγή*) is the addition of one or more letters to the end of a word; as, *ἧσθα* for *ἧς*: *λόγοισιν* for *λόγοις.*

3. *Epenthĕsis* (*ἐπένθεσις*) is the insertion of one or more letters in the body of a word; as, *ἔλλαβον* for *ἔλαβον*: *ἔμμαθον* for *ἔμαθον*: *ὀπποῖος* for *ὁποῖος.*

4. *Syncōpe* (*συγκοπή*) is the taking away of one or more letters from the body of a word; as, *πατρός* for *πατέρος*: *τέραος* for *τέρατος.*

5. *Aphærĕsis* (*ἀφαίρεσις*) is the taking away of one or more letters from the beginning of a word; as, *εἴβω* for *λείβω*: *ala* for *γαῖα*; *ἦ* for *φῆ.*

6. *Apocōpe* (*ἀποκοπή*) is the taking away of one or more

letters from the end of a word; as, *alῶ* for *alῶνα*: Ποσειδῶ for Ποσειδῶνα.

7. *Metathĕsis* (*μετάθεσις*) is the transposition of letters and syllables; as, *ἔπραθον* for *ἔπαρθον*: *ἔδρακον* for *ἔδαρκον*: *κραδία* for *καρδία*.[1]

8. *Tmēsis* (*τμῆσις*) is the separation of the preposition of a compound from the verb, by means of some other word intervening; as, *ὑπέρ τινα ἔχειν* for *ὑπερέχειν τινά*.

GENERAL REMARKS.

Remark 1. We have followed the custom of the day in the enumeration of these figures, but many of the examples usually cited are merely forms of the earlier language, retained by the poets, and mistaken by the grammarians for licenses.

Remark 2. The examples which we have given of Prosthesis may be regarded as genuine ones (*Kühner*, § 54, 2); but such forms as *κτύπος* for *τύπος*, *πτόλεμος* for *πόλεμος*, *πτόλις* for *πόλις*, &c., are the earlier of the two; and *πόλεμος*, *πόλις*, and *τύπος*, are actually instances of aphæresis.

Remark 3. All the instances that are accustomed to be given of *Paragoge* are very suspicious, if not positively wrong, and ought, no doubt, to be regarded as earlier and heavier forms of the language. Thus, *ἦσθα* is nothing more than the old form of the 2d person, with *θα* appended as the personal ending, and with which we may compare the English *thou* and the Sanscrit *dha*. So *οἶσθα*, originally *οἰδ-θα*. *Vid.* page 258, § 3.

Remark 4. Epenthesis is frequently resorted to by the poets for the sake of the metre, though many of the cases of epenthesis which appear in modern editions ought to be expunged, and the arsis or *ictus metricus* brought in to lengthen a syllable.

Remark 5. Instances of Aphæresis are numerous among the poets, especially the Epic ones; as, *ὄσχος* for *μόσχος*; *ἶα* for *μία*; *ὄτταβος* for *κόττταβος*: *ἤγανον* for *τήγανον*, &c.

Remark 6. Apocope is another very suspicious figure, and the instances commonly adduced of its operation are, in all probability, no instances at all. The old Epic language would seem to have contained many words formed immediately from verbal roots, for which fuller forms were used in the ordinary language. Thus, we have *δῶ* for *δῶμα*: *κρῖ* for *κριθή*: *ἄλφι* for *ἄλφιτον*, &c., which the

1. Consult page 38, Remark 2.

grammarians mistook for examples of Apocope. (Consult *Kühner*, § 303, *Anm.* 4; *Salmas.*, *Hellenist.*, p. 390; *Fischer*, *ad Well.*, ii, p. 191.)

REMARK 7. The student must be careful not to bring the Tmesis into the Homeric poems. In the time of Homer, the preposition was a mere adverb. The regular Tmesis comes in with the Attic writers.

CHAPTER III.

INFLECTION OF WORDS.

I. PARTS OF SPEECH.

I. THERE are *nine* parts of speech in Greek, namely, *Article*, *Noun*, *Adjective*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Preposition*, and *Conjunction*.

II. The *Participle*, however, is commonly ranked under the Adjectives.

III. The *Interjection*, being a mere exclamation, is, in strictness, no part of speech at all. It is generally, however, considered as belonging to *Adverbs*.

IV. The Greek names of the several parts of speech are as follows:

Article	= Ἄρθρον.	Verb	= Ῥῆμα.
Noun	= Ὄνομα.	Participle	= Μετοχή.
Adjective	= Ἐπίθετον.	Adverb	= Ἐπίῤῥημα.
Pronoun	= Ἀντωνυμία.	Preposition	= Πρόθεσις.

Conjunction = Σύνδεσμος.

V. Of the parts of speech, the Article, Noun, Adjective, Participle, and Pronoun are declined by *Genders* (*γένη*), *Cases* (*πτώσεις*), and *Numbers* (*ἀριθμοί*).

VI. There are *three* Genders, the *Masculine*, *Feminine*, and *Neuter*, called respectively, in Greek, *γένος ἀρσενικόν*, *γένος θηλυκόν*, and *γένος οὐδέτερον*.

VII. To mark the gender in Greek, the Article is usually employed by grammarians; namely, *ὁ* for the masculine, *ἡ*

for the feminine, and *τό* for the neuter. Thus, *ὁ ἄνθρωπος*, "*the man*;" *ἡ γυνή*, "*the woman*;" *τὸ χρῆμα*, "*the thing*."

VIII. Some nouns, however, are both masculine and feminine; as, *ὁ* and *ἡ κότινος*, "*the wild olive-tree*." These are said to be of the *Common Gender*.

IX. There are three Numbers, the *Singular*, *Dual*, and *Plural*, called, in Greek, respectively, *ἀριθμὸς ἑνικός*: *ἀριθμὸς δυϊκός*: *ἀριθμὸς πληθυντικός*.—The singular denotes one; the plural, more than one; the dual, two, or a pair. Thus, Singular, *ἡ χώρα*, "*the country*;" Dual, *τὰ χώρα*, "*the two countries*;" Plural, *αἱ χῶραι*, "*the countries*."[1]

X. There are five *Cases* (*πτώσεις*), namely, *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*,[2] the appellations of which, in Greek, are as follows:

Nominative = *πτῶσις ὀνομαστική*.
Genitive = *πτῶσις γενική*.
Dative = *πτῶσις δοτική*.
Accusative = *πτῶσις αἰτιατική*.
Vocative = *πτῶσις κλητική*.

XI. The Greek language has no ablative, although the employment of one would certainly tend to perspicuity.

1. The Æolians dispensed with the Dual form, both in Conjugation and Declension. So, also, the Romans, with the exception of *duo* and *ambo*. Compare *Gregor. Corinth.*, xxix., *De Æol. Dial.*, p. 606, *sch.*: *τοῖς δυϊκοῖς ἀριθμοῖς οὗτοι* (*sc. Æoles*) *οὐ κέχρηνται, καθὰ δὴ καὶ οἱ Ῥωμαῖοι, τούτων ὄντες ἄποικοι*.—The study of comparative grammar shows, that the Dual was originally common to the different branches of the Indo-Germanic family, but that it has gradually disappeared from the greater number of them. We find it in the Sanscrit and Zend, for example, whereas in Pali it occurs only in two words, *dui*, "two," and *oubha*, "both," exactly as in Latin. Traces of it are found in the Gothic, but not in the more modern Teutonic dialects. (*Bopp, Vergleich. Gramm.*, p. 237, *seqq.*) For farther remarks on the Dual, consult *Syntax*.

2. The writers on comparative grammar speak of a *Locative* case in both Greek and Latin; that is, a case having reference to place, &c. In both these languages, however, the Locative has united itself under one form with the dative, but still without losing its own peculiar reference to place. Hence we have *Δωδῶνι*, "*at Dodona*;" *Μαραθῶνι*, "*at Marathon*;" *οἴκοι*, "*at home*;" *ἀγρῷ*, "*in the country*," &c

The functions of an ablative are discharged by the dative.[1]

GENERAL RULES WITH REGARD TO THE GREEK CASES.[2]

I. Nouns of the neuter gender have the nominative, accusative, and vocative alike in all three numbers, and these cases in the plural end always in *ᾰ*.

II. The nominative and vocative plural are always alike.

III. The nominative, accusative, and vocative dual are alike; as also the genitive and dative.

IV. The dative singular, in all the declensions, ends in *ῐ*, but in the first and second declensions the *ι* is subscribed.

V The genitive plural ends always in *ων*.

II. THE ARTICLE.[3]

I. The Article is a word prefixed to a noun, adjective, participle, &c., and serving to ascertain or define them.

II. The declension of the Article is as follows:

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1. A series of arguments in favor of an Ablative in Greek may be seen in the *Port-Royal Greek Grammar*, p. 379, *seqq.*—That traces of such a case, in the early forms of the language, do exist in Greek, is beyond a doubt; and the analogy of the Latin, moreover, is a strong argument in its favor. In Greek, adverbs in *ως* may be regarded as sister-forms of the Sanscrit ablative; so that *ω-ς*, from a stem in *o*, bears relation to the Sanscrit *á-t*, from a stem in *a*, just as *δίδωσι* does to *dadâ-ti*. Hence *ὁμῶ-ς*, for example, is related to the Sanscrit *samá-t*, "similarly," both in its ending and its stem. Now in the Greek language, the change from *τ* to *σ* at the end of a word was absolutely necessary, in order to prevent the total suppression of the former letter; and, therefore, we may safely say that such adverbs as *ὁμῶ-ς*, *οὕτω-ς*, *ὦ-ς*, came originally from *ὁμῶ-τ*, *οὕτω-τ*, *ὦ-τ*, all a kind of ablative form. We have a similar analogy in the Latin adverbial forms *quomodo*, *raro*, *vero*, *perpetuo*, &c.

2. For some general remarks on the formation of the Greek cases, consult page 123.

3. In the older grammars *two articles* are given; the *prepositive*, *ὁ*, *ἡ*, *τό*, and the *postpositive*, *ὅς*, *ἥ*, *ὅ*, which we call at the present day the *relative pronoun*. In a sentence like the following, "This is *the* man *who* will deliver us" (*οὗτός ἐστιν ὁ ἀνὴρ ὃς σώσει ἡμᾶς*), the two words *the* and *who* (*ὁ* and *ὅς*) refer so intimately to each other,

	Masc.	Fem.	Neut.	
		Singular.		
Nom.	ὁ	ἡ	τό	the.
Gen.	τοῦ	τῆς	τοῦ	of the.
Dat.	τῷ	τῇ	τῷ	to the.
Accus.	τόν	τήν	τό	the.
		Dual.		
Nom.	τώ	τά	τώ	the two.
Gen.	τοῖν	ταῖν	τοῖν	of the two.
Dat.	τοῖν	ταῖν	τοῖν	to the two.
Accus.	τώ	τά	τώ	the two.
		Plural.		
Nom.	οἱ	αἱ	τά	the.
Gen.	τῶν	τῶν	τῶν	of the.
Dat.	τοῖς	ταῖς	τοῖς	to the.
Accus.	τούς	τάς	τά	the.

REMARKS ON THE ARTICLE

1. The Article was originally a demonstrative pronoun, "*this*," "*that*," and such is generally its meaning in Homer, though it sometimes loses, in that poet, a portion of its strict demonstrative signification, and passes over into the meaning of the pronoun of the third person, *he, she, it*. This latter usage is very frequent in Herodotus.

2. There is no form of the article for the Vocative, since ὦ is a mere exclamation.

3. If the particles γέ and δέ are annexed to the article, it has the signification of the pronoun "this," in both poetry and prose, even

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and lock, as it were, into one another so much like *joints*, connecting in this way the two clauses as members or limbs of one sentence, that the Greeks named them ἄρθρα, "*articuli*," or "*joints*." The first of these, however, namely, ὁ, ἡ, τό, stands very commonly with its simple clause alone, and is, therefore, strictly speaking, in such instances no longer an article or *joint*. But this arises from the circumstance that, in very many instances of this kind, the second clause is not expressed in words, but is left to be mentally supplied; such as, "who is spoken of," or, "who is here concerned," or, "whom you know," &c. Hence it became, by degrees, a usage of language to annex the prepositive article, ὁ, ἡ, τό, by itself to every object which was to be represented as *definite*, either by means of the language itself, or from the circumstances. In their whole theory, however, the two articles are adjective pronouns. (*Buttmann, Larger Grammar*, p. 121, *Robinson's transl.*)

in the Attic writers; but the declension remains the same. Thus, *ὅδε, ἥδε, τόδε*: genitive, *τοῦδε, τῆςδε, τοῦδε*, &c.

4. In the early Greek, the form of the article in the nominative was *τός, τή, τό*: and hence arise the plural *τοί, ταί*, in Doric and Ionic, and the *τ* in the neuter and in the oblique cases.

5. Some old grammarians wrote with the accent *ὅ, ἥ, οἵ, αἵ*, when used as demonstrative pronouns, but better critics reserve the accent for the relative pronoun *ὅ, ἥ, τό*, alluded to in § 7.

6. The true use of the article is first fully established in Attic Greek, while the demonstrative usage proportionally disappears, except in a few cases.

7. The form *ὁ, ἡ, τό*, accentuated through all cases, is the relative pronoun for *ὅς, ἥ, ὅ*, somewhat like our *that* for *which*. On the other hand, the genitive and dative enclitic *του, τῳ*, are for *τινός, τινί*, from the indefinite pronoun *τὶς, τὶ*, in which case *του* and *τῳ* are of all three genders: but neither *τῆς, τῇ*, nor the plural occurs. And, again, *τοῦ* and *τῷ*, with the accent, often occur in the Attic writers for the interrogative *τίνος, τίνι*.

DIALECTS OF THE ARTICLE.

	Doric.	*Epic.*
ἧς	*ἇς.*	
τοῦ,	*τῶ.*	*τοῖο.*
τῆς,	*τᾶς.*	
τῇ,	*τᾷ.*	
τήν,	*τάν.*	
οἱ,	*τοί.*	*τοί.*
αἱ,	*ταί.*	*ταί.*
τῶν (fem.),	*τᾶν.*	*τάων.*
τοῖς,		*τοῖσι.*
ταῖς,		*ταῖσι, τῇσι,* and *τῆς.*
τούς,	*τώς* and *τός.*	
The Æolians also said *τός* and *τώς* for *τούς.*		

III. NOUNS.[1]

I. The *Declensions* (*κλίσεις*) of Nouns are *three* in number, corresponding to the first three declensions in Latin.

II. The *First Declension* has *five* terminations; *three*

1. For some general remarks on the formation of Cases, &c., consult page 123.

feminine, in ᾰ, ᾱ, and η; and *two masculine*, in ᾱς and ης.[1]

III. The *Second Declension* has *two* terminations, namely, in ος and ον. Nouns in ος are generally *masculine*, sometimes *feminine*; nouns in ον are always *neuter*.

IV. The *Third Declension* ends in α, ι, υ, neuter; ω feminine; and ν, ξ, ρ, σ, ψ, *of all genders*, and increases in the genitive.

FIRST DECLENSION.

Terminations.

ᾰ, ᾱ, η } *feminine.* | ᾱς, ης } *masculine.*

	SINGULAR.				DUAL.	PLURAL
Nom.	ᾰ,	ᾱ,	η,	ᾱς, ης,	ᾱ,	αι,
Gen.	ης,	ᾱς,	ης,	ου, ου,	αιν,	ων.
Dat.	ῃ,	ᾳ,	ῃ,	ᾷ, ῃ,	αιν,	αις,
Acc.	ᾱν,	ᾱν,	ην,	ᾱν, ην,	ᾱ,	ᾱς,
Voc.	ᾰ,	ᾱ,	η,	ᾱ, η, ᾰ,	ᾱ,	αι.

PARADIGMS.

Feminine Nouns.

I Nouns in ρα, and α pure, that is, α preceded by a vowel or diphthong, together with some proper names; as, Λήδα, Ἀνδρομέδα, Φιλομήλα, Διοτίμα, and also the substantive ἀλαλά, "*a war cry*," have the genitive in ας, and retain the α through all the cases of the singular.

II. All the contracted nouns of this declension likewise retain the α in the genitive, and other cases of the singular; as, μνᾶ, gen. μν-ᾶς: Ἀθηνᾶ, gen. Ἀθην-ᾶς, &c.

III. All other nouns in α have the genitive in ης, and dative in η; but in the accusative and vocative they resume their α.

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1. The terminations of the First Declension are generally given as *four* in number; namely, ᾰ and η (or ᾱ), feminine; and ᾱς and ης, masculine. The arrangement which we have followed appears far preferable.

IV. Nouns in η retain the η throughout the singular number, making the accusative in ην, and the vocative in η Thus,

1. *a* through all the cases.

ἡ χώρᾱ, "the country."

Nom. Sing. ἡ χώρᾱ, "*the country.*"
Nom. Dual. τὰ χώρᾱ, "*the two countries.*" } [1]
Nom. Plural. αἱ χῶραι, "*the countries.*"

Singular.		*Dual.*		*Plural.*	
N. ἡ	χώρ-ᾱ,	N. τὰ	χώρ-ᾱ,	N. αἱ	χῶρ-αι,
G. τῆς	χώρ-ᾱς	G. ταῖν	χώρ-αιν,	G. τῶν	χωρ-ῶν,
D. τῇ	χώρ-ᾳ,	D. ταῖν	χώρ-αιν,	D. ταῖς	χώρ-αις,
A. τὴν	χώρ-ᾱν,	A. τὰ	χώρ-ᾱ,	A. τὰς	χώρ-ᾱς,
V.	χώρ-ᾱ.	V.	χώρ-ᾱ.	V.	χῶρ-αι.

ἡ σφῦρᾱ, "the hammer."

Singular.		*Dual.*		*Plural.*	
N. ἡ	σφῦρ-ᾱ,	N. τὰ	σφύρ-ᾱ,	N. αἱ	σφῦρ-αι,
G. τῆς	σφύρ-ᾱς,	G. ταῖν	σφύρ-αιν,	G. τῶν	σφυρ-ῶν,
D. τῇ	σφύρ-ᾳ,	D. ταῖν	σφύρ-αιν,	D. ταῖς	σφύρ-αις,
A. τὴν	σφῦρ-ᾶν,	A. τὰ	σφύρ-ᾱ,	A. τὰς	σφύρ-ᾱς,
V.	σφῦρ-ᾶ.	V.	σφύρ-ᾱ.	V.	σφῦρ-αι.

ἡ οἰκίᾱ, "the house."

Singular.		*Dual.*		*Plural.*	
N. ἡ	οἰκί-ᾱ,	N. τὰ	οἰκί-ᾱ,	N. αἱ	οἰκί-αι,
G. τῆς	οἰκί-ᾱς,	G. ταῖν	οἰκί-αιν,	G. τῶν	οἰκι-ῶν,
D. τῇ	οἰκί-ᾳ,	D. ταῖν	οἰκί-αιν,	D. ταῖς	οἰκί-αις,
A. τὴν	οἰκί-ᾱν,	A. τὰ	οἰκί-ᾱ,	A. τὰς	οἰκί-ᾱς,
V.	οἰκί-ᾱ.	V.	οἰκί-ᾱ.	V.	οἰκί-αι.

ἡ ἀλᾰλᾱ́, "the war-cry."

Singular.		*Dual.*		*Plural.*	
N. ἡ	ἀλαλ-ᾱ́,	N. τὰ	ἀλαλ-ᾱ́,	N. αἱ	ἀλαλ-αί,
G. τῆς	ἀλαλ-ᾱ́ς,	G. ταῖν	ἀλαλ-αῖν.	G. τῶν	ἀλαλ-ῶν,
D. τῇ	ἀλαλ-ᾴ,	D. ταῖν	ἀλαλ-αῖν,	D. ταῖς	ἀλαλ-αῖς,
A. τὴν	ἀλαλ-ᾱ́ν,	A. τὰ	ἀλαλ-ᾱ́,	A. τὰς	ἀλαλ-ᾱ́ς,
V.	ἀλαλ-ᾱ́.	V.	ἀλαλ-ᾱ́.	V.	ἀλαλ-αί.

1. This is given as a general example for the mode of translating while declining a noun.

2. ᾰ making ης in the genitive, &c.

ἡ δόξᾰ, "*the opinion.*"

	Singular.		*Dual.*		*Plural.*	
N.	ἡ	δόξ-ᾰ,	τὰ	δόξ-ᾱ,	αἱ	δόξ-αι,
G.	τῆς	δόξ-ης,	ταῖν	δόξ-αιν,	τῶν	δοξ-ῶν,
D.	τῇ	δόξ-ῃ.	ταῖν	δόξ-αιν,	ταῖς	δόξ-αις,
A.	τὴν	δόξ-ᾰν,	τὰ	δόξ-ᾱ,	τὰς	δόξ-ᾱς,
V		δόξ-ᾰ.		δόξ-ᾱ.		δόξ-αι.

ἡ λέαινᾰ, "*the lioness.*"

	Singular.		*Dual.*		*Plural.*	
N.	ἡ	λέαιν-ᾰ,	τὰ	λεαίν-ᾱ,	αἱ	λέαιν-αι,
G.	τῆς	λεαίν-ης,	ταῖν	λεαίν-αιν,	τῶν	λεαιν-ῶν,
D.	τῇ	λεαίν-ῃ,	ταῖν	λεαίν-αιν,	ταῖς	λεαίν-αις,
A.	τὴν	λέαιν-ᾰν,	τὰ	λεαίν-ᾱ,	τὰς	λεαίν-ᾱς,
V.		λέαιν-ᾰ.		λεαίν-ᾱ.		λέαιν-αι.

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3. η making η through all the cases of the singular.

ἡ γνώμη, "*the opinion.*"

	Singular.		*Dual.*		*Plural.*	
N.	ἡ	γνώμ-η,	τὰ	γνώμ-α,	αἱ	γνῶμ-αι,
G.	τῆς	γνώμ-ης,	ταῖν	γνώμ-αιν,	τῶν	γνωμ-ῶν,
D.	τῇ	γμώμ-ῃ,	ταῖν	γνώμ-αιν,	ταῖς	γνώμ-αις,
A.	τὴν	γνώμ-ην,	τὰ	γνώμ-α,	τὰς	γνώμ-ᾱς,
V.		γνώμ-η.		γνώμ-α.		γνῶμ-αι.

ἡ τιμή, "*the honor.*"

	Singular.		*Dual.*		*Plural.*	
N.	ἡ	τιμ-ή,	τὰ	τιμ-ᾱ,	αἱ	τιμ-αί,
G.	τῆς	τιμ-ῆς,	ταῖν	τιμ-αῖν,	τῶν	τιμ-ῶν,
D.	τῇ	τιμ-ῇ,	ταῖν	τιμ-αῖν,	ταῖς	τιμ-αῖς,
A.	τὴν	τιμ-ήν,	τὰ	τιμ-ᾱ,	τὰς	τιμ-ᾱς,
V.		τιμ-ή.		τιμ-ᾱ.		τιμ-αί

ἡ νεφέλη, "*the cloud.*"

	Singular.		*Dual.*		*Plural.*	
N.	ἡ	νεφέλ-η,	τὰ	νεφέλ-ᾱ,	αἱ	νεφέλ-αι,
G.	τῆς	νεφέλ-ης,	ταῖν	νεφέλ-αιν,	τῶν	νεφελ-ῶν,
D.	τῇ	νεφέλ-ῃ,	ταῖν	νεφέλ-αιν,	ταῖς	νεφέλ-αις,
A.	τὴν	νεφέλ-ην,	τὰ	νεφέλ-ᾱ,	τὰς	νεφέλ-ᾱς,
V.		νεφέλ-η.		νεφέλ-ᾱ.		νεφέλ-αι

II. MASCULINES.

I. Masculines in ᾱς make the genitive in ου and the dative in ᾳ, and the remaining cases like those of χώρα.

II. Masculines in ης make the genitive in ου, but retain the η in all the other cases of the singular. The dual and plural cases are like those of χώρα.

III. But the following nouns in ης make the vocative singular in ᾰ.

1. All nouns in της; as, τοξότης, "*an archer*;" Voc. τόξοτ-ᾰ.—προφήτης, "*a prophet*;" Voc. προφῆτ-ᾰ.—πολίτης, "*a citizen*;" Voc. πολῖτ-ᾰ.

2. All nouns compounded of a substantive and a verb; as, γεωμέτρης, "*a geometer*" (from γέα, "*land*," and μετρέω, "*to measure*"); Voc. γεωμέτρ-ᾰ.—μυροπώλης, "*an unguent-seller*" (from μύρον, "*an unguent*," and πωλέω, "*to sell*"); Voc. μυροπῶλ-ᾰ.

3. Gentile nouns in ης; as, Πέρσης, "*a Persian*;" Voc. Πέρσ-ᾰ.—Σκύθης, "*a Scythian*;" Voc. Σκύθ-ᾰ.—But Πέρσης, "*Perses*," a man's name, makes the vocative in η by the general rule; as, Πέρσ-η.

4. Nouns in πης; as, κυνώπης, "*a shameless person*;" Voc. κυνῶπ-ᾰ.—παρθενοπίπης, "*a seducer*;" Voc. παρθενοπῖπ-ᾰ.

5. A few proper names; as, Λάχνης, Voc. Λάχν-ᾰ.—Πυραίχμης, Voc. Πυραῖχμ-ᾰ.

Remark 1. Several of the masculines in ᾱς have the Doric genitive in ᾶ; as, πατραλοίας, "*a parricide*;" μητραλοίας, "*a matricide*;" ὀρνιθοθήρας, "*a bird-catcher*;" Gen. πατραλοίᾶ, &c. Also several Doric and foreign proper names; as, Σύλλας, *Sylla*; Gen. Σύλλᾶ.—Ἀννίβας, *Hannibal*; Gen. Ἀννίβ-ᾶ. And, finally, contracted nouns in ᾶς; as, βαρβᾶς, contracted from βορέας, Gen. βορρ-ᾶ.

Remark 2. Proper names in ας that are Grecian, and not foreign, as well as most of the more celebrated Doric names, generally have the ending of the genitive in ου; as, Ἀρχέτας, Λεωνίδας, Ἐπαμεινώνδας, Παυσανίας, &c.; Gen. Ἀρχέτου, &c.

2. ᾱ making ης in the genitive, &c.

ἡ δόξᾱ, "*the opinion.*"

	Singular.	*Dual.*	*Plural.*
N.	ἡ δόξ-ᾱ,	τὰ δόξ-ᾱ,	αἱ δόξ-αι,
G.	τῆς δόξ-ης,	ταῖν δόξ-αιν,	τῶν δοξ-ῶν,
D.	τῇ δόξ-ῃ.	ταῖν δόξ-αιν,	ταῖς δόξ-αις,
A.	τὴν δόξ-ᾱν,	τὰ δόξ-ᾱ,	τὰς δόξ-ᾱς,
V	δόξ-ᾰ.	δόξ-ᾱ.	δόξ-αι.

ἡ λέαινᾰ, "*the lioness.*"

	Singular.	*Dual.*	*Plural.*
N.	ἡ λέαιν-ᾰ,	τὰ λεαίν-ᾱ,	αἱ λέαιν-αι,
G.	τῆς λεαίν-ης,	ταῖν λεαίν-αιν,	τῶν λεαιν-ῶν,
D.	τῇ λεαίν-ῃ,	ταῖν λεαίν-αιν,	ταῖς λεαίν-αις,
A.	τὴν λέαιν-ᾰν,	τὰ λεαίν-ᾱ,	τὰς λεαίν-ᾱς,
V.	λέαιν-ᾰ.	λεαίν-ᾱ.	λέαιν-αι.

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3. η making η through all the cases of the singular.

ἡ γνώμη, "*the opinion.*"

	Singular.	*Dual.*	*Plural.*
N.	ἡ γνώμ-η,	τὰ γνώμ-α,	αἱ γνώμ-αι,
G.	τῆς γνώμ-ης,	ταῖν γνώμ-αιν,	τῶν γνωμ-ῶν,
D.	τῇ γμώμ-ῃ,	ταῖν γνώμ-αιν,	ταῖς γνώμ-αις,
A.	τὴν γνώμ-ην,	τὰ γνώμ-α,	τὰς γνώμ-ᾱς,
V.	γνώμ-η.	γνώμ-α.	γνῶμ-αι.

ἡ τιμή, "*the honor.*"

	Singular.	*Dual.*	*Plural.*
N.	ἡ τιμ-ή,	τὰ τιμ-ᾱ,	αἱ τιμ-αί,
G.	τῆς τιμ-ῆς,	ταῖν τιμ-αῖν,	τῶν τιμ-ῶν,
D.	τῇ τιμ-ῇ,	ταῖν τιμ-αῖν,	ταῖς τιμ-αῖς,
A.	τὴν τιμ-ήν,	τὰ τιμ-ᾱ,	τὰς τιμ-ᾱς,
V.	τιμ-ή.	τιμ-ᾱ.	τιμ-αί

ἡ νεφέλη, "*the cloud.*"

	Singular.	*Dual.*	*Plural.*
N.	ἡ νεφέλ-η,	τὰ νεφέλ-ᾱ,	αἱ νεφέλ-αι,
G.	τῆς νεφέλ-ης,	ταῖν νεφέλ-αιν,	τῶν νεφελ-ῶν,
D.	τῇ νεφέλ-ῃ,	ταῖν νεφέλ-αιν,	ταῖς νεφέλ-αις,
A.	τὴν νεφέλ-ην,	τὰ νεφέλ-ᾱ,	τὰς νεφέλ-ᾱς,
V.	νεφέλ-η.	νεφέλ-ᾱ.	νεφέλ-αι

II. MASCULINES.

I. Masculines in *ᾱς* make the genitive in *ου* and the dative in *ᾳ*, and the remaining cases like those of *χώρα*.

II. Masculines in *ης* make the genitive in *ου*, but retain the *η* in all the other cases of the singular. The dual and plural cases are like those of *χώρα*.

III. But the following nouns in *ης* make the vocative singular in *ᾰ*.

1. All nouns in *της*; as, *τοξότης*, "*an archer*;" Voc. *τόξοτ-ᾰ*.—*προφήτης*, "*a prophet*;" Voc. *προφῆτ-ᾰ*.—*πολίτης*, "*a citizen*;" Voc. *πολῖτ-ᾰ*.

2. All nouns compounded of a substantive and a verb; as, *γεωμέτρης*, "*a geometer*" (from *γέα*, "*land*," and *μετρέω*, "*to measure*"); Voc. *γεωμέτρ-ᾰ*.—*μυροπώλης*, "*an unguent-seller*" (from *μύρον*, "*an unguent*," and *πωλέω*, "*to sell*"); Voc. *μυροπῶλ-ᾰ*.

3. Gentile nouns in *ης*; as, *Πέρσης*, "*a Persian*;" Voc. *Πέρσ-ᾰ*.—*Σκύθης*, "*a Scythian*;" Voc. *Σκύθ-ᾰ*.—But *Πέρσης*, "*Perses*," a man's name, makes the vocative in *η* by the general rule; as, *Πέρσ-η*.

4. Nouns in *πης*; as, *κυνώπης*, "*a shameless person*;" Voc. *κυνῶπ-ᾰ*.—*παρθενοπίπης*, "*a seducer*;" Voc. *παρθενοπῖπ-ᾰ*.

5. A few proper names; as, *Λάχνης*, Voc. *Λάχν-ᾰ*. *Πυραίχμης*, Voc. *Πυραῖχμ-ᾰ*.

Remark 1. Several of the masculines in *ᾱς* have the Doric genitive in *ᾱ*; as, *πατραλοίας*, "*a parricide*;" *μητραλοίας*, "*a matricide*;" *ὀρνιθοθήρας*, "*a bird-catcher*;" Gen. *πατραλοίᾱ*, &c. Also several Doric and foreign proper names; as, *Σύλλας*, *Sylla*; Gen. *Σύλλᾱ*.—*Ἀννίβας*, *Hannibal*; Gen. *Ἀννίβ-ᾱ*. And, finally, contracted nouns in *ᾶς*; as, *βορρᾶς*, contracted from *βορέας*, Gen. *βορρ-ᾶ*.

Remark 2. Proper names in *ας* that are Grecian, and not foreign, as well as most of the more celebrated Doric names, generally have the ending of the genitive in *ου*; as, *Ἀρχύτας*, *Λεωνίδας*, *Ἐπαμεινώνδας*, *Παυσανίας*, &c.; Gen. *Ἀρχύτου*, &c.

ὁ νεανῐ̈ᾱς, "*the youth.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	νεανί-ᾱς,	N. τὼ	νεανί-ᾱ,	N. οἱ	νεανί-αι,
G. τοῦ	νεανί-ου,	G. τοῖν	νεανί-αιν,	G. τῶν	νεανι-ῶν,
D. τῷ	νεανί-ᾳ,	D. τοῖν	νεανί-αιν,	D. τοῖς	νεανί-αις,
A. τὸν	νεανί-ᾱν,	A. τὼ	νεανί-ᾱ,	A. τοὺς	νεανί-ᾱς,
V.	νεανί-ᾱ.	V.	νεανί-ᾱ.	V.	νεανί-αι.

ὁ τελώνης, "*the tax-gatherer.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	τελών-ης,	N. τὼ	τελών-ᾱ,	N. οἱ	τελῶν-αι,
G. τοῦ	τελών-ου,	G. τοῖν	τελών-αιν,	G. τῶν	τελων-ῶν,
D. τῷ	τελών-ῃ,	D. τοῖν	τελών-αιν,	D. τοῖς	τελών-αις,
A. τὸν	τελών-ην,	A. τὼ	τελών-ᾱ,	A. τοὺς	τελών-ᾱς,
V.	τελών-η.	V.	τελών-ᾱ.	V.	τελῶν-αι.

ὁ πολῑ̄της, "*the citizen.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	πολῑ̄τ-ης,	N. τὼ	πολῑ̄τ-ᾱ,	N. οἱ	πολῑ̄τ-αι,
G. τοῦ	πολῑ̄τ-ου,	G. τοῖν	πολῑ̄τ-αιν,	G. τῶν	πολιτ-ῶν,
D. τῷ	πολῑ̄τ-ῃ,	D. τοῖν	πολῑ̄τ-αιν,	D. τοῖς	πολῑ̄τ-αις,
A. τὸν	πολῑ̄τ-ην,	A. τὼ	πολῑ̄τ-ᾱ,	A. τοὺς	πολῑ̄τ-ᾱς,
V.	πολῖτ-ᾰ.	V.	πολῑ̄τ-ᾱ.	V.	πολῑ̄τ-αι.

ὁ ὀρνιθοθήρᾱς, "*the bird-catcher.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	ὀρνιθοθήρ-ᾱς,	N. τὼ	ὀρνιθοθήρ-ᾱ,	N. οἱ	ὀρνιθοθῆρ-αι,
G. τοῦ	ὀρνιθοθήρ-ᾱ,	G. τοῖν	ὀρνιθοθήρ-αιν,	G. τῶν	ὀρνιθοθηρ-ῶν,
D. τῷ	ὀρνιθοθήρ-ᾳ,	D. τοῖν	ὀρνιθοθήρ-αιν,	D. τοῖς	ὀρνιθοθήρ-αις,
A. τὸν	ὀρνιθοθήρ-ᾱν,	A. τὼ	ὀρνιθοθήρ-ᾱ,	A. τοὺς	ὀρνιθοθήρ-ᾱς,
V.	ὀρνιθοθήρ-ᾰ.	V.	ὀρνιθοθήρ-ᾱ.	V.	ὀρνιθοθῆρ-αι.

ὁ Σύλλας, "*Sylla.*"

Singular.	
N. ὁ	Σύλλ-ᾱς,
G. τοῦ	Σύλλ-ᾱ,
D. τῷ	Σύλλ-ᾳ,
A. τὸν	Σύλλ-ᾱν,
V.	Σύλλ-ᾱ.

ὁ Ἀννίβᾱς, "*Hannibal.*"

Singular.	
N. ὁ	Ἀννίβ-ᾱς,
G. τοῦ	Ἀννίβ-ᾱ,
D. τῷ	Ἀννίβ-ᾳ,
A. τὸν	Ἀννίβ-ᾱν,
V.	Ἀννίβ ᾱ.

CONTRACTIONS OF THE FIRST DECLENSION.

I. In forming these contractions, *έα*, preceded by *ρ*, and also *άα*, make *ᾱ*; as, *ἐρέα*, contracted *ἐρᾶ*, "*wool;*" *μνάα*,

contracted μνᾶ, "*a mina*;" βορέας, contracted βορρᾶς, "*the north wind.*"

II. But *ea*, not preceded by ρ, together with *ῃ* and *ὴ*, become *η* in the singular; as, γέα, contracted γῆ, "*the earth*;" γαλέη, γαλῆ, "*a weasel*;" διπλόη, διπλῆ, "*double*;" Ἑρμέας, Ἑρμῆς, "*Mercury*;" Ἀπελλέης, Ἀπελλῆς, "*Apelles.*"—In the dual and plural, however, the *a* reappears.

III. In the genitive, *ου* absorbs the preceding vowel; as, Ἑρμέου, Ἑρμοῦ.

IV. The contracted nouns of the first declension are few in number, and it must be observed that they have invariably the circumflex on the final syllable.

EXAMPLES.

ἐρέα, contracted ἐρᾶ, "*wool.*"

Singular.		*Dual.*		*Plural.*	
N. ἐρέ-ᾱ	ἐρ-ᾶ,	N. ἐρέ-α	ἐρ-ᾶ,	N. ἐρέ-αι	ἐρ-αῖ,
G. ἐρέ-ας	ἐρ-ᾶς,	G. ἐρέ-αιν	ἐρ-αῖν,	G. ἐρε-ῶν	ἐρ-ῶν,
D. ἐρέ-ᾳ	ἐρ-ᾷ,	D. ἐρέ-αιν	ἐρ-αῖν,	D. ἐρέ-αις	ἐρ-αῖς,
A. ἐρέ-αν	ἐρ-ᾶν,	A. ἐρέ-α	ἐρ-ᾶ,	A. ἐρέ-ας	ἐρ-ᾶς,
V. ἐρέ-α	ἐρ-ᾶ.	V. ἐρέ-α	ἐρ-ᾶ.	V. ἐρέ-αι	ἐρ-αῖ

μνάα, contracted μνᾶ, "*a mina.*"

Singular.		*Dual.*		*Plural.*	
N. μνά-α	μν-ᾶ,	N. μνά-α	μν-ᾶ,	N. μνά-αι	μν-αῖ,
G. μνά-ας	μν-ᾶς,	G. μνά-αιν	μν-αῖν,	G. μνα-ῶν	μν-ῶν,
D. μνά-ᾳ	μν-ᾷ,	D. μνά-αιν	μν-αῖν,	D. μνά-αις	μν-αῖς,
A. μνά-αν	μν-ᾶν,	A. μνά-α	μν-ᾶ,	A. μνά-ας	μν-ᾶς,
V. μνά-α	μν-ᾶ.	V. μνά-α	μν-ᾶ.	V. μνά-αι	μν-αῖ.

γαλέη, contracted γαλῆ, "*a weasel.*"

Singular.		*Dual.*		*Plural.*	
N. γαλέ-η	γαλ-ῆ,	N. γαλέ-α	γαλ-ᾶ,	N. γαλέ-αι	γαλ-αῖ,
G. γαλέ-ης	γαλ-ῆς,	G. γαλέ-αιν	γαλ-αῖν,	G. γαλε-ῶν	γαλ-ῶν,
D. γαλέ-ῃ	γαλ-ῇ,	D. γαλέ-αιν	γαλ-αῖν,	D. γαλέ-αις	γαλ-αῖς,
A. γαλέ-ην	γαλ-ῆν,	A. γαλέ-α	γαλ-ᾶ,	A. γαλέ-ας	γαλ-ᾶς,
V. γαλέ-η	γαλ-ῆ.	V. γαλέ-α	γαλ-ᾶ.	V. γαλέ-αι	γαλ-αῖ

Ἑρμέας, contracted Ἑρμῆς, "*Mercury.*"

Singular.		*Dual.*		*Plural.*	
N. Ἑρμ-έας	Ἑρμ-ῆς,	N. Ἑρμ-έα	Ἑρμ-ᾶ,	N. Ἑρμ-έαι	Ἑρμ-αῖ,
G. Ἑρμ-έου	Ἑρμ-οῦ,	G. Ἑρμ-έαιν	Ἑρμ-αῖν,	G. Ἑρμ-εῶν	Ἑρμ-ῶν,
D. Ἑρμ-έᾳ	Ἑρμ-ῇ,	D. Ἑρμ-έαιν	Ἑρμ-αῖν,	D. Ἑρμ-έαις	Ἑρμ-αῖς
A. Ἑρμ-έαν	Ἑρμ-ῆν,	A. Ἑρμ-έα	Ἑρμ-ᾶ,	A. Ἑρμ-έας	Ἑρμ-ᾶς,
V. Ἑρμ-έα	Ἑρμ-ῆ.	V. Ἑρμ-έα	Ἑρμ-ᾶ.	V. Ἑρμ-έαι	Ἑρμ-αῖ.

GENERAL REMARKS ON THE FIRST DECLENSION.

I. It is highly probable that originally the First Declension had only one ending for both the Masculine and Feminine, namely, ᾰ̓ς. The ᾰ was the stem-vowel, and the ς the mark of the gender, as in the second and third declensions. On a farther development of the language, however, the masculines and feminines separated from one another in form, the ending ᾰ̓ς remaining that of the masculine, while in the case of feminines the ς disappeared, and the short final vowel ᾰ became lengthened into ᾱ or η. This long vowel subsequently extended itself into the oblique cases, and at last even into the masculines, although these had never thrown away the ς, the proper origin of the long vowel in question having been here completely thrown out of account.

II. In the Æolic dialect, masculines have also, in the nominative, the ending α without ς, and this α, moreover, is short. Still, however, the accentuation remains that of nouns in ᾰ̓ς or ης; as, ἱππότᾰ, νεφελᾱγερέτᾰ. With this form we may compare the Latin *poetă*, *agricolă*, &c.

III. The shortening of the final α in some feminines appears to have come in latest, and to have depended on the nature of the preceding consonant.

IV. The endings ᾱ and η, as well as ᾰ̓ς and ης, are closely related to each other. The difference lies, in fact, partly in Dialect, and partly in the rules of Euphony. The Dorians, who remained truest to the ancient forms, firmly adhered to the full and strong ᾱ. The Ionians, on the other hand, changed this same into the softer η. The Attics, finally, who in their whole language preserved a pleasing medium between the Doric roughness and Ionic softness, employed, in general, the Ionic η, but in certain cases retained the old ᾱ; namely, after a vowel and the letter ρ; and also in Doric proper names, and some other Doric words that had crept into their dialect, as well as in the lyric portions of their poetry, where the strong and full-toned ᾱ seemed more congenial than the feebler η.

QUANTITY OF THE FIRST DECLENSION.

I. The nominative in α, which has the genitive in ης, is always short; as, τράπεζᾰ, gen. τραπέζης: τρίαινᾰ, gen. τριαίνης: ὄξῠ̄, gen. ὀξῠ́ης.

II. When a vowel or the letter ρ precedes the termination of the nominative, the α is sometimes long, sometimes short. In the *following* cases, however, it is long:

(*a.*) In the endings *άᾱ*, *έᾱ*, *όᾱ*, *ύᾱ*, *ώᾱ*, without exception; as, *πτελέᾱ*, *πόᾱ*, and the like.

(*b.*) In the ending *αίᾱ*; as, *γαληναίᾱ*, *δειλαίᾱ*, *ἀλκαίᾱ*. Except dissyllables; which always shorten the final syllable; as, *αἶᾰ*, *γαῖᾰ*, *γραῖᾰ*, *μαῖᾰ*, &c., and some polysyllabic names of places; as, Ἰστίαιᾰ.

(*γ.*) In the ending *είᾱ* in some dissyllabic radical words; as, *λείᾱ*, *μνείᾱ*, *χρείᾱ*, and in polysyllabic words derived from verbs in *εύω*; as, *ἀγνείᾱ*, *βασιλείᾱ* (a kingdom), *κορείᾱ*, *λατρείᾱ*, *λοχείᾱ*, *πορείᾱ*: except feminine appellatives; as, *βασίλειᾰ*, *a queen*; *ἱέρειᾰ*, a priestess; *πανδόκειᾰ*, *a hostess*: lengthened feminine names; as, Καλλιόπειᾰ (from Καλλιόπη): substantives derived from adjectives in *ης*; as, *ἀσέβειᾰ*, from *ἀσεβής*: feminine terminations of adjectives in *υς*, *εια*, *υ*; as, *βαθεῖᾰ*, *γλυκεῖᾰ*, *ἡδεῖᾰ*, and a few other words.

(*δ.*) In the ending *ία*; as, *σοφία*. Except feminines in *τρια*, from masculines; as, *ψάλτριᾰ*, *αὐλήτριᾰ*, &c., and the three adjectives, *δῖᾰ*, *μίᾰ*, *πότνιᾰ*, together with almost all words in *νῖα*; as, *μνῖᾰ*, *εἰδνῖᾰ*, *τετυφνῖᾰ*.

(*ε.*) In the ending *οία*, in radical words; as, *πτοία*, Τροία, and in many other words of two syllables. But it is short in *εὔνοιᾰ*, *ἄνοιᾰ*: and in derivatives of *βοῦς*: as, Εὔβοιᾰ, Μελίβοιᾰ, &c.

(*ζ.*) In the ending *ρα*; as, *λύρᾱ*, *ἡμέρᾱ*, *χώρᾱ*, &c., with the exception of those words the penult of which is either long by being a diphthong (except *αυ*), or *υ*, or by *ρρ*; as, *μοῖρᾱ*, *πεῖρᾱ*, *δότειρᾱ*, *μάχαιρᾱ*, *γέφυρᾱ*, Πύῤῥᾰ, Κίῤῥᾰ.—But *ἑταίρᾱ*, *παλαίστρᾱ*, Αἶθρᾱ, *ἀοίδρᾱ*, *καλλύρᾱ*, have the final *α* long.

III. Accent, also, is frequently a guide to the quantity of the final vowel. Thus, the *α* is long in all *Oxytons* (*i. e.*, words having the acute on the last syllable); as, *στρατιᾱ*, *ἀγορᾱ*: and in all *Paroxytons* (*i. e.*, words having the acute on the penult); as, *ἡμέρᾱ*, *σοφία*: except *μίᾰ*, Πόῤῥᾰ, Κίῤῥᾰ, and those nouns that have the genitive in *ης*; as, *βίζᾰ*, *βίζης*.

If, on the other hand, the acute be on the antepenult, that is, if the word be a *properispomenon*, the final syllable is short; as, *μάχαιρᾰ*, *τρίαινᾰ*, *τέλειᾰ*, *ἄνοιᾰ*. And, again, the final syllable is short if the word be a dissyllable, and have the penult circumflexed; as, *μοῖρᾰ*, *μοῦσᾰ*.

IV. The Vocative termination in *α* is always short in the case of substantives in *ης*, and always long in that of substantives in *ᾱς*.

GENERAL REMARKS ON THE FIRST DECLENSION.

I. It is highly probable that originally the First Declension had only one ending for both the Masculine and Feminine, namely, ᾰς. The ᾰ was the stem-vowel, and the ς the mark of the gender, as in the second and third declensions. On a farther development of the language, however, the masculines and feminines separated from one another in form, the ending ᾰς remaining that of the masculine, while in the case of feminines the ς disappeared, and the short final vowel ᾰ became lengthened into ᾱ or η. This long vowel subsequently extended itself into the oblique cases, and at last even into the masculines, although these had never thrown away the ς, the proper origin of the long vowel in question having been here completely thrown out of account.

II. In the Æolic dialect, masculines have also, in the nominative, the ending α without ς, and this α, moreover, is short. Still, however, the accentuation remains that of nouns in ας or ης; as, *ἱππότᾰ*, *νεφελᾱγερέτᾰ*. With this form we may compare the Latin *poetă*, *agricolă*, &c.

III. The shortening of the final α in some feminines appears to have come in latest, and to have depended on the nature of the preceding consonant.

IV. The endings ᾱ and η, as well as ᾱς and ης, are closely related to each other. The difference lies, in fact, partly in Dialect, and partly in the rules of Euphony. The Dorians, who remained truest to the ancient forms, firmly adhered to the full and strong ᾱ. The Ionians, on the other hand, changed this same into the softer η. The Attics, finally, who in their whole language preserved a pleasing medium between the Doric roughness and Ionic softness, employed, in general, the Ionic η, but in certain cases retained the old α; namely, after a vowel and the letter ρ; and also in Doric proper names, and some other Doric words that had crept into their dialect, as well as in the lyric portions of their poetry, where the strong and full-toned ᾱ seemed more congenial than the feebler η.

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II. When a vowel or the letter ρ precedes the termination of the nominative, the α is sometimes long, sometimes short. In the following cases, however, it is long:

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I. It is highly probable that originally the First Declension had only one ending for both the Masculine and Feminine, namely, ᾰ̆ς. The ᾰ̆ was the stem-vowel, and the ς the mark of the gender, as in the second and third declensions. On a farther development of the language, however, the masculines and feminines separated from one another in form, the ending ᾰ̆ς remaining that of the masculine, while in the case of feminines the ς disappeared, and the short final vowel ᾰ̆ became lengthened into ᾱ or η. This long vowel subsequently extended itself into the oblique cases, and at last even into the masculines, although these had never thrown away the ς, the proper origin of the long vowel in question having been here completely thrown out of account.

II. In the Æolic dialect, masculines have also, in the nominative, the ending α without ς, and this α, moreover, is short. Still, however, the accentuation remains that of nouns in ας or ης; as, ἱππότᾰ, νεφελᾱγερέτᾰ. With this form we may compare the Latin *poetă*, *agricolă*, &c.

III. The shortening of the final α in some feminines appears to have come in latest, and to have depended on the nature of the preceding consonant.

IV. The endings ᾱ and η, as well as ᾱς and ης, are closely related to each other. The difference lies, in fact, partly in Dialect, and partly in the rules of Euphony. The Dorians, who remained truest to the ancient forms, firmly adhered to the full and strong ᾱ. The Ionians, on the other hand, changed this same into the softer η. The Attics, finally, who in their whole language preserved a pleasing medium between the Doric roughness and Ionic softness, employed, in general, the Ionic η, but in certain cases retained the old α; namely, after a vowel and the letter ρ; and also in Doric proper names, and some other Doric words that had crept into their dialect, as well as in the lyric portions of their poetry, where the strong and full-toned ᾱ seemed more congenial than the feebler η.

QUANTITY OF THE FIRST DECLENSION.

I. The nominative in α, which has the genitive in ης, is always short; as, τράπεζᾰ̆, gen. τραπέζης: τρίαινᾰ̆, gen. τριαίνης: δόξᾰ̆, gen. δόξης.

II. When a vowel or the letter ρ precedes the termination of the nominative, the α is sometimes long, sometimes short. In the following cases, however, it is long:

(α.) In the endings *άᾱ*, *έᾱ*, *όᾱ*, *ύᾱ*, *ώᾱ*, without exception; as, *πτελέᾱ*, *πόᾱ*, and the like.

(β.) In the ending *αίᾱ*; as, *γαληναίᾱ*, *δειλαίᾱ*, *ἀλκαίᾱ*. Except dissyllables; which always shorten the final syllable; as, *αἶᾰ*, *γαῖᾰ*, *γραῖᾰ*, *μαῖᾰ*, &c., and some polysyllabic names of places; as, Ἰστίαιᾰ.

(γ.) In the ending *είᾱ* in some dissyllabic radical words; as, *λείᾱ*, *μνείᾱ*, *χρείᾱ*, and in polysyllabic words derived from verbs in *εύω*; as, *ἀγνείᾱ*, *βασιλείᾱ* (a kingdom), *κορείᾱ*, *λατρείᾱ*, *λοχείᾱ*, *πορείᾱ*: except feminine appellatives; as, *βασίλειᾰ*, *a queen*; *λέρειᾰ*, a priestess; *πανδόκειᾰ*, *a hostess*: lengthened feminine names; as, Καλλιόπειᾰ (from Καλλιόπη): substantives derived from adjectives in *ης*; as, *ἀσέβειᾰ*, from *ἀσεβής*: feminine terminations of adjectives in *υς*, *εια*, *υ*; as, *βαθεῖᾰ*, *γλυκεῖᾰ*, *ἡδεῖᾰ*, and a few other words.

(δ.) In the ending *ία*; as, *σοφία*. Except feminines in *τρια*, from masculines; as, *ψάλτριᾰ*, *αὐλήτριᾰ*, &c., and the three adjectives, *δῖᾰ*, *μίᾰ*, *πότνιᾰ*, together with almost all words in *νῖα*; as, *μνῖᾰ*, *εἰδνῖᾰ*, *τετυφνῖᾰ*.

(ε.) In the ending *οία*, in radical words; as, *πτοία*, Τροία, and in many other words of two syllables. But it is short in *εἰνοιᾰ*, *ἄνοιᾰ*: and in derivatives of *βοῦς*: as, Εὐβοιᾰ, Μελίβοιᾰ, &c.

(ζ.) In the ending *ρα*; as, *λύρᾱ*, *ἡμέρᾱ*, *χώρᾱ*, &c., with the exception of those words the penult of which is either long by being a diphthong (except *ευ*), or *ῡ*, or by *ρρ*; as, *μοῖρᾱ*, *πεῖρᾱ*, *δότειρᾱ*, *μάχαιρᾱ*, *γέφυρᾱ*, Πύρρᾰ, Κίρρᾰ.—But *ἑταίρᾱ*, *παλαίστρᾱ*, *Αἴθρᾱ*, *θαίρᾱ*, *καλλύρᾱ*, have the final *α* long.

III. Accent, also, is frequently a guide to the quantity of the final vowel. Thus, the *α* is long in all *Oxytons* (i. e., words having the acute on the last syllable); as, *στρατιᾱ*, *ἀγορᾱ*: and in all *Paroxytons* (i. e., words having the acute on the penult); as, *ἡμέρᾱ*, *σοφίᾱ*: except *μίᾰ*, Πύρρᾰ, Κίρρᾰ, and those nouns that have the genitive in *ης*; as, *ῥίζᾰ*, *ῥίζης*.

If, on the other hand, the acute be on the antepenult, that is, if the word be a *properoxyton*, the final syllable is short; as, *μάχαιρᾰ*, *τρίαινᾰ*, *τέλειᾰ*, *ἄνοιᾰ*. And, again, the final syllable is short if the word be a dissyllable, and have the penult circumflexed; as, *μοῖρᾰ*, *μοῦσᾰ*.

IV. The Vocative termination in *α* is always short in the case of substantives in *ης*, and always long in that of substantives in *ᾱς*.

The quantity, otherwise, is regulated by that of the nominative; as, *πολῖτᾱ*, from *πολίτης*: *νεανίᾱ*, from *νεανίας*.

V. The Dual ending in *α* is always long; as, *δόξᾱ*, from *δόξᾰ*: *μούσᾱ*, from *μοῦσᾰ*.

VI. The Accusative ending in *αν* is regulated, as to its quantity, by that of the nominative; as, *μοῦσᾶν*, from *μοῦσᾰ*: but *χώρᾰν*, from *χώρᾱ*.

VII. The ending *ας* is long every where in this declension; as, *τραπέζᾱς*, accus. plur. of *τράπεζᾱ*: *ὁ νεανίᾱς*, *τοὺς νεανίᾱς*, *τῆς σοφίᾱς*, *τὰς οἰκίᾱς*. But observe that the accusative plural of the *third declension* has the final *ας* short; as, *ϑῆρᾰς*, *κόλακᾰς*.

DIALECTS OF THE FIRST DECLENSION.

I. The *Dorians* use *ᾱ* for *η* in all the terminations; as, *τιμᾱ*, *τιμᾱς*, *τιμᾷ*, *τιμᾶν*, *τιμᾶ*. So, *πολίτᾱς* for *πολίτης*: *τελώνᾱς*, Doric, for *τελώνης*. The Epic writers and Ionians, on the other hand, put *η* for *ᾱ*; as, *σοφίη*, *σοφίης*, *σοφίῃ*, *σοφίην*, *σοφίη*, for *σοφίᾱ*, *σοφίᾱς*, &c. So, *ϑήρη*, for *ϑήρᾱ*: *νεηνίης*, dative *νεηνίῃ*, accus. *νεηνίην*, voc. *νεηνίη*, for *νεανίᾱς*, dat. *νεανίᾳ*, &c.

EXCEPTION. But the Epic and Ionic writers retain the *ᾱ* in *ϑεᾱ*, "a goddess," gen. *ϑεᾶς*, dat. *ϑεᾷ*, acc. *ϑεᾶν*, voc. *ϑεᾶ*: and also in *Ναυσικάᾱ*, *Φείᾱ*, as well as in *Αἰνείᾱς*, *Αἰγείᾱς*, *Ἑρμείᾱς*, and some other proper names in *ας* pure. The vocative of *νύμφη*, also, is in these writers *νύμφᾰ* instead of *νύμφη*.

II. In substantives ending in *εια* and *οια*, and derived from adjectives in *ης* and *ους*, as well as in some other feminines, the Epic language changes the short *α* of the Attic dialect into *η*; as, *ἀληϑείη*, *ἀναιδείη*, *εὐπλοίη*, *κνίση*, for *ἀληϑειᾰ́*, *ἀναίδειᾰ*, *εὐπλοιᾰ́*, *κνίσᾰ*. The Epic writers, also, say *μίη* for *μίᾰ*: and likewise employ, at times, *Σκύλλη*, and at others *Σκύλλᾰ*. The use of *νύμφᾰ* for *νύμφη* in the vocative has been noticed in the preceding exception.

III. The original form of the masculine in *είας* appears to have been *έας*, traces of which are found in Homer; as, *Ἑρμέᾳ*, *Αἰνέας*. The lengthened form *είας*, which had already obtained the ascendency in the Homeric poems, on account of the requirements of the verse, remained also in prose, with the exception of the names of deities, which last, in both prose and common usage, suffered contraction; as, *Ἑρμῆς*, Doric *Ἑρμᾶς*.

EXCEPTION. *Βορέας*, however, retains its original short penult, and never becomes *Βορείας*. In Ionic, however, it takes the *η*, and also undergoes contraction; as, *Βορῆς*.

IV. The *Æolic dialect* has for the masculine, in the nominative

singular, the termination in ᾰ instead of ης; as, ἱππότᾰ for ἱππότης, αἰχμήτᾰ for αἰχμήτης. This resembles the short *a* in Latin, in the termination of the nominative singular masculine of the first declension; as, *poetă*, *agricolă*. The epic writers also avail themselves of this form, for the exigencies of the verse, in a large number of words, and especially in those that end in τᾰ; as, θυέστᾰ, ἡπύτᾰ, κυανοχαίτᾰ, νεφεληγερέτᾰ, ἱππηλάτᾰ. So, also, in three proparoxytons; as, μητίετᾰ, εὐρύοπᾰ, ἀκάκητᾰ.

V. The *Genitive singular* of masculines in ης and ας ended originally in ᾱο. This ᾱο was subsequently contracted into ω (by the Dorians into ᾱ). In Homer we find both the uncontracted and contracted forms employed; and, besides this, the poet has the license also allowed him of again opening the ω (contracted from ᾱο) by inserting an ε. It must be remarked, also, that this ω is to be regarded as short in accentuation, and that the ε which opens the ω-sound is always to be pronounced with a synizesis. Thus, we have in Homer, Ἑρμείας, genitive Ἑρμείᾱο and Ἑρμείω: Βορέης, genitive Βορέᾱο and Βορέω: ἐϋμμελίης, gen. ἐϋμμελίᾱο and ἐϋμμελίω: Ἀτρείδης, gen. Ἀτρείδᾱο and Ἀτρείδεω: ἱκέτης, gen. ἱκέτεω: συβώτης, gen. συβώτεω. The genitive-ending εω was the common one with the Ionians; as, πολίτεω, Ἀτρείδεω. The Dorians, as above remarked, said Βορέᾱ, Ἀτρείδᾱ.

VI. The *Genitive plural* of both genders ended originally in ᾱων. This ᾱων was subsequently contracted into ῶν (but by the Dorians into ᾶν). Homer employs both the uncontracted and contracted forms; and also enjoys the privilege of changing the ῶν, that results by contraction from ᾱων, into ἐων, by employing ε as in the singular. This ἐων is to be pronounced with a synizesis. Thus, we have in Homer, ἀγοράων, ἀσπιστάων, θεάων and θεῶν, παρειάων and παρειῶν: as also πυλέων, θυρέων, ἀγορέων. The termination ἐων remained the common one among the Ionians; as, Μουσέων, τιμέων. The Dorians, as above remarked, said Ἀτρειδᾶν, τιμᾶν.

VII. The *Dative plural* ended originally in αισι(ν), and is thus found in Homer, the Doric writers, the Attic poets, and even in the old Attic prose writers. With the Ionians, αισι(ν) changed into ῃσι(ν) and ῃς; and in the Attic and common language, αισι was curtailed to αις. These three endings, ῃσι, ῃς, and αις, are found indeed already in Homer; namely, αις only in the two words θεαῖς and ἀκταῖς: ῃσι very often; and ῃς very seldom; as, πέτρῃς. (*Od.*, vii., 279.)

VIII. The *Accusative plural* in the Æolic dialect changes its termination from ᾱς to αις (just as in the second declension the Æolians

said *οις* for *ους* in the ending of the same case). The Dorians, on the other hand, changed *ας* into *ᾱς* (just as in the accusative plural of the second declension they changed *ους* into *ως*). Thus, we have in Æolic, *ταῖς τιμαῖς* for *τὰς τιμάς* (the Æolic *dative* plural being *τιμαῖσι(ν)*): and in Doric, *πᾶσᾱς κοῦρᾱς* for *πάσας κούρας*. This Doric accusative-ending is often found in Herodotus and Tyrtæus; as, *Ἀρπυιᾶς, δημότᾱς ἀνδρας*.

SECOND DECLENSION.

I. The Second Declension has *two* terminations, namely, *ος* and *ον*.

II. Nouns in *ος* are generally masculine, sometimes feminine.

III. Nouns in *ον* are neuter, except in female names of a diminutive form in *ον*; as, *ἡ Γλυκέριον*, "*Glycerium*;" *ἡ Λεόντιον*, "*Leontium*."[1]

Terminations.

	SINGULAR.		DUAL.	PLURAL.	
Nom.	*ος*,	*ον*,	*ω*,	*οι*,	*α*,
Gen.	*ου*,	*ου*,	*οιν*,	*ων*,	*ων*,
Dat.	*ῳ*,	*ῳ*,	*οιν*,	*οις*,	*οις*,
Acc.	*ον*,	*ον*,	*ω*,	*ους*,	*α*,
Voc.	*ε* and *ος*,	*ον*,	*ω*,	*οι*,	*α*.

Remark 1. The vocative singular of words in *ος* usually ends in *ε*, but sometimes also in *ος*; as, *ὦ φίλε* and *ὦ φίλος*. In *θεός* the vocative is always *ὦ θεός*.

Remark 2. The *ε* of the vocative is merely a diminished sound from the strong *ο* of the nominative. For the vocative being the case of calling, easily admits of a shortening, in consequence of the strong tone placed on the previous part of the word. Compare, in the third declension, the vocatives *σῶτερ*, *Πόσειδον*, *Ἄπολλον*, *Ἡρακλες*, from the nominatives *σωτήρ*, *Ποσειδῶν*, *Ἀπόλλων*, *Ἡρακλῆς*.

Remark 3. The dative plural ended originally in *οισι(ν)*; as, *θέοισιν*, which form, also, is not unfrequently found even in the Attic poets. Nay, at times it even occurs in the Attic prose writers; as, for example, in Plato.

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1. So, in Latin, "*mea Glycerium*." (*Ter. Andr.*, i., 1, 107.)—Here, by a species of synesis, the gender refers to the person meant, not to the termination of the noun.

PARADIGMS.

ὁ λόγος, "the word."

Singular.		Dual.		Plural.	
N.	ὁ λόγ-ος,	N. τὼ	λόγ-ω,	N. οἱ	λόγ-οι,
G.	τοῦ λόγ-ου,	G. τοῖν	λόγ-οιν,	G.	τῶν λόγ-ων,
D.	τῷ λόγ-ῳ,	D. τοῖν	λόγ-οιν,	D.	τοῖς λόγ-οις,
A.	τὸν λόγ-ον,	A. τὼ	λόγ-ω,	A.	τοὺς λόγ-ους,
V.	λόγ-ε.	V.	λόγ-ω.	V.	λόγ-οι.

ἡ νῆσος, "the island."

Singular.		Dual.		Plural.	
N.	ἡ νῆσ-ος,	N. τὰ	νήσ-ω,	N.	αἱ νῆσ-οι,
G.	τῆς νήσ-ου,	G. ταῖν	νήσ-οιν,	G.	τῶν νήσ-ων,
D.	τῇ νήσ-ῳ,	D. ταῖν	νήσ-οιν,	D.	ταῖς νήσ-οις,
A.	τὴν νῆσ-ον,	A. τὰ	νήσ-ω,	A.	τὰς νήσ-ους,
V.	νῆσ-ε.	V.	νήσ-ω.	V.	νῆσ-οι.

ὁ θεός, "the god."

Singular.		Dual		Plural.	
N.	ὁ θε-ός,	N. τὼ	θε-ώ,	N.	οἱ θε-οί,
G.	τοῦ θε-οῦ,	G. τοῖν	θε-οῖν,	G.	τῶν θε-ῶν,
D.	τῷ θε-ῷ,	D. τοῖν	θε-οῖν,	D.	τοῖς θε-οῖς,
A.	τὸν θε-όν,	A. τὼ	θε-ώ,	A.	τοὺς θε-ούς,
V.	θε-ός.	V.	θε-ώ.	V.	θε-οί

ὁ ἄγγελος, "the messenger."

Singular.		Dual.		Plural.	
N.	ὁ ἄγγελ-ος,	N. τὼ	ἀγγέλ-ω,	N.	οἱ ἄγγελ-οι,
G.	τοῦ ἀγγέλ-ου,	G. τοῖν	ἀγγέλ-οιν,	G.	τῶν ἀγγέλ-ων,
D.	τῷ ἀγγέλ-ῳ,	D. τοῖν	ἀγγέλ-οιν,	D.	τοῖς ἀγγέλ-οις,
A.	τὸν ἄγγελ-ον,	A. τὼ	ἀγγέλ-ω,	A.	τοὺς ἀγγέλ-ους,
V.	ἄγγελ-ε.	V.	ἀγγέλ-ω.	V.	ἄγγελ-οι.

τὸ σῦκον, "the fig."

Singular.		Dual.		Plural.	
N.	τὸ σῦκ-ον,	N. τὼ	σύκ-ω,	N.	τὰ σῦκ-α,
G.	τοῦ σύκ-ου,	G. τοῖν	σύκ-οιν,	G.	τῶν σύκ-ων,
D.	τῷ σύκ-ῳ,	D. τοῖν	σύκ-οιν,	D.	τοῖς σύκ-οις,
A.	τὸ σῦκ-ον,	A. τὼ	σύκ-ω,	A.	τὰ σῦκ-α,
V.	σῦκ-ον.	V.	σύκ-ω.	V.	σῦκ-α.

τὸ ξύλον, "*the wood.*"

Singular.		*Dual.*		*Plural.*	
N. τὸ	ξύλ-ον,	N. τὼ	ξύλ-ω,	N. τὰ	ξύλ-α,
G. τοῦ	ξύλ-ου,	G. τοῖν	ξύλ-οιν,	G. τῶν	ξύλ-ων,
D. τῷ	ξύλ-ῳ,	D. τοῖν	ξύλ-οιν,	D. τοῖς	ξύλ-οις,
A. τὸ	ξύλ-ον,	A. τὼ	ξύλ-ω,	A. τὰ	ξύλ-α,
V.	ξύλ-ον.	V.	ξύλ-ω.	V.	ξύλ-α.

I. Many words of this declension have a double gender, according as something masculine or feminine is denoted by them; as, ὁ θεός, "*the god;*" ἡ θεός, "*the goddess;*" ὁ ἄνθρωπος, "*the man;*" ἡ ἄνθρωπος, "*the woman;*" ὁ ἄρκτος, "*the he-bear;*" ἡ ἄρκτος, "*the she-bear,*" &c.

II. Others, again, have a double gender without such ground; as, ὁ and ἡ ῥινός, "*the skin;*" ὁ and ἡ θάμνος, "*the shrub;*" ὁ and ἡ βάρβιτος, "*the lyre;*" ὁ and ἡ οἶμος, "*the path.*"

III. Some with the gender alter, likewise, the meaning, as, ὁ ζυγός, "*the yoke;*" ἡ ζυγός, "*the balance;*" ὁ ἵππος, "*the horse;*" ἡ ἵππος, "*the cavalry,*" and also "*the mare;*" ὁ λέκιθος, "*pulse-porridge;*" ἡ λέκιθος, "*the yolk of an egg.*"

IV. There are several feminines in ος belonging to this declension, which are properly *adjectives*, where a feminine substantive is omitted; as, ἡ διάλεκτος, "*the dialect*" (supply φωνή); ἡ διάμετρος, "*the diameter*" (supply γραμμή); ἡ ἄτομος, "*the atom*" (supply οὐσία); ἡ ἄνυδρος, "*the desert*" (supply χώρα); ἡ σύγκλητος, "*the senate*" (supply βουλή), &c.

V. Certain substantives in ος, by a kind of metaplasm, become *neuter* in the plural, though some of them have also the masculine form in the same number. Thus,

ὁ βόστρυχος,	*the curl;*	Plural τὰ βόστρυχα.
ὁ δεσμός,	*the bond;*	" τὰ δεσμά.
ὁ θεσμός,	*the law;*	" τὰ θεσμά.
ὁ δίφρος,	*the chariot-seat;*	" τὰ δίφρα.
ὁ κύκλος,	*the circle;*	" τὰ κύκλα.
ὁ λύχνος,	*the light;*	" τὰ λύχνα.
ὁ σῖτος,	*the corn;*	" τὰ σῖτα.

ὁ σταθμός,	*the stall;*	Plural τὰ σταθμά.
ὁ μηρός,	*the thigh;*	" τὰ μηρά.
ὁ δρυμός,	*the coppice;*	" τὰ δρυμά.
ἡ κέλευθος,	*the way;*	" τὰ κέλευθα.
ὁ τράχηλος,	*the neck;*	" τὰ τράχηλα, &c.

Remark. Buttmann correctly observes, that there exists a difference of meaning between the neuter and masculine forms of most of these nouns. The neuters carry with them the idea of a whole, an aggregate, a unit; as, *ὑγρὰ κέλευθα*, "the humid ways," where the reference is to the sea in general, as forming one great body of waters. So, again, with the names of substances (as *τὰ σῖτα*), the neuter indicates a large number of individual parts combined together in one grand whole; whereas the singular would denote unity merely, without any accompanying idea of the multitude of parts as forming that same unity. In a similar way, the poets, when speaking of things that consist of numerous parts and form a whole, employ the neuter plural to express the combined ideas of unity as well as number. Thus, *τὰ βόστρυχα*, "*the clustering curls*" of the head, &c. — (*Buttmann, Ausf. Sprachl.*, § 56, *Anm.* 12.—*Kühner*, § 264, *Anm.* 2.)

CONTRACTIONS OF THE SECOND DECLENSION.

I. A small number of substantives, in which *o* or *ε* stands before the case-ending, suffer contraction.

II. The letters *έο*, *όε*, and *όο* become *οῦ*; as, *ἀδελφιδεός*, contracted *ἀδελφιδοῦς*: *νόε*, *νοῦ*: *νόος*, *νοῦς*.

III. A short vowel before a long one, or a diphthong, is absorbed; as, *πλόων*, *πλῶν*: *πλόοιν*, *πλοῖν*.

IV. In the neuter, *α* absorbs the preceding vowel, and becomes long; as, *ὀστέα*, *ὀστᾶ*.

V. In the vocative, *εε* is not contracted; as, *ἀδελφιδεέ*

Examples.

ὁ πλόος, πλοῦς, "*the voyage.*"

Singular.		*Dual.*		*Plural.*	
N. πλό-ος	πλοῦς,	N. πλό-ω	πλώ,	N. πλό-οι	πλοῖ,
G. πλό-ου	πλοῦ,	G. πλό-οιν	πλοῖν,	G. πλό-ων	πλῶν,
D. πλό-ῳ	πλῷ,	D. πλό-οιν	πλοῖν,	D. πλό-οις	πλοῖς,
A. πλό-ον	πλοῦν,	A. πλό-ω	πλώ,	A. πλό-ους	πλοῦς,
V πλό-ε	πλοῦ.	V. πλό-ω	πλώ.	V. πλό-οι	πλοῖ.

ὁ νόος, νοῦς, "the mind."

Singular.		*Dual.*		*Plural.*	
N. *νό-ος*	*νοῦς,*	N. *νό-ω*	*νώ,*	N. *νό-οι*	*νοῖ,*
G. *νό-ου*	*νοῦ,*	G. *νό-οιν*	*νοῖν,*	G. *νό-ων*	*νῶν,*
D. *νό-ῳ*	*νῷ,*	D. *νό-οιν*	*νοῖν,*	D. *νό-οις*	*νοῖς,*
A. *νό-ον*	*νοῦν,*	A. *νό-ω*	*νώ,*	A. *νό-ους*	*νοῦς,*
V. *νό-ε*	*νοῦ.*	V. *νό-ω*	*νώ.*	V. *νό-οι*	*νοῖ.*

τὸ ὀστέον, ὀστοῦν, "the bone."

Singular.		*Dual.*		*Plural.*	
N. *ὀστέ-ον*	*ὀστ-οῦν,*	N. *ὀστέ-ω*	*ὀστ-ώ,*	N. *ὀστέ-α*	*ὀστ-ᾶ,*
G. *ὀστέ-ου*	*ὀστ-οῦ,*	G. *ὀστέ-οιν*	*ὀστ-οῖν,*	G. *ὀστέ-ων*	*ὀστ-ῶν,*
D. *ὀστέ-ῳ*	*ὀστ-ῷ,*	D. *ὀστέ-οιν*	*ὀστ-οῖν,*	D. *ὀστέ-οις*	*ὀστ-οῖς,*
A. *ὀστέ-ον*	*ὀστ-οῦν,*	A. *ὀστέ-ω*	*ὀστ-ώ,*	A. *ὀστέ-α*	*ὀστ-ᾶ,*
V. *ὀστέ-ον*	*ὀστ-οῦν.*	V. *ὀστέ-ω*	*ὀστ-ώ.*	V. *ὀστέ-α*	*ὀστ-ᾶ.*

REMARK 1. The vocative, (*πλόε*) *πλοῦ*, (*νόε*) *νοῦ*, does not occur: Virgil, however, has *Panthu* as the vocative, from (Πάνθοος) Πάνθους, vocative (Πάνθοε) Πάνθου. In Aristophanes (*Pac.*, 1260) we find, however, a shortened form of the vocative, namely, *δορυξέ*, from *δορυξόος*, "*a spear-sharpener.*"

REMARK 2. Some proper names in *νόος* (contracted *νοῦς*) occur at times in the uncontracted form; as, Ἀλκίνοος, Ἀντίνοος, Πασίνοος: at other times in a shortened form, in *ους*; in which, to make amends for the loss sustained by the termination, the *ι* or *υ* in the penult is lengthened; as, Πασῖνος, Κρατῖνος, Εὐθῦνος.—These forms in *ους* were employed in the language of common life.

REMARK 3. The accentuation of the dual nominative, accusative, and vocative is worthy of notice; since we would expect here such forms as *πλῶ, νῶ, ὀστῶ*, not *πλώ, νώ, ὀστώ*. We must suppose, therefore, that this form of the dual comes, in reality, not from contraction, but from the dropping of the short vowel *ε* or *ο* before the long *ω*.

REMARK 4. Substantives in *εος* have the acute on the last syllable; and hence we must write *ἀδελφιδεός, θυγατριδεός, ἀνεψιαδεός*, not *ἀδελφιδέος*, &c. Those in *εον*, however, have the acute on the antepenult; as, *κάνεον*: and in this same way, most probably, ought *ὀστέον* to be accentuated, namely, *ὀστεον*.—The accentuation of the contracted endings *οῦς* and *οῦν*; as, *ἀδελφιδοῦς, ὀστοῦν*, is, therefore, contrary to the general rule, which makes a circumflex originate from *ε ε*. The law, however, prevails, that all simple substantives

and adjectives in εος and οος must take the circumflex in contracting; and, therefore, we have νόος = νοῦς: ὀστε-ον = ὀστοῦν: κάνε-ον = κανοῦν: ἀδελφιδε-ός = ἀδελφιδοῦς: χρύσε-ος = χρυσοῦς: ἁπλό-ες = ἁπλοῦς.

Remark 5. In contracted compounds and polysyllabic proper names, the accent remains on the penult through all the cases; even where, according to the general rule, it ought to follow the accented syllable. Thus, εὔνο-ος = εὔνους: εὐνό-ου = εὔνου (not εὐνοῦ): εὔνο-οι = εὔνοι, &c. The accent, however, never travels back to the antepenult. Thus, περίπλοι, not πέριπλοι: κακόνους, κακόνοι, not κάκονοι.

THE ATTIC SECOND DECLENSION.

I. Several substantives (and also adjectives) have the endings ως (masculine and feminine) and ων (neuter) instead of ος and ον.

II. This is called the Attic form of declension, and retains the ω through all the cases, instead of the vowels and diphthongs of the ordinary second declension. It also subscribes ι to the ω, where the regular form has ῳ or οι Thus,

ου, ε, and α	become	ω;
ος, ον, and ους	"	ως, ων, and ως;
οι, οις, and οιν	"	ῳ, ῳς, and ῳν.
ω, ῳ, and ων	remain unaltered.	

III. The vocative is like the nominative, and undergoes no change.

PARADIGMS.

ὁ λεώς, "*the people.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	λε-ώς,	N. τὼ	λε-ώ,	N. οἱ	λε-ῷ,
G. τοῦ	λε-ώ,	G. τοῖν	λε-ῷν,	G. τῶν	λε-ῶν,
D. τῷ	λε-ῷ,	D. τοῖν	λε-ῷν,	D. τοῖς	λε-ῷς,
A. τὸν	λε-ών,	A. τὼ	λε-ώ,	A. τοὺς	λε-ώς,
V.	λε-ώς.	V.	λε-ώ.	V.	λε-ῷ.

ἡ κάλως, "*the rope.*"

Singular.		*Dual.*		*Plural.*	
N. ἡ	κάλ-ως,	N. τὰ	κάλ-ω,	N. αἱ	κάλ-ῳ,
G. τῆς	κάλ-ω,	G. ταῖν	κάλ-ῳν,	G. τῶν	κάλ-ων,
D. τῇ	κάλ-ῳ,	D. ταῖν	κάλ-ῳν,	D. ταῖς	κάλ-ῳς,
A. τὴν	κάλ-ων,	A. τὰ	κάλ-ω,	A. τὰς	κάλ-ως,
V.	κάλ-ως.	V.	κάλ-ω.	V.	κάλ-ῳ.

ὁ λαγώς, "*the hare.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	λαγ-ώς,	N. τὼ	λαγ-ώ,	N. οἱ	λαγ-ῴ,
G. τοῦ	λαγ-ώ,	G. τοῖν	λαγ-ῷν,	G. τῶν	λαγ-ῶν,
D. τῷ	λαγ-ῷ,	D. τοῖν	λαγ-ῷν,	D. τοῖς	λαγ-ῷς,
A. τὸν	λαγ-ώ,	A. τὼ	λαγ-ώ,	A. τοὺς	λαγ-ώς,
V.	λαγ-ώς.	V.	λαγ-ώ.	V.	λαγ-ῴ.

τὸ ἀνώγεων, "*the hall.*"

Singular.		*Dual.*		*Plural.*	
N. τὸ	ἀνώγε-ων,	N. τὼ	ἀνώγε-ω,	N. τὰ	ἀνώγε-ω,
G. τοῦ	ἀνώγε-ω,	G. τοῖν	ἀνωγέ-ῳν,	G. τῶν	ἀνωγέ-ων,
D. τῷ	ἀνωγέ-ῳ,	D. τοῖν	ἀνωγέ-ῳν,	D. τοῖς	ἀνωγέ-ῳς,
A. τὸ	ἀνώγε-ων,	A. τὼ	ἀνώγε-ω,	A. τὰ	ἀνώγε-ω,
V.	ἀνώγε-ων.	V.	ἀνώγε-ω.	V.	ἀνώγε-ω.

Remark 1. This declension is called the Attic, because, when a word of this form has also the ordinary inflection in ος, the Attics generally give the preference to the former. The mode itself of declining is, in fact, a very ancient one, and embraces only a very limited number of words.

Remark 2. This declension originates as follows: The vowel α or ο forms with the end-vowel, that follows immediately after it, the contraction ω, and this ω is usually lengthened out by inserting ε before it. Thus,

λαγαός, contr. λαγώς.		ἀγήραος, contr. ἀγήρως.	
λαός, " (λώς)	= λεώς.	ἀνώγαον, " (ἀνώγων)	= ἀνώγεων.
ἴλαος, " (ἴλως)	= ἵλεως.	ναός, " (νώς)	= νεώς.

Remark 3. Some of the words of this declension have, together with the regular accusative singular in ων, another in ω; as, λαγώς, accus. λαγών and λαγώ. In others, again, this accusative in ω is either exclusively, or almost exclusively employed. This is the case in the following names of places, Κῶς, Κέως, Τέως, Ἄθως: and in ἡ ἕως "*the dawn*;" ἡ ἅλως, "*the threshing-floor.*"

Remark 4. The neuters of some adjectives have also ω in the

nominative and accusative; especially, ἀγήρως, "*not growing old*," neuter ἀγήρω: ἐπίπλεως, "*full*," neut. ἐπίπλεω: ὑπέρχρεως, "*deeply in debt*," neuter ὑπέρχρεω.

Remark 5. Words, which otherwise belong to the third declension, are often declined after this particular form; as, Μίνω (from Μίνως, gen. Μίνωος) for Μίνωα in the accusative. So, also, γέλων (from γέλως, γέλωτος) for γέλωτα: and ἤρων (from ἤρως, ἤρωος) for ἤρωα.

Remark 6. The genitive in ωο, as Πετεώς, gen. Πετεῶο, is, according to some grammarians, from the form Πετεώς, gen. Πετεώ. More probably, however, it arises from Πετεοῖο: thus, Πετεός, gen. Πετεοῦ, Πετεοῖο, Πετεῷο, &c.

Remark 7. Only one neuter in ως is assigned to this form of declension, namely, τὸ χρέως, "*the debt*." According to the ancient grammarians, the word is indeclinable; and χρέως is also the form of the genitive and accusative singular. The plural is borrowed from χρέος, and the dative singular and plural are not found.

DIALECTS OF THE SECOND DECLENSION.

1. *Nominative Singular.* Proper names in λαος become λᾶς in Doric (genitive ᾶ, dative ᾷ); as, Μενέλᾶς, gen. Μενέλᾶ, dat. Μενέλᾷ, for Μενέλαος, &c. So Νικόλᾶς, Ἀρκεσίλᾶς, Ἰόλᾶς, &c.—The Æolic dialect had the termination ις instead of ος; as, ἵππις for ἵππος: οἶκις for οἶκος: βύθις for βυθός: Βάκχις for Βάκχος.

2. *Genitive Singular.* In Homer we find as well the common ending in ου, as the Thessalian one in οιο. Both these forms occur in Pindar. The tragic writers also employ the termination οιο in the lyric portions of the drama.—The Dorians made the genitive in ω; as, τῶ νόμω for τοῦ νόμου.—The Ionians use εω, in the termination of this case, for ου; as, Κροίσεω for Κροίσου: Βάττεω for Βάττου.

3. *Dative Singular.* The Æolians wrote the dative singular without the subscript (or, more correctly speaking, adscript) ι; as, σοφῶ for σοφῷ. Hence the Latin dative and ablative of the second declension.

4. The *genitive* and *dative dual*, in the epic dialect, end in οιιν (for οιν); as, ὤμοιιν, ὀφθαλμοῖιν, &c., for ὤμοιν, ὀφθαλμοῖν.

5. In the *genitive plural*, the Ionians and epic poets change ων into έων; as, πεσσέων for πεσσῶν: πυρέων for πυρῶν.

6. The *dative plural* ended originally in οισι(ν). This form is found, along with that in οις, in Homer and all the poets, and likewise in Ionic prose.

7. The *accusative plural*, among the Dorians, ended in ως, with which we may compare the termination ὸς in the accusative plural of the second declension of Latin words. With the Doric poets, however, the termination ος was also employed, like ἄς in the accusative plural of the first declension; as, *τὼς νόμως* for *τοὺς νόμους*: *τὼς λύκος* for *τοὺς λύκους*.

THIRD DECLENSION.

I. The *Third* Declension differs from the *First* and *Second* principally in this, that in most instances the nominative does not, as in the two latter declensions, affix the gender-sign (that is, a termination indicative of the gender), to the unaltered stem of the word; but, on the contrary, exhibits the stem in a form more or less altered, according to the rules of euphony. Thus, *κόραξ* is for *κόρακς*, and the stem is *κόρακ*: and, again, *αἲξ* is for *αἰγς*, and the stem is *αἰγ*.

II. The stem or root, however, though more or less altered in the nominative, can be easily found, in most instances, by removing the case-sign, or termination ος, from the genitive singular. Thus,

λαμπάς,	Gen.	*λαμπάδ-ος*,	Stem	*λαμπάδ*.
γίγας,	"	*γίγαντ-ος*,	"	*γίγαντ*.
φλέψ,	"	*φλέβ-ος*,	"	*φλέβ*.
αἲξ,	"	*αἰγ-ός*,	"	*αἰγ*.
κόραξ	"	*κόρακ-ος*,	"	*κόρακ*.

III. The gender-sign in the third declension is for *Masculines* and *Feminines* a final ς. The *neuters*, on the other hand, dispense with the gender-sign ς, and exhibit merely the naked root or stem. But various euphonic changes take place as regards the gender-sign of masculines and feminines, and the naked stem of neuters, which will presently be explained.

IV. As the nominative merely takes a ς in masculines and feminines, and in neuters merely exhibits the naked stem, all the other cases, except the vocative, gain an additional syllable in the shape of a casal termination, that is,

the word is thereby increased by a syllable. Hence the third declension is called by grammarians *imparisyllabic*, because the number of syllables is not equal in all the cases.

V. The following are the casal terminations of the third declension, the ending of the nominative singular not being given, but being reserved for subsequent explanation.

SINGULAR.		DUAL.	PLURAL.	
N. —	Neut. —	N. *ε*,	N. *ες*,	Neut. *ᾰ*.
G. *ος*,		G. *οιν*,	G. *ων*,	
D. *ι*,		D. *οιν*,	D. *σϊ(ν)*,	
A. *ν* or *ᾰ*,	Neut. —	A. *ε*,	A. *ᾰς*,	Neut. *ᾰ*.
V. mostly like Nom.	Neut. —	V. *ε*,	V. *ες*,	Neut. *ᾰ*,

REMARKS ON THE CASE-ENDINGS.

(A.) NOMINATIVE SINGULAR.

I. Masculines and feminines of the third declension are entitled, in the nominative singular, to a final *ς*, as has already been remarked. The laws of euphony, however, do not always allow this final *ς* to remain appended to the stem, but either reject it entirely, without making any compensation for the same, or else do make a compensation for rejecting it by lengthening the short final or end vowel of the stem.

II. If, however, the stem be such in its form and nature as to be capable of retaining the gender-sign *ς*, and if this stem end in a consonant, then the usual changes take place in the appending of the gender-sign, which the laws of euphony require.

III. Hence masculines and feminines of the third declension may be divided into three classes.

THE FIRST CLASS comprises those words which admit in the nominative the gender-sign *ς*; as,

Stem *φλεβ*;	N. *ἡ*	*φλέβ-ς*,	*φλέψ*;	G. *φλεβ-ός*.
" *κορακ*;	" *ὁ*	*κόρακ-ς*,	*κόραξ*;	" *κόρακ-ος*,

Stem *λαμπαδ*;	N. *ἡ*	*λαμπάδ-ς*,	*λαμπάς*;	G. *λαμπάδ-ος*.
" *γιγαντ*;	" *ὁ*	*γίγαντ-ς*,	*γίγας*;	" *γίγαντ-ος*.
" *ἀλ*;	" *ὁ*	*ἄλ-ς*.	*ἅλς*;	" *ἀλ-ός*.
" *δελ-φίν*;	" *ὁ*	*δελφίν-ς*,	*δελφίς*;	" *δελφῖν-ος*.
" *βϜ* (*βοῦν, bovem*);	" *ὁ, ἡ*	*βϜ-ς* (*bŏvis*),	*βοῦς* (*bōs*);	" *βο-ός*.
" *ΔιϜ*;	" *ὁ*	*ΔιϜ-ς*,	*Διός*;	" *Δῐ-ός*.

REMARK 1. All the preceding euphonic changes depend, it will readily be perceived, on the rules heretofore laid down.

REMARK 2. In a few words we find, along with the appending of the gender-sign *ς*, the lengthening, likewise, of the end-vowel *ε* or *ο*; namely, in the masculine of the perfect participle active, in *ως*, in order to distinguish it from the neuter, and in one or two substantives, &c.; as,

Stem *τετυφοτ*;	Nom. *ὁ τετυφώτ-ς*,	*τετυφώς*;	Gen. *τετυφότ-ος*.
" *ποδ*;	" *ὁ πούδ-ς*,[1]	*πούς*;[2]	" *ποδ-ός*.
" *ἀλωπεκ*;	" *ἡ ἀλώπηκ-ς*,[3]	*ἀλώπηξ*,[4]	" *ἀλώπεκος*.

THE SECOND CLASS comprises such words as in the nominative throw away the gender-sign *ς*, but, as a compensation for this, lengthen the short end-vowel of the stem, namely, *ε* or *ο*, into *η*. Thus,

Stem *ποιμεν*;	Nom. *ὁ ποιμήν*;		Gen. *ποιμέν-ος*.
" *λεοντ*;	" *ὁ (λέωντ) λέων*;		" *λέοντ-ος*.
" *ῥήτορ*;	" *ὁ ῥήτωρ*;		" *ῥήτορ-ος*.
" *αἰδος*;	" *ἡ αἰδώς*;		" *(αἰδόσ-ος) αἰδό-ος*.

REMARK. So we have *πατήρ* for *πατέρς*, with which last we may compare the Gothic *fadrs*, *brothrs*, &c.

THE THIRD CLASS comprises all such words as exhibit in the nominative the pure, unaltered stem; since in these words the stem neither admits the gender-sign *ς* nor lengthens the end-vowel. Thus,

St. *θηρ*;	N. *ὁ θήρ*	(for *θήρ-ς*);	G. *θηρ-ός*.
" *αἰων*;	" *ὁ αἰών*	(" *αἰών-ς*);	" *αἰῶν-ος*.
" *ἡρως*;	" *ὁ ἥρως*	(" *ἥρωσ-ς*);	" *(ἥρωσ-ος) ἥρω-ος*.
" *δαμαρτ*;	" *ἡ δάμαρ*	(" *δάμαρτ-ς*);	" *δάμαρτ-ος*.

1. Instead of *πόδ-ς*.
2. Instead of *πός*.
3. Instead of *ἄλωπεκ-ς*.
4. Instead of *ἄλωπεξ*

REMARK 1. The nominative of the stem *θῆρ* is not *θῆρ-ς*, because the laws of euphony in Greek do not tolerate *ρς* at the end of a word.—The nominative of the stem *αἰων* is not (*αἰώνς*) *αἰώς*, because the Greek language is accustomed to retain the *ν* when *ο* or *ω* precedes.—The nominative of the stem *δαμαρτ* is not *δάμαρτς*, because the Greek language does not allow *τς* to stand at the end of a word.

REMARK 2. In the formation of many words, a certain arbitrary use of language prevails, since, though coming from like stems, they do not follow one and the same law of formation. Some, namely, which have a *ν* at the end of the stem, retain this *ν* and reject *ς*. Others, again, throw away *ν* and retain *ς*. This contest between *ν* and *ς* takes place very clearly in the participles. The following rules may be cited here:

(*α.*) After *ο* or *ω*, the *ς* regularly disappears; as, *ὁ αἰών*, *ὁ λέων*, *γράφων*, *λιπών*. Except, however, *διδούς* (stem *διδόντς*), though the Æolians said *διδῶν*: and also several substantives, such as *ὀδούς*, *πλακοῦς*, &c.

(*β.*) After *α*, *ε*, and *υ*, the *ν* regularly yields to the *ς* in participles, and disappears; as, *ἱστάς*, *τύψας*, *τιθείς*, *τυφθείς*, *δεικνύς*, &c., for *ἱστάντς*, *τύψαντς*, *τιθέντς*, *δεικνύντς*, &c.—This commonly takes place, also, after *α*, *ι*, *υ*, in substantives and adjectives; as, *ἰμάς*, *μέλας*, *ῥίς*, *δελφίς*, *Φόρκυς*. Except substantives in *ᾱν*, genitive *ᾱνος*; as, *παιάν*, *παιᾶνος*.

After *ε* and *η*, however, the *ν* remains in substantives; as, *μήν*, *λιμήν*. Except *ὁ κτείς*, gen. *κτενός*, and Roman names in *ης*, gen. *εντος*; as, *Οὐάλης*, gen. *-εντος*, *Valens*.

IV. Neuters exhibit in the nominative the pure stem of the word. The rules of euphony, however, not allowing a word to end in *τ*, we find, in this case, either the *τ* thrown away, or changed into the kindred consonants *σ* or *ρ*. Thus,

πεπερῐ,	Nom.	*πέπερῐ*;	Gen.	*πεπέρι-ος*, or *ε-ος*.
σελας,	"	*σέλας*;	"	(*σέλασ-ος*) *σέλα-ος*.
σαφες,	"	*σαφές*;	"	(*σαφέσ-ος*) *σαφέ-ος*.
ἀρσεν,	"	*ἄρσεν*;	"	*ἄρσεν-ος*.
σωματ,	"	(*σῶματ*) *σῶμα*;	"	*σώματ-ος*.
χαριεντ,	"	(*χαρίεντ*) *χαρίεν*;	"	*χαρίεντ-ος*.
τετυφοτ,	"	(*τετυφότ*) *τετυφός*;	"	*τετυφότ-ος*.

τερατ, Nom. (τέρατ) τέρας; Gen. τέρατ-ος.
ἡπατ, " (ἧπατ) ἧπαρ; " ἥπατ-ος.

REMARK. The stem πῦρ is lengthened in the nominative, πῦρ, contrary to rule; as, τὸ πῦρ, genitive πῠρός.

(B.) THE OTHER CASES.

I. The other cases, with few exceptions, are formed by adding the particular case-endings to the stem. Thus, stem κόρακ; Nom. sing. κόραξ; Gen. κόρακ-ος; Nom. plur. κόρακ-ες.

II. DATIVE PLURAL.

RULE. In the *Dative Plural* of words whose stem ends in a consonant, the syllable σι, on being added to the stem, gives rise to the same euphonic changes as those we have already seen take place in the nominative of such words. Thus,

φλεβ-σί	becomes	φλεψί.	λέοντ-σι	becomes	λέουσι.
γίγαντ-σι	"	γίγᾶσι.	παιδ-σί	"	παισί.
κόρακ-σι	"	κόραξι.	λαμπάδ-σι	"	λαμπάσι.
ὀδόντ-σι	"	ὀδοῦσι.	Ἄραβ-σι	"	Ἄραψι.

III. ACCUSATIVE SINGULAR.

RULE 1. The *Accusative Singular*, in masculines and feminines in ις, υς, αυς, and ους, whose stem ends in ι, υ, αυ, and ου, has its termination in ν. Thus,

Stem	πολι;	Nom.	πόλις;	Accus.	πόλιν.
"	ναϝ };	"	νᾶϝς };	"	νᾶϝν }.
"	ναυ };	"	ναῦς };	"	ναῦν }.
"	βοτρυ;	"	βότρυς;	"	βότρυν.
"	βοϝ };	"	βόϝς };	"	βόϝν }.
"	βου };	"	βοῦς };	"	βοῦν }.

RULE 2. But masculines and feminines whose stem ends *in a consonant*, make the accusative singular in α. Thus,

Stem	φλεβ;	Nom.	φλέψ;	Accus.	φλέβ-α.
"	κορακ;	"	κόραξ;	"	κόρακ-α.
"	λαμπαδ;	"	λαμπάς;	"	λαμπάδ-α.
"	γιγαντ;	"	γίγας;	"	γίγαντ-α.
"	δελφιν;	"	δελφίς;	"	δελφῖν-α.

Exception. Barytons, however, of more than one syllable, whose stem ends in a T-sound, take the form in ν, in prose, instead of that in α. Thus,

Stem	ἐριδ;	Nom.	ἔρις;	Accus.	ἔριν.
"	κορυθ;	"	κόρυς;	"	κόρυν.
"	χαριτ;	"	χάρις;	"	χάριν.
"	ὀρνιθ;	"	ὄρνις;	"	ὄρνιν.

In poetry we have the forms ἐριδ-α, κόρυθ-α, χάριτ-α, ὄρνιθ-α; and, with regard to χάρις, it must be observed that, when one of the Graces is meant, the form Χάριτα is always employed; and that, in poetry, χάριτα is sometimes, also, used in place of χάριν.

Remark 1. Monosyllabic and polysyllabic oxytons have the accusative only in α; as, πούς (for πόδ-ς), accus. πόδ-α: ἐλπίς, accus. ἐλπίδ-α: χλαμύς, accus. χλαμύδ-α, &c. But πολύπους, a compound of πούς, makes both πολύποδα and πολύπουν (for πόλυπον): and κλείς, gen. κλειδ-ός, has κλεῖν in the accusative, not κλεῖδ-α.

Remark 2. The preceding exception and remark depend on the following principle: The linguals δ, τ, θ, being letters easily susceptible of change, fall away before σ; and hence, in the polysyllabic barytons mentioned above, the stem, on parting with its T-sound, has the form of one ending in a vowel. The accusative, therefore, terminates in ν. But, in the oxytons mentioned under Remark 1, the tone that rests on the last syllable keeps the T-sound from falling away in forming the accusative, and therefore this case terminates in α.

IV. VOCATIVE SINGULAR.

Rule. The *Vocative Singular*, as a general rule, is formed like the stem, subject, however, to the laws of euphony; as, Stem δαιμον; Nom. δαίμων; Gen. δαίμον-ος; Voc. δαῖμον.

I. THE VOCATIVE IS FORMED LIKE THE STEM IN THE FOLLOWING INSTANCES:

(1.) When the end-vowel ε or ο of the stem is lengthened in the nominative into η or ω, then the short stem-vowel reappears in the vocative; as,

δαίμων,	Gen.	δαίμον-ος,	Voc.	δαῖμον
ῥήτωρ,	"	ῥήτορ-ος,	"	ῥῆτορ.
γέρων,	"	γέροντ-ος,	"	γέροντ (Euph. γέρον).
μήτηρ,	"	μητέρ-ος,	"	μῆτερ.
Σωκράτης,	"	Σωκράτε-ος;	"	Σώκρατες.

EXCEPTION 1. Oxyton substantives (not adjectives) retain the lengthened vowel in the vocative; as, ποιμήν; Gen. ποιμέν-ος: Voc. ποιμήν (not ποιμέν). But from this, again, must be excepted the three oxytons, πατήρ, ἀνήρ, and δαήρ, which in the vocative take the short stem-vowel, though with the accent thrown back; as, ὦ πάτερ, ἄνερ, δᾶερ.

EXCEPTION 2. The three substantives, Ἀπόλλων (gen. Ἀπόλλων-ος), Ποσειδῶν (-ῶνος), and σωτήρ (-ῆρος), shorten, according to the analogy of the ρ nouns given under § 1, the end-vowel of the vocative; but in so doing they violate the general rule, since the end-vowel of the root is a long one. The accent, however, is thrown back. Thus, ὦ Ἄπολλον, Πόσειδον, σῶτερ. —According to this analogy, the name Ἡρακλῆς (stem Ἡρακλεες) is even shortened in the vocative Ἡρακλες.

(2.) Adjectives ending in ᾱς, genitive -ανος, as well as those adjectives and participles whose stem terminates in ντ, have in the vocative a form like that of the neuter or, in fact, of the stem itself. Thus,

μέλᾱς,	G.	μέλαν-ος,	N. and V.	μέλᾰν.
χαρίεις,	"	χαρίεντ-ος,	" " "	χαρίεν (for χαρίεντ).
δεικνύς,	"	δεικνύντ-ος,	" " "	δεικνύν (for δεικνύντ).

So, likewise, the substantives in ᾱς, genitive -αντος, form the vocative in ᾰν (for αντ); as,

γίγᾱς,	Gen.	γίγαντ-ος,	Voc.	γίγᾰν (for γίγαντ).
Κάλχᾱς,	"	Κάλχαντ-ος,	"	Κάλχᾰν.
Αἴᾱς	"	Αἴαντ-ος,	"	Αἴᾰν.

Some substantives, however, of this class, along with τ throw away, also, ν in the vocative; as, Ἄτλᾱς: Gen. Ἄτλαντ-ος: Voc. Ἄτλᾰ: Πολυδάμᾱς, Voc. Πολυδάμᾰ.

(3.) Substantives in ις, υς, αυς, ευς, and ους form the vocative like the stem, since they throw away the final ς of the nominative; as, μάντις, voc. μάντι: πρέσβυς, voc. πρέσβυ: Ζεύς, voc. Ζεῦ, &c.

Exception. Nouns in ις, genitive ινος, retain ις in the vocative; though some of them form the vocative like the stem; as, Σαλαμίς, gen. Σαλαμῖνος, voc. ὦ Σάλαμις: δελφίς, gen. δελφῖνος, voc. ὦ δελφίν.

(4.) Finally, the vocative is formed like the stem in all words which exhibit the pure stem in the nominative; as, nom. θήρ, voc. ὦ θήρ: nom. αἰών, voc. ὦ αἰών, &c.

II. The Vocative is formed like the Nominative in the following instances:

(1.) The vocative is like the nominative in most words whose stem ends in a consonant that can not, by the rules of euphony, terminate a word; as,

Stem φωτ;	Nom. φώς,	Voc. φώς,	not φώ
" νιφ;	" νίψ,	" νίψ,	" νί.
" σαρκ;	" σάρξ,	" σάρξ,	" σάρ.
" ωπ;	" ὤψ,	" ὤψ,	" ὦ.

The reason is this, that if the vocative were formed in such words by dropping the final consonant of the stem, then such forms as φώ, νί, &c., would leave the root or stem quite uncertain.

(2.) The noun ἄναξ, "*a king*," forms the vocative, in the common language, like the nominative; as, ὦ ἄναξ, or ὄναξ. In the solemn language of prayer, however, it has ὦ ἄνᾰ, or ὄνᾰ.—This word ought to make its vocative ἄνακτ, but the laws of euphony do not tolerate either a τ or a κ at the end of a word.

All participles make the vocative like the nominative. The only exception to this rule is *ἄρχων* when used as a noun, which then makes in the vocative *ἄρχον* : but otherwise *ἄρχων*.

III. THE VOCATIVE IS FORMED NEITHER LIKE THE STEM NOR THE NOMINATIVE.

Substantives in ω and ως, whose stem ends in ος, form the vocative like neither the stem nor the nominative, but, contrary to all analogy, in οῖ ; as,

Stem *ἠχος* ; Nom. *ἠχώ* ; Gen. *ἠχό-ος* (for *ἠχόσ-ος*).
Voc. *ἠχοῖ* (for *ἠχόσ-ι*, *ἠχό-ῐ*).

Stem *αἰδος* ; N. *αἰδώς* ; G. *αἰδό-ος* (for *αἰδόσ-ος*).
V. *αἰδοῖ* (for *αἰδόσ-ι*, *αἰδό-ῐ*).

PARADIGMS.

I. All words of the Third Declension, whether relating to persons or to things, are divided into *two great classes*.

II. The *First Class* consists of those which have a consonant before the ending ος of the genitive singular ; as, *κόραξ* (*i. e.*, *κορακς*), genitive *κόρακ-ος*.

III. The *Second Class* consists of those which have a vowel before the ending ος of the genitive singular ; as, *βοῦς*, genitive *βο-ός*.

IV. Words of the first class are those, therefore, whose stem ends in a consonant. Words of the second class, on the other hand, are those whose stems end, in some instances, in a vowel, in others in a consonant ; as, *κίς*, gen. *κι-ός* (stem *κι*) ; *σέλας*, gen. *σέλα-ος* (for *σέλασ-ος*), (stem *σελας*).

(A.)—WORDS WHICH HAVE A CONSONANT BEFORE THE ENDING *ος* IN THE GENITIVE SINGULAR; THAT IS, WORDS WHOSE STEM ENDS IN A CONSONANT.

I. THE NOMINATIVE SINGULAR AFFIXES *ς* TO THE STEM.

I. When the stem ends in *λ*, the *ς* is affixed without any alteration of the former; as, stem *ἁλ*; nom. sing. *ὁ ἅλς*, gen. *ἁλ-ός*, dat. plur. *ἁλ-σί*.

II. When the stem ends in a P-sound or K-sound, namely, in *β*, *π*, *φ*, or in *γ*, *γγ*, *κ*, *χ*; then *β*, *π*, *φ* blend with *ς*, in the nominative singular and dative plural, into *ψ*; and *γ*, *γγ*, *κ*, *χ* into *ξ*, in accordance with the rules previously laid down.

ἡ λαῖλᾰψ, "*the storm.*"

Singular.		*Dual.*		*Plural.*	
N. *ἡ*	*λαῖλᾰψ*,	N. *τὰ*	*λαίλᾰπ-ε*,	N. *αἱ*	*λαίλᾰπ-ες*,
G. *τῆς*	*λαίλᾰπ-ος*,	G. *ταῖν*	*λαιλᾰ̂π-οιν*,	G. *τῶν*	*λαιλᾰ̂π-ων*,
D. *τῇ*	*λαίλᾰπ-ι*,	D. *ταῖν*	*λαιλᾰ̂π-οιν*,	D. *ταῖς*	*λαίλᾰψι(ν)*,
A. *τὴν*	*λαίλᾰπ-α*,	A. *τὰ*	*λαίλᾰπ-ε*,	A. *τὰς*	*λαίλᾰπ-ας*,
V.	*λαῖλᾰψ*.	V.	*λαίλᾰπ-ε*.	V.	*λαίλᾰπ-ες*.

ὁ κόραξ, "*the raven.*"

Singular.		*Dual.*		*Plural.*	
N. *ὁ*	*κόρᾰξ*,	N. *τὼ*	*κόρᾰκ-ε*,	N. *οἱ*	*κόρᾰκ-ες*,
G. *τοῦ*	*κόρᾰκ-ος*,	G. *τοῖν*	*κορᾰ̂κ-οιν*,	G. *τῶν*	*κορᾰ̂κ-ων*,
D. *τῷ*	*κόρᾰκ-ι*,	D. *τοῖν*	*κορᾰ̂κ-οιν*,	D. *τοῖς*	*κόρᾰξι(ν)*,
A. *τὸν*	*κόρᾰκ-α*,	A. *τὼ*	*κόρᾰκ-ε*,	A. *τοὺς*	*κόρᾰκ-ας*,
V.	*κόρᾰξ*.	V.	*κόρᾰκ-ε*.	V.	*κόρᾰκ-ες*.

ὁ λάρυγξ, "*the throat.*"

Singular.		*Dual.*		*Plural.*	
N. *ὁ*	*λάρυγξ*,	N. *τὼ*	*λάρυγγ-ε*,	N. *οἱ*	*λάρυγγ-ες*,
G. *τοῦ*	*λάρυγγ-ος*,	G. *τοῖν*	*λαρύγγ-οιν*,	G. *τῶν*	*λαρύγγ-ων*,
D. *τῷ*	*λάρυγγ-ι*,	D. *τοῖν*	*λαρύγγ-οιν*,	D. *τοῖς*	*λάρυγξι(ν)*,
A. *τὸν*	*λάρυγγ-α*,	A. *τὼ*	*λάρυγγ-ε*,	A. *τοὺς*	*λάρυγγ-ας*,
V.	*λάρυγξ*.	V.	*λάρυγγ-ε*.	V.	*λάρυγγ-ες*.

ἡ θρίξ, "*the hair.*"

Singular.	*Dual.*	*Plural.*
N. ἡ θρίξ,	N. τὰ τρίχ-ε,	N. αἱ τρίχ-ες,
G. τῆς τριχ-ός,	G. ταῖν τρίχ-οιν,	G. τῶν τριχ-ῶν,
D. τῇ τριχ-ί,	D. ταῖν τρίχ-οιν,	D. ταῖς θριξί(ν),
A. τὴν τρίχ-α,	A. τὰ τρίχ-ε,	A. τὰς τρίχ-ας,
V. θρίξ.	V. τρίχ-ε.	V. τρίχ-ες.

III. When the stem ends in a Γ-sound, that is, in δ, τ, κτ, θ, or νθ, this Γ-sound is thrown out before σ in the nominative singular, and also in the dative plural.

ἡ λαμπάς, "*the torch.*"

Singular.	*Dual.*	*Plural.*
N. ἡ λαμπάς,	N. τὰ λαμπαδ-ε,	N. αἱ λαμπάδ-ες,
G. τῆς λαμπάδ-ος,	G. ταῖν λαμπάδ-οιν,	G. τῶν λαμπάδ-ων,
D. τῇ λαμπάδ-ι,	D. ταῖν λαμπάδ-οιν,	D. ταῖς λαμπά-σι(ν)
A. τὴν λαμπάδ-α,	A. τὰ λαμπάδ-ε,	A. τὰς λαμπάδ-ας,
V λαμπάς.	V. λαμπάδ-ε.	V. λαμπάδ-ες.

ἡ κόρυς, "*the helmet.*"

Singular.	*Dual.*	*Plural.*
N. ἡ κόρυς,	N. τὰ κόρυθ-ε,	N. αἱ κόρυθ-ες,
G. τῆς κόρυθ-ος,	G. ταῖν κορύθ-οιν,	G. τῶν κορύθ-ων,
D. τῇ κόρυθ-ι,	D. ταῖν κορύθ-οιν,	D. ταῖς κόρυ-σι(ν),
A. τὴν κόρυθ-α, & κόρυ-ν,	A. τὰ κόρυθ-ε,	A. τὰς κόρυθ-ας,
V κόρυς.	V. κόρυθ-ε.	V. κόρυθ-ες.

ὁ ὄρνις, "*the bird.*"

Singular.	*Dual.*	*Plural.*
N. ὁ ὄρνῑς,	N. τὼ ὄρνῑθ-ε,	N. οἱ ὄρνῑθ-ες,
G. τοῦ ὄρνῑθ-ος,	G. τοῖν ὀρνίθ-οιν,	G. τῶν ὀρνίθ-ων,
D. τῷ ὄρνῑθ-ι,	D. τοῖν ὀρνίθ-οιν,	D. τοῖς ὄρνῑ-σι(ν)
A. τὸν ὄρνῑθ-α, & ὄρνιν,	A. τὼ ὄρνῑθ-ε,	A. τοὺς ὄρνῑθ-ας,
V ὄρνῑς.	V. ὄρνῑθ-ε.	V. ὄρνῑθ-ες.

ὁ ἄναξ, "*the king.*"

Singular.	*Dual.*	*Plural.*
N. ὁ ἄναξ,	N. τὼ ἄνακτ-ε,	N. οἱ ἄνακτ-ες,
G. τοῦ ἄνακτ-ος,	G. τοῖν ἀνάκτ-οιν,	G. τῶν ἀνάκτ-ων
D. τῷ ἄνακτ-ι,	D. τοῖν ἀνάκτ-οιν,	D. τοῖς ἄναξι(ν),
A. τὸν ἄνακτ-α,	A. τὼ ἄνακτ-ε,	A. τοὺς ἄνακτ-ας,
V. ἄναξ, and ἄνα.	V. ἄνακτ-ε.	V. ἄνακτ-ες

ἡ ἕλμινς, "*the worm.*"

Singular.	*Dual.*	*Plural.*
N. ἡ ἕλμινς,	N. τὰ ἕλμινθ-ε,	N. αἱ ἕλμινθ-ες,
G. τῆς ἕλμινθ-ος,	G. ταῖν ἑλμίνθ-οιν,	G. τῶν ἑλμίνθ-ων,
D. τῇ ἕλμινθ-ι,	D. ταῖν ἑλμίνθ-οιν,	D. ταῖς ἕλμι-σι(ν),[1]
A. τὴν ἕλμινθ-α,	A. τὰ ἕλμινθ-ε,	A. τὰς ἕλμινθ-ας,
V. ἕλμινς.	V. ἕλμινθ-ε.	V. ἕλμινθ-ες.

IV. The stems of the neuters belonging to this class end in τ and κτ. Since, however, the laws of euphony do not tolerate either τ or κτ at the end of a word, they are either omitted, or else the τ is changed into ς.

V. In the stems γονατ and δορατ, the end-vowel α passes, in the nominative singular, into υ. In the dative plural the τ falls away before σι.

τὸ σῶμα, "*the body.*"

Singular.	*Dual.*	*Plural.*
N. τὸ σῶμα,	N. τὼ σώματ-ε,	N. τὰ σώματ-α,
G. τοῦ σώμᾰτ-ος,	G. τοῖν σωμάτ-οιν,	G. τῶν σωμάτ-ων,
D. τῷ σώματ-ι,	D. τοῖν σωμάτ-οιν,	D. τοῖς σώμα-σι(ν),
A. τὸ σῶμα,	A. τὼ σώματ-ε,	A. τὰ σώματ-α,
V. σῶμα.	V. σώματ-ε.	V. σώματ-α

τὸ γόνυ, "*the knee.*"

Singular.	*Dual.*	*Plural.*
N. τὸ γόνυ,	N. τὼ γόνατ-ε,	N. τὰ γόνατ-α,
G. τοῦ γόνᾰτ-ος,	G. τοῖν γονάτ-οιν,	G. τῶν γονάτ-ων,
D. τῷ γόνατ-ι,	D. τοῖν γονάτ-οιν,	D. τοῖς γόνα-σι(ν),
A. τὸ γόνυ,	A. τὼ γόνατ-ε,	A. τὰ γόνατ-α,
V. γόνυ.	V. γόνατ-ε.	V. γόνατ-α

τὸ γάλα, "*the milk.*"

Singular.	*Dual.*	*Plural.*
N. τὸ γάλα,	N. τὼ γάλακτ-ε,	N. τὰ γάλακτ-α,
G. τοῦ γάλακτ-ος,	G. τοῖν γαλάκτ-οιν,	G. τῶν γαλάκτ-ων
D. τῷ γάλακτ-ι,	D. τοῖν γαλάκτ-οιν,	D. τοῖς γάλαξι(ν),
A. τὸ γάλα,	A. τὼ γάλακτ-ε,	A. τὰ γάλακτ-α,
V. γάλα.	V. γάλακτ-ε.	V. γάλακτ-α.

1. Along with ἕλμιν we also find ἕλμιξι, probably from the stem ἑλμιγ.

τὸ τέρας, "*the prodigy.*"

Singular.		*Dual.*		*Plural.*	
N. τὸ	τέρας,	N. τὼ	τέρατ-ε,	N. τὰ	τέρατ-α,
G. τοῦ	τέρατ-ος.	G. τοῖν	τεράτ-οιν,	G. τῶν	τεράτ-ων,
D. τῷ	τέρατ-ι,	D. τοῖν	τεράτ-οιν,	D. τοῖς	τέρα-σι(ν),
A. τὸ	τέρας,	A. τὼ	τέρατ-ε,	A. τὰ	τέρατ-α,
V.	τέρας.	V.	τέρατ-ε.	V.	τέρατ-α.

REMARK. The word τέρας, however, is usually contracted in the plural, after omitting τ, into τέρα, τερῶν. Thus, τέρατα, τέραα, τέρα: τεράτων, τεράων, τερῶν.

τὸ οὖς,[1] "*the ear.*"

Singular.		*Dual.*		*Plural.*	
N. τὸ	οὖς,	N. τὼ	ὦτ-ε,	N. τὰ	ὦτ-α,
G. τοῦ	ὠτ-ός,	G. τοῖν	ὤτ-οιν,	G. τῶν	ὤτ-ων,
D. τῷ	ὠτ-ί,	D. τοῖν	ὤτ-οιν,	D. τοῖς	ὠ-σί(ν),
A. τὸ	οὖς,	A. τὼ	ὦτ-ε,	A. τὰ	ὦτ-α,
V.	οὖς.	V.	ὦτ-ε.	V.	ὦτ-α.

VI. The words τὸ γέρας, "*a reward;*" τὸ γῆρας, "*old age;*" τὸ κρέας, "*flesh,*" and τὸ κέρας, "*the horn,*" omit the τ in all the numbers, and then suffer contraction in the genitive and dative singular, and in the whole of the dual and plural, with the exception of the dative plural. In κέρας, however, the regular forms with the τ are found as well as the contracted ones.

τὸ κέρας, "*the horn.*"

Singular.

N. τὸ	κέρας.		
G. τοῦ	κέρᾱτ-ος, by dropping τ,	κέρᾱ-ος, contr.	κέρως.
D. τῷ	κέρᾱτ-ι	κέρᾱ-ῐ . .	κέρᾳ
A. τὸ	κέρας.		
V.	κέρας.		

Dual.

N. τὼ	κέρᾱτ-ε	κέρᾱ-ε . .	κέρ-ᾱ.
G. τοῖν	κεράτ-οιν	κερᾶ-οιν .	κερ-ῶν.
D. τοῖν	κεράτ-οιν	κερᾶ-οιν .	κερ-ῶν.
A. τὼ	κέρᾱτ-ε	κέρᾱ-ε . .	κέρ-ᾱ.
V.	κέρᾱτ-ε	κέρᾱ-ε . .	κέρ-ᾱ.

1. From ὠς. Stem ὠτ; Nom. ὠτ-ς; *i. e.*, ὠς changed to οὖς.

Plural.

N.	τὰ	κέρᾱτ-α, by dropping τ,	κέρᾰ-α, contr. κέρᾱ.
G.	τῶν	κερᾰ̊τ-ων	κερᾰ̊-ων . . κερῶν.
D.	τοῖς	κέρᾱ-σι(ν).	
A.	τὰ	κέρᾱτ-α	κέρᾰ-α . . κέρᾱ.
V.		κέρᾱτ-α	κέρᾰ-α . . κέρᾱ.

τὸ κρέας, "*the flesh.*"

Singular.

N.	τὸ	κρέας.	
G.	τοῦ	κρέᾰτ-ος, by dropping τ,	κρέᾰ-ος, contr. κρέως.
D.	τῷ	κρέᾰτ-ι	κρέᾰ-ῐ . . κρέᾳ.
A.	τὸ	κρέας.	
V.		κρέας.	

Dual.

N.	τὼ	κρέᾰτ-ε	κρέᾰ-ε . . κρέᾱ.
G.	τοῖν	κρεᾰ̊τ-οιν	κρεᾰ̊-οιν . κρεῷν.
D.	τοῖν	κρεᾰ̊τ-οιν . . .	κρεᾰ̊-οιν . κρεῷν.
A.	τὼ	κρέᾰτ-ε	κρέᾰ-ε . . κρέᾱ.
V.		κρέᾰτ-ε	κρέᾰ-ε . . κρέᾱ.

Plural.

N.	τὰ	κρέᾰτ-α	κρέᾰ-α . . κρέᾱ.
G.	τῶν	κρεᾰ̊τ-ων	κρεᾰ̊-ων . . κρεῶν.
D.	τοῖς	κρέᾰ-σι(ν)	
A.	τὰ	κρέᾰτ-α	κρέᾰ-α . . κρέᾱ.
V.		κρέᾰτ-α	κρέᾰ-α . . κρέᾱ.

Remark 1. The Attics said κέρας, κέρατος, as they did φρέαρ, φρέατος. (*Maltby, Thes. Græc. Poes., Obs.*, p. lxxx.—*Herm. ad Soph., Trach.*, 516.) Hence we have κέρατε in Euripides (*Bacch.*, 919.—*Elms., ad loc.*), and κέρασι in Æschylus (*ap. Athen.*, xi., p. 476, *c.*). The same quantity occurs in one of the so-called odes of Anacreon (ii., 1), namely, κέρατα; and, in the pseudo-Orpheus (*de Lapid.*, 238), the ordinary text has κέρασα. In Homer, on the contrary, we have κέρᾰσι, κερᾰ́ων; but, perhaps, in these and similar instances, we ought, as Blomfield suggests, to read κέρεσι, κερέων, &c. (*Obs. ad Matth., G. G.*, p. 158.) We find, however, in Epic, the ending of the plural generally shortened; as, γέρᾰ, σκέπᾰ, κρέᾰ, though certainly long in Attic. (*Kühner*, § 278, *Anm.* 2.—Compare *Buttmann, Ausf. Gr. Spr.*, vol. i., p. 200.)

REMARK 2. Many stems in τ change this letter in the nominative singular into ρ; as, τὸ ἦπαρ, "*the liver*;" τὸ ὕδωρ, "*water*;" τὸ σκώρ, "*dung*." It would seem, indeed, that the ρ originally belonged to the stem, as we may infer from the Sanscrit, where we find the neuter *jarkt*, "the liver," corresponding to the Greek ἦπαρ and the Latin *jecur*; and hence, no doubt, ἥπατ-ος, the genitive, was originally ἥπαρτ-ος, as in Sanscrit the genitive is *jarkt-as*. We may farther compare, as regards the ρ in ὕδωρ, the Indian *udra*, "water," in *sam-udra*, "the sea." (*Bopp, Vergleich. Gramm.*, p. 180.) The change of *a* into ω, however (ὑδαρτ, ὑδαρ, ὑδωρ), is a remarkable one.

τὸ ἦπαρ, Gen. ἥπατ-ος, &c., Plural, ἥπατ-α, ἡπάτ-ων, ἧπα-σι(ν).
τὸ ὕδωρ, " ὕδατ-ος, &c., " ὕδατ-α, ὑδάτ-ων, ὕδα-σι(ν).
τὸ σκώρ, " σκατ-ός, &c., " σκάτ-α, σκατ-ῶν, σκα-σί(ν).

VII. When the stem ends in ν, or in ντ, these letters are thrown out before the ς in the nominative singular and dative plural; with this difference, however, that, when ν is thrown out, the quantity of the end-vowel remains unchanged; whereas when ντ are rejected, the end-vowel, if short, changes to a long. Thus,

ἡ ῥίς, "*the nose*."

Singular.		*Dual.*		*Plural.*	
N. ἡ	ῥίς,	N. τὰ	ῥῖν-ε,	N. αἱ	ῥῖν-ες,
G. τῆς	ῥῖν-ός,	G. ταῖν	ῥῖν-οῖν,	G. τῶν	ῥῖν-ῶν,
D. τῇ	ῥῖν-ί,	D. ταῖν	ῥῖν-οῖν,	D. ταῖς	ῥῖ-σί(ν),
A. τὴν	ῥῖν-α,	A. τὰ	ῥῖν-ε,	A. τὰς	ῥῖν-ας,
V.	ῥίν.	V.	ῥῖν-ε.	V.	ῥῖν-ες.

ὁ δελφίς, "*the dolphin*."

Singular.		*Dual.*		*Plural.*	
N. ὁ	δελφίς,	N. τὼ	δελφῖν-ε,	N. οἱ	δελφῖν-ες,
G. τοῦ	δελφῖν-ος,	G. τοῖν	δελφίν-οιν,	G. τῶν	δελφίν-ων,
D. τῷ	δελφῖν-ι,	D. τοῖν	δελφίν-οιν,	D. τοῖς	δελφῖ-σι(ν)
A. τὸν	δελφῖν-α,	A. τὼ	δελφῖν-ε,	A. τοὺς	δελφῖν-ας,
V.	δελφίς, & δελφίν.	V.	δελφῖν-ε.	V.	δελφῖν-ες.

ὁ γίγᾱς, "*the giant.*"

	Singular.	*Dual.*	*Plural.*
N.	ὁ γίγᾱς,	τὼ γίγαντ-ε,	οἱ γίγαντ-ες,
G.	τοῦ γίγαντ-ος,	τοῖν γιγάντ-οιν,	τῶν γιγάντ-ων,
D.	τῷ γίγαντ-ι,	τοῖν γιγάντ-οιν,	τοῖς γίγᾱ-σι(ν),
A.	τὸν γίγαντ-α,	τὼ γίγαντ-ε,	τοὺς γίγαντ-ας,
V.	γίγᾱν.	γίγαντ-ε.	γίγαντ-ες.

ὁ ὀδούς, "*the tooth.*"

	Singular.	*Dual.*	*Plural.*
N.	ὁ ὀδούς,	τὼ ὀδόντ-ε,	οἱ ὀδόντ-ες,
G.	τοῦ ὀδόντ-ος,	τοῖν ὀδόντ-οιν,	τῶν ὀδόντ-ων,
D.	τῷ ὀδόντ-ι,	τοῖν ὀδόντ-οιν,	τοῖς ὀδοῦ-σι(ν),
A.	τὸν ὀδόντ-α,	τὼ ὀδόντ-ε,	τοὺς ὀδόντ-ας,
V	ὀδούς.	ὀδόντ-ε.	ὀδόντ-ες

Remark 1. In place of ὀδούς, the Ionians said ὀδών, gen. ὀδόντος.

Remark 2. The substantive ὁ κτείς, gen. κτενός, "*the comb*;" the numeral εἷς, gen. ἑν-ός, "*one*," and the adjectives μέλας and τάλας, gen. μέλᾰν-ος, τάλᾰν-ος, have the naturally short stem-vowel ε and α changed, after the rejection of ς, into a long ει or α. Thus, stem κτεν, nom. κτείς: stem ἑν, nom. εἷς: stem μέλᾰν, nom. μέλας: stem τάλᾰν, nom. τάλᾱς. Theocritus, however, on one occasion has τάλᾰς (*Idyll.*, ii., 4). But here, in all probability, we ought to read τάλᾰν in the vocative. (*Kiessling, ad loc.*)

Remark 3. Roman names in *ens, ent-is*, have in Greek, in the nominative, the termination ης in place of εις; as, Κλήμης (stem Κλημεντ), gen. Κλήμεντ-ος, *Clemens*; Οὐάλης (stem Οὐαλεντ), gen. Οὐάλεντος, *Valens*. The Latin adjectives in *ens, ent-is*, of which Plutarch introduces several into the Greek language, end in ης; as, ποτής, *potens*; σαπής, *sapiens*.

Remark 4. The neuters belonging here are adjectives and participles; as,

τὸ μέλαν, gen. μέλανος, from μέλας.

τὸ (χαρίεντ) χαρίεν, gen. χαρίεντος, from χαρίεις.

τὸ (τύψαντ) τύψαν, gen. τύψαντος, participle of τύπτω.

τὸ (δεικνύντ) δεικνύν, gen. δεικνύντος, part. of δείκνυμι.

and also the pronouns τί interrogative, and τι indefinite (stems τίν and τιν), gen. τίν-ος and τιν-ός; dat. plur. τῖ-σι and τῖ-σί

II. THE NOMINATIVE SINGULAR THROWS AWAY ς FROM THE STEM.

I. The Nominative Singular rejects the gender-sign ς, but, as a compensation for this, it has the short end-vowel of the stem, namely, ε or ο, lengthened into η or ω.

II. The stem ends in ν, or ντ, or ρ; and when it ends in ν, this ν is thrown out before the ending σι of the dative plural, the quantity of the end-vowel of the stem remaining unchanged; whereas, when the stem ends in ντ, the letters ντ are also thrown out before σι, but then the end-vowel, if short, is made long. Thus, from ποιμέν-σι we have ποιμέ-σι: but from λέοντ-σι we have λέουσι.

III. When the stem ends in ρ, it is appended at once, without any change, to the σι of the dative plural; as, ἀἰθέρ-σι, ῥήτορ-σι.

ὁ ποιμήν, "*the shepherd.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	ποιμήν,	N. τὼ	ποιμέν-ε,	N. οἱ	ποιμέν-ες,
G. τοῦ	ποιμέν-ος,	G. τοῖν	ποιμέν-οιν,	G. τῶν	ποιμέν-ων,
D. τῷ	ποιμέν-ι,	D. τοῖν	ποιμέν-οιν,	D. τοῖς	ποιμέ-σι(ν)
A. τὸν	ποιμέν-α,	A. τὼ	ποιμέν-ε,	A. τοὺς	ποιμέν-ας,
V.	ποιμήν.	V.	ποιμέν-ε.	V.	ποιμέν-ες.

ὁ δαίμων, "*the divinity.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	δαίμων,	N. τὼ	δαίμον-ε,	N. οἱ	δαίμον-ες,
G. τοῦ	δαίμον-ος,	G. τοῖν	δαιμόν-οιν,	G. τῶν	δαιμόν-ων,
D. τῷ	δαίμον-ι,	D. τοῖν	δαιμόν-οιν,	D. τοῖς	δαίμο-σι(ν)
A. τὸν	δαίμον-α,	A. τὼ	δαίμον-ε,	A. τοὺς	δαίμον-ας,
V	δαῖμον.	V.	δαίμον-ε.	V.	δαίμον-ες.

ὁ λέων, "*the lion.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	λέων,	N. τὼ	λέοντ-ε,	N. οἱ	λέοντ-ες,
G. τοῦ	λέοντ-ος,	G. τοῖν	λεόντ-οιν,	G. τῶν	λεόντ-ων,
D. τῷ	λέοντ-ι,	D. τοῖν	λεόντ-οιν,	D. τοῖς	λέου-σι(ν)
A. τὸν	λέοντ-α,	A. τὼ	λέοντ-ε,	A. τοὺς	λέοντ-ας,
V.	λέον.	V.	λέοντ-ε.	V.	λέοντ-ες.

ὁ αἰθήρ, "the sky."

	Singular.	*Dual.*	*Plural.*
N.	ὁ αἰθήρ,	τὼ αἰθέρ-ε,	οἱ αἰθέρ-ες,
G.	τοῦ αἰθέρ-ος,	τοῖν αἰθέρ-οιν,	τῶν αἰθέρ-ων,
D.	τῷ αἰθέρ-ι,	τοῖν αἰθέρ-οιν,	τοῖς αἰθέρ-σι(ν)
A.	τὸν αἰθέρ-α,	τὼ αἰθέρ-ε,	τοὺς αἰθέρ-ας,
V.	αἰθέρ.	αἰθέρ-ε.	αἰθέρ-ες.

ὁ ῥήτωρ, "the orator."

	Singular.	*Dual.*	*Plural.*
N.	ὁ ῥήτωρ,	τὼ ῥήτορ-ε,	οἱ ῥήτορ-ες,
G.	τοῦ ῥήτορ-ος,	τοῖν ῥητόρ-οιν,	τῶν ῥητόρ-ων,
D.	τῷ ῥήτορ-ι,	τοῖν ῥητόρ-οιν,	τοῖς ῥήτορ-σι(ν),
A.	τὸν ῥήτορ-α,	τὼ ῥήτορ-ε,	τοὺς ῥήτορ-ας,
V.	ῥῆτορ.	ῥήτορ-ε.	ῥήτορ-ες.

Remark 1. The substantive ἡ χείρ, "*the hand*," belongs to this class of nouns, and only distinguishes itself therefrom in that the ε of the stem (χερ) is lengthened, not into η, but into ει; as, χείρ for χέρς: and it is so far irregular in that ει remains in inflection; as, χείρ, gen. χειρ-ός, &c., with the exception of the datives dual and plural, χερ-οῖν, χερ-σί(ν). In poetry, however, the short as well as the long form is employed, according to the necessities of the verse; as, χερός and χειρός, χεροῖν and χειροῖν, χείρεσι (Epic χείρεσσι) and χερσί. The Ionians have the short form, χερός, χερί, χέρα, except in the nominative and accusative dual, where they employ χεῖρε.

Remark 2. The following nouns in ων, gen. ονος, throw out the ν in certain of the cases, and undergo contraction; as, ἡ εἰκών, gen. εἰκόνος, contracted εἰκοῦς: dat. εἰκόνι: accus. εἰκόνα, contr. εἰκώ. Plural, accus. εἰκόνας, contr. εἰκούς.—So, also, ἡ ἀηδών, "*the nightingale*," gen. ἀηδόνος, contr. ἀηδοῦς: dat. ἀηδοῖ (*Aristoph.*, *Av.*, 679); ἡ χελιδών, "*the swallow*," gen. χελιδόνος, &c., dat. χελιδοῖ.

Remark 3. The neuters belonging to this class are adjectives and participles in εν and ον; as, τὸ ἄρσεν, but ὁ ἡ ἄρσην: τὸ γράφον (for γράφοντ), but ὁ γράφων.

IV. To the paradigms given above belong the following nouns in ηρ, namely:

ὁ πατήρ,	"*the father*."	ἡ γαστήρ,	"*the belly*."
ἡ μήτηρ,	"*the mother*."	ἡ Δημήτηρ,	"*Ceres*."
ἡ θυγάτηρ,	"*the daughter*."	ὁ ἀνήρ,	"*the man*."

V. These nouns differ from those given under the paradigms above, in omitting the ε in the genitive and dative singular and genitive and dative plural, and inserting α before the case-ending σι of the last, for the purpose of softening the pronunciation.

VI. The word ἀνήρ (stem ἀνερ) omits the ε in all the cases of all the numbers, with the exception of the vocative singular, but, in order to soften the pronunciation, inserts a δ. Thus,

ὁ πατήρ, "*the father.*"

Singular.	*Dual.*	*Plural.*
N. πατήρ,	N. πατέρ-ε,	N. πατέρ-ες,
G. πατέρος, πατρός,	G. πατέρ-οιν,	G. πατέρ-ων, πατρῶν,
D. πατέρ-ι, πατρί,	D. πατέρ-οιν,	D. πατρ-ᾶ-σι(ν),
A. πατέρ-α,	A. πατέρ-ε,	A. πατέρ-ας,
V. πάτερ.	V. πατέρ-ε.	V. πατέρ-ες.

ἡ μήτηρ, "*the mother.*"

Singular.	*Dual.*	*Plural.*
N. μήτηρ,	N. μητέρ-ε,	N. μητέρ-ες,
G. μητέρ-ος, μητρός,	G. μητέρ-οιν,	G. μητέρ-ων, μητρῶν,
D. μητέρ-ι, μητρί,	D. μητέρ-οιν,	D. μητρ-ᾶ-σι(ν),
A. μητέρ-α,	A. μητέρ-ε,	A. μητέρ-ας,
V. μῆτερ.	V. μητέρ-ε.	V. μητέρ-ες.

ἡ θυγάτηρ, "*the daughter.*"

Singular.	*Dual.*	*Plural.*
N. θυγάτηρ,	N. θυγατέρ-ε,	N. θυγατέρ-ες, θύγατρες,
G. θυγατέρ-ος, θυγατρός,	G. θυγατέρ-οιν,	G. θυγατέρ-ων, θυγατρῶν,
D. θυγατέρ-ι, θυγατρί,	D. θυγατέρ-οιν,	D. θυγατρ-ᾶ-σι(ν),
A. θυγατέρ-α,	A. θυγατέρ-ε,	A. θυγατέρ-ας,
V. θύγατερ.	V. θυγατέρ-ε.	V. θυγατέρ-ες.

ὁ ἀνήρ, "*the man.*"

Singular.	*Dual.*	*Plural.*
N. ἀνήρ,	N. ἀνέρ-ε, ἄνδρε,	N. ἀνέρ-ες, ἄνδρες,
G. ἀνέρ-ος, ἀνδρός,	G. ἀνέρ-οιν, ἀνδροῖν,	G. ἀνέρ-ων, ἀνδρῶν,
D. ἀνέρ-ι, ἀνδρί,	D. ἀνέρ-οιν, ἀνδροῖν,	D. ἀνδρᾶσι(ν),
A. ἀνέρ-α, ἄνδρα,	A. ἀνέρ-ε, ἄνδρε,	A. ἀνέρ-ας, ἄνδρας,
V. ἄνερ.	V. ἀνέρ-ε, ἄνδρε.	V. ἀνέρ-ες, ἄνδρες.

REMARK 1. Observe that πατήρ, μήτηρ, θυγάτηρ, and γαστήρ make the accusative singular without contraction. This is done in the case of πατήρ, to prevent its being confounded with

πάτρα, gen. πάτρας, "*a paternal land*;" in the case of μήτηρ, to prevent its being confounded with μήτρα, gen. μήτρας, "*a womb*;" and in γαστήρ, to prevent similar confusion with γάστρα, gen. γάστρας, "*the belly of a jar*."

Remark 2. The poets, according to the necessities of the verse, employ either the open or contracted forms of πατήρ, μήτηρ, &c.; as, πατέρος or πατρός, πατέρι or πατρί, πατέρων or πατρῶν: θυγατέρες or θύγατρες, θυγατέρων or θυγατρῶν: μητέρι or μητρί: ἀνέρος or ἀνδρός, ἀνέρι or ἀνδρί, &c.

Remark 3. The proper stem of ἀνήρ is νερ, and α is merely an euphonic prefix. Compare the Sanscrit nr (nri) and the Persian ner, "man." With this word the defective ἀ-ρήν is connected, from which comes, with the doubled ρ, the form ἀῤῥήν, and also ἀρσήν, whose proper stem is ρεν. The nominative, with an altered accentuation, namely, ἄῤῥην (gen. ἄῤῥενος, &c.), receives the adjectival meaning of "*male*," &c., while the cases derived from the obsolete nominative ἀρήν or ἀῤῥήν, namely, ἀρνός, ἀρνί, ἄρνα, plur. ἄρνες, dat. ἀρνάσι (Epic ἀρνέσσι), received the signification of "*lamb*." The place of the nominative singular was supplied by ἀμνός. The original stem δεν appears clearly in the Homeric πολύῤῥηνες.

III. The Nominative Singular exhibits the pure Stem.

I. The nominative singular exhibits the pure stem, the gender-sign ς having fallen away without any change of the end-vowel of the stem.

II. The stems of words of this class end in ν, ντ, ρ, and (in the solitary instance of δάμαρ) in ρτ. And the declension is an easy one, the case-endings being merely affixed to the nominative singular, without any change except what is stated in the succeeding paragraph.

III. In the dative plural, ν and ντ disappear before σ. Stems, moreover, that end in ντ (as Ξενοφῶντ) and ρτ (as δάμαρτ) must drop the τ in the nominative and vocative singular, the laws of euphony not allowing any word to end in τ. Thus, stem Ξενωφῶντ, nom. sing. Ξενοφῶν: stem δάμαρτ, nom. sing. δάμαρ.

ὁ παιάν, "*the war-song.*"

	Singular.	*Dual.*	*Plural.*
N.	ὁ παιάν,	τὼ παιᾶν-ε,	οἱ παιᾶν-ες,
G.	τοῦ παιᾶν-ος,	τοῖν παιάν-οιν,	τῶν παιάν-ων,
D.	τῷ παιᾶν-ι,	τοῖν παιάν-οιν,	τοῖς παιᾶ-σι(ν),
A.	τὸν παιᾶν-α,	τὼ παιᾶν-ε,	τοὺς παιᾶν-ας,
V.	παιάν.	παιᾶν-ε.	παιᾶν-ες.

ὁ αἰών, "*the age.*"

	Singular.	*Dual.*	*Plural.*
N.	ὁ αἰών,	τὼ αἰῶν-ε,	οἱ αἰῶν-ες,
G.	τοῦ αἰῶν-ος,	τοῖν αἰών-οιν,	τῶν αἰών-ων,
D.	τῷ αἰῶν-ι,	τοῖν αἰών-οιν,	τοῖς αἰῶ-σι(ν),
A.	τὸν αἰῶν-α,	τὼ αἰῶν-ε,	τοὺς αἰῶν-ας,
V.	αἰών.	αἰῶν-ε.	αἰῶν-ες.

ὁ Ξενοφῶν, "*Xenophon.*"

	Singular.	*Dual.*	*Plural.*
N.	ὁ Ξενοφῶν,	τὼ Ξενοφῶντ-ε,	οἱ Ξενοφῶντ-ες,
G.	τοῦ Ξενοφῶντ-ος,	τοῖν Ξενοφώντ-οιν,	τῶν Ξενοφώντ-ων,
D.	τῷ Ξενοφῶντ-ι,	τοῖν Ξενοφώντ-οιν,	τοῖς Ξενοφῶ-σι(ν),
A.	τὸν Ξενοφῶντ-α,	τὼ Ξενοφῶντ-ε,	τοὺς Ξενοφῶντ-ας,
V.	Ξενοφῶν.	Ξενοφῶντ-ε.	Ξενοφῶντ-ες.

ὁ θήρ, "*the wild beast.*"

	Singular.	*Dual.*	*Plural.*
N.	ὁ θήρ,	τὼ θῆρ-ε,	οἱ θῆρ-ες,
G.	τοῦ θηρ-ός,	τοῖν θηρ-οῖν,	τῶν θηρ-ῶν,
D.	τῷ θηρ-ί,	τοῖν θηρ-οῖν,	τοῖς θηρ-σί(ν),
A.	τὸν θῆρ-α,	τὼ θῆρ-ε,	τοὺς θῆρ-ας,
V.	θήρ.	θῆρ-ε.	θῆρ-ες.

τὸ νέκταρ, "*the nectar.*"

	Singular.	*Dual.*	*Plural.*
N.	τὸ νέκταρ,	τὼ νέκτᾰρ-ε,	τὰ νέκτᾰρ-α,
G.	τοῦ νέκτᾰρ-ος,	τοῖν νεκτᾰρ-οιν,	τῶν νεκτᾰρ-ων,
D.	τῷ νέκτᾰρ-ι,	τοῖν νεκτᾰρ-οιν,	τοῖς νέκταρ-σι,
A.	τὸ νέκταρ,	τὼ νέκτᾰρ-ε,	τὰ νέκτᾰρ-α,
V.	νέκταρ.	νέκτᾰρ-ε.	νέκτᾰρ-α.

REMARK 1. The neuters belonging to this class all terminate in ρ, namely, in αρ, ορ, ωρ, or υρ; as, τὸ νέκταρ, ὕτηρ, πέλωρ, πῦρ. As regards the lengthening of the υ in πῦρ, the genitive having the short penult, πῠ́ρός, compare Remark, page 68.

REMARK 2. The following four words in ων, genitive ωνος, namely, Ἀπόλλων, Ποσειδῶν, κυκεών, "*a mixture,*" and ἅλων, "*a threshing-floor,*" throw away ν in the accusative, and then undergo contraction; as,

Ἀπόλλωνα	(Ἀπόλλωα)	Ἀπόλλω.
Ποσειδῶνα	(Ποσειδῶα)	Ποσειδῶ.
κυκεῶνα	(κυκεῶα)	κυκεῶ.
ἅλωνα	(ἅλωα)	ἅλω.

It must be observed, however, that, though the Attics greatly prefer these contracted forms in ω, yet they do not exclusively employ them, but use also, sometimes, those in ωνα. The form κυκεῶ, however, is more poetical than κυκεῶνα.—Buttmann thinks, that in Attic prose, at least, the shorter forms Ἀπόλλω and Ποσειδῶ were never employed except with the article prefixed, and that the fuller forms were generally used without the article. This remark seems confirmed, in some measure, by certain passages of Plato, where both forms of these two proper names occur with this distinction existing between them. (*Cratyl.*, p. 402, D and E; p. 404, D; p. 405, D.)

Remark 3. The following neuters in εαρ contract εα into η, namely, ἔαρ, ἦρ, "*the spring*;" gen. ἔαρος, ἦρος: dat. ἔαρι, ἦρι, &c.—στέαρ, στῆρ, "*tallow*;" gen. στέατος, στητός: dat. στέατι, στητί, &c.—φρέαρ, "*a well*;" gen. φρεατός, φρητός: dat. φρεάτι, φρητί, &c.—δέλεαρ, "*bait*;" gen. δελέατος, δέλητος.

(B.)—WORDS WHICH HAVE A VOWEL BEFORE THE ENDING ος IN THE GENITIVE SINGULAR.

Words which have a vowel before the ending ος in the genitive singular are divided into three classes, namely:

First Class, those whose nominative ends in αυς, ευς, or ους.

Second Class, those whose nominative ends in ης, ες, ας (gen. αος); ος (gen. εος); ως and ω (gen. οος).

Third Class, those whose nominative ends in ις, υς, ι, and υ.

I. *Substantives in* αυς, ευς, or ους.

I. The stem of substantives in αυς, ευς, or ους ends in υ (which was originally the digamma Ϝ), and the ς is the gender-sign.

II. This υ (*i. e.*, Ϝ) remains at the end of the word, and before consonants, in the nominative, accusative, and vocative

singular, and in the dative plural; but falls away from between two vowels.

III. Nouns in *εύς*, however, have *ᾰ* long in the accusative singular, since in these the *ν* is not, as in those in *αυς* and *ους*, regarded as a vowel, but as a consonant (F), and hence this *ν*, or F, is rejected when coming between *ε* and *α*; as, *βασιλέϝα, βασιλέᾱ*.

IV. Nouns in *εύς* have not only *ᾰ* long in the accusative singular, but also *ᾱς* long in the accusative plural. In the genitive singular, moreover, they take the Attic form *έως* instead of *έος*, and suffer contraction in the dative singular and nominative plural, but usually omit it in the accusative plural.

V. When the ending *εύς* is preceded by a vowel, as, for example, in *χοεύς*, *Εὐβοεύς*, the long endings *ᾰ*, *ᾱς*, and *ως* absorb the *ε* of the stem, and receive the circumflex; as, *χοέᾰ* = *χοᾶ*: *χοέᾱς* = *χοᾶς*: *χοέως* = *χοῶς*.

VI. Nouns in *αυς* and *ους* are contracted only in the accusative plural.

ὁ βασιλεύς, "*the king*."

Singular.		*Dual.*		*Plural.*	
N. *ὁ*	*βασιλεύς,*	N. *τὼ*	*βασιλέ-ε,*	N. *οἱ*	*βασιλεῖς,*
G. *τοῦ*	*βασιλέ-ως,*	G. *τοῖν*	*βασιλέ-οιν,*	G. *τῶν*	*βασιλέ-ων,*
D. *τῷ*	*βασιλεῖ,*	D. *τοῖν*	*βασιλέ-οιν,*	D. *τοῖς*	*βασιλεῦσι(ν),*
A. *τὸν*	*βασιλέ-ᾰ,*	A. *τὼ*	*βασιλέ-ε,*	A. *τοὺς*	*βασιλέ-ᾱς* & *-εῖς.*
V.	*βασιλεῦ.*	V.	*βασιλέ-ὲ.*	V.	*βασιλεῖς.*

ὁ χοεύς, "*the measure*."

Singular.		*Dual.*		*Plural.*	
N. *ὁ*	*χοεύς,*	N. *τὼ*	*χοέε,*	N. *οἱ*	*χοεῖς,*
G. *τοῦ*	*χοέως, χοῶς,*	G. *τοῖν*	*χοέοιν,*	G. *τῶν*	*χοέων, χοῶν,*
D. *τῷ*	*χοεῖ,*	D. *τοῖν*	*χοέοιν,*	D. *τοῖς*	*χοεῦσι(ν),*
A. *τὸν*	*χοέα, χοᾶ,*	A. *τὼ*	*χοέε,*	A. *τοὺς*	*χοέας, χοᾶς,*
V.	*χοεῦ.*	V.	*χοέε.*	V.	*χοεῖς.*

ὁ βοῦς, "*the ox*."

Singular.		*Dual.*		*Plural.*	
N. *ὁ*	*βοῦς,*	N. *τὼ*	*βό-ε,*	N. *οἱ*	*βό-ες,*
G. *τοῦ*	*βο-ός,*	G. *τοῖν*	*βο-οῖν,*	G. *τῶν*	*βο-ῶν,*
D. *τῷ*	*βο-ΐ,*	D. *τοῖν*	*βο-οῖν,*	D. *τοῖς*	*βοῦσι(ν),*
A. *τὸν*	*βοῦν,*	A. *τὼ*	*βό-ε,*	A. *τοὺς*	*(βό-ας) βοῦς,*
V.	*βοῦ.*	V.	*βό-ε.*	V.	*βό-ες.*

ἡ γραῦς, "*the old woman.*"

	Singular.	*Dual.*	*Plural.*
N.	ἡ γραῦς,	N. τὰ γρᾱ-e,	N. αἱ γρᾱ-ες,
G.	τῆς γρᾱ-ός,	G. ταῖν γρᾱ-οῖν,	G. τῶν γρᾱ-ῶν,
D.	τῇ γρᾱ-ί,	D. ταῖν γρᾱ-οῖν,	D. ταῖς γρανσί(ν),
A.	τὴν γραῦν,	A. τὰ γρᾱ-e,	A. τὰς (γρᾱ-ας) γραῦς,
V.	γραῦ.	V. γρᾱ-e.	V. γρᾱ-ες.

Remark 1. In order to obtain a deeper insight into the declension of nouns of this class, we may compare with it the Sanscrit declension of the substantive *nāus*, "a ship," which is of the feminine gender, like the Greek *ναῦς*. Thus, genitive, *nāv-as*; locative, *nav-i*; accusative, *nav-am*, &c.; and, again, *gāus*, "an ox or cow" (pronounced *gôs*, and only another form for *bôs*, as the Greek *βίβημι* for the Sanscrit *gagámi*); genitive, *gāv-as*; locative, *gāv-i*, as in Latin *bovi*, &c.—(*Bopp, Vergleich. Gramm.*, § 123, 124.)

Remark 2. The *genitive singular* of nouns in *εύς* ends sometimes, among the Attic poets, in *έος* instead of *έως*; as, Θησεύς, gen. Θησέος: ἀριστεύς, gen. ἀριστέος.—The *accusative singular*, not only among the Attic, but also among all the poets, sometimes terminates in *η̄* instead of *έᾱ*; as, ἱερῆ, ξυγγραφῆ, Μηκιστῆ (*Il.*, xv., 339).—The nominative and vocative plural, among the Attics, ended not only in *εῖς*, but also in *ῆς*; as, Πλαταιῆς for Πλαταιεῖς. Nay, we even find in Plato (*Theæt.*, p. 109, B.) the Ionic form *έες*; as, οἱ Ἡρακλέες τε καὶ Θησέες.—The long *ᾱ* in the accusative-ending of the singular and plural is sometimes, though not often, shortened by the Attic poets on account of the necessity of the verse. In the common dialect this shortening is customary.

Remark 3. Like *χοεύς*, are declined Πειραιεύς, gen. Πειραιέως and Πειραιῶς: accus. Πειραιᾶ.—ὁ ἀγυιεύς, "*an altar before the house-door*," gen. ἀγυιῶς: accus. ἀγυιᾶ: plur. accus. ἀγυιᾶς.—And also several proper names; as, Ἐρετριεύς, gen. Ἐρετριῶς: Στειριεύς, gen. Στειριῶς; and thus we find the forms Μηλιᾶ, Εὐβοῶς, Εὐβοᾶ, Εὐβοᾶς, Πλαταιᾶς, Δωριᾶς.—The exceptions are ἁλιεύς, "*a fisherman*;" gen. ἁλιέως, accus. ἁλιέα, accus. plur. ἁλιέας, and some proper names.

Remark 4. The nominative plural of *βοῦς* and *γραῦς* generally remains open with the Attics; as, *βόες*, *γρᾶες*. In the accusative, on the contrary, we find *βοῦς*, *γραῦς*, *ναῦς*: very seldom *βόας*, and in the Anthology, on one occasion, *βόα*, the *ν* being regarded as a consonant (*βόϜα*, *bov-em*), as in *βασιλεύς*.

Remark 5. Like *βοῦς* are declined *ὁ χοῦς*, "*a congius*," or measure, and *ἡ ῥοῦς*, "*the sumach-tree*;" both, however, without contraction in the plural; as, *χόες, χόων, χουσί, χόας*. This noun *χοῦς* must not be confounded with *χοεύς*, as given above in the paradigms. (*Kühner*, § 283, *Anm.* 5.—Compare *Buttmann, Ausf. Spr.*, § 58, *sub fin.*)

Like *γραῦς* is declined only *ἡ ναῦς*, "*the ship* (*i. e.*, *νάϝς*. Compare Latin *nav-is*), having in the accusative singular *ναῦν*, dat. plur. *ναυσί(ν)*, accus. *ναῦς*. Otherwise it is irregular. The declension of it in *Attic*, *Epic*, *Ionic*, and *Doric* is as follows:

ἡ ναῦς, "*the ship*."

Attic.	*Epic and Ionic.*	*Doric.*
Sing. N. *ναῦς*,	*Sing.* N. *νηῦς* and *νηΰς*,	*Sing.* N. *ναῦς* & *νᾶς*
G. *νεώς*,	G. *νηός* and *νεός*,	G. *ναός*,
D. *νηΐ*,	D. *νηΐ*,	D. *ναΐ*,
A. *ναῦν*,	A. *νῆα* and *νέα*,	A. *ναῦν* & *νᾶν*,
V. *ναῦ*.	V. *νηῦς*.	V. *ναῦς*.
Dual. N. *νῆε*,	*Dual.* N. *νῆε*,	*Dual.* N. *νᾶε*,
G. *νεοῖν*,	G. *νεοῖν*,	G. *ναοῖν*,
D. *νεοῖν*,	D. *νεοῖν*,	D. *ναοῖν*,
A. *νῆε*,	A. *νῆε*,	A. *νᾶε*,
V. *νῆε*.	V. *νῆε*.	V. *νᾶε*.
Plur. N. *νῆες*,	*Plur.* N. *νῆες* & *νέες*,	*Plur.* N. *νᾶες*,
G. *νεῶν*,	G. *νηῶν* & *νεῶν*,	G. *ναῶν*,
D. *ναυσί(ν)*,	D. *νηυσί*, *νήεσσι*, & *νέεσσι*,	D. *ναυσί*,
A. *ναῦς*,	A. *νῆας* & *νέας*,	A. *νᾶας*,
V. *νῆες*.	V. *νῆες* & *νέες*.	V. *νᾶες*.

Remark 1. We have given under the Attic head the nominative, accusative, and vocative dual, to complete the paradigm, although they do not, in reality, occur.

Remark 2. The Doric genitive *ναός*, and the Ionic genitive *νηός*, are also employed by the Attic tragic writers. The accusative form *νῆας* occurs in Euripides (*Iph. Aul.*, 254) in a choral song. The nominative plural form *ναῦς* is only met with in later writers.

II. *Words in ης, ες, ας (gen. αος); ος (gen. εος); ως (gen. ωος) and ως, and ω (gen. οος)*

I. The stem of words of this class ends in ϛ, and with regard to the retaining or dropping of this ϛ, the same rule

applies as in the case of *ν* with the substantives of the preceding class. That is, the *ς* remains at the end of a word, and before a consonant, but is omitted between two vowels

II. In the dative plural a *σ* is omitted; as, *ὁ θώς*, "*the jackal*," dat. plur. *τοῖς θωσί(ν)*, instead of *θωσ-σί(ν)*.—The Epic writers, however, sometimes retain the *σ* on account of the exigencies of the verse; as, *δέπασ-σι*, from *τὸ δέπας*.

1. *Words in ης and ες.*

I. The endings *ης* (masculine and feminine) and *ες* (neuter) belong only to adjectives, and to proper names in the form of adjectives, ending in *νης*, *λης*, *γενής*, *κρατής*, *μήδης*, *πείθης*, *σθενής*, and *κλέης*, contracted *κλῆς*.

II. The neuter exhibits the bare stem. In the masculine and feminine, on the other hand, the short end-vowel of the stem, namely *ε*, changes to *η*.

III. In the dative plural a *σ* is dropped; as, *σαφέ-σι(ν)*, for *σαφέσ-σι(ν)*.

IV. Words of this class are contracted through all the cases, after omitting *σ*, with the exception of the nominative and vocative singular, and the dative plural; and those in *κλέης* are contracted even in the nominative singular, namely, into *κλῆς*, and undergo a double contraction in the dative singular.

ὁ, ἡ, σαφής, τὸ σαφές, "*evident.*"[1]

Singular.

	Masc.	*Fem.*	*Neut.*
N.	*σαφής,*	*σαφής,*	*σαφές,*
G.	*σαφέ-ος,* / *σαφοῦς,*	*σαφέ-ος,* / *σαφοῦς,*	*σαφέ-ος,* / *σαφοῦς,*
D.	*σαφέ-ϊ,* / *σαφεῖ,*	*σαφέ-ϊ,* / *σαφεῖ,*	*σαφέ-ϊ,* / *σαφεῖ,*
A.	*σαφέ-α,* / *σαφῆ,*	*σαφέ-α,* / *σαφῆ,*	*σαφές,*
V.	*σαφές,*	*σαφές,*	*σαφές.*

1. We have given *σαφής* here with Kühner, though properly be-

Dual.

	Masc.	*Fem.*	*Neut.*
N.	σαφέ-ε, σαφῆ,	σαφέ-ε, σαφῆ,	σαφέ-ε, σαφῆ,
G.	σαφέ-οιν, σαφοῖν,	σαφέ-οιν, σαφοῖν,	σαφέ-οιν, σαφοῖν,
D.	σαφέ-οιν, σαφοῖν,	σαφέ-οιν, σαφοῖν,	σαφέ-οιν, σαφοῖν,
A.	σαφέ-ε, σαφῆ,	σαφέ-ε, σαφῆ,	σαφέ-ε, σαφῆ,
V.	σαφέ-ε, σαφῆ,	σαφέ-ε, σαφῆ,	σαφέ-ε, σαφῆ.

Plural.

	Masc.	*Fem.*	*Neut.*
N.	σαφέ-ες, σαφεῖς,	σαφέ-ες, σαφεῖς,	σαφέ-α, σαφῆ,
G.	σαφέ-ων, σαφῶν,	σαφέ-ων, σαφῶν,	σαφέ-ων, σαφῶν,
D.	σαφέ-σι(ν),	σαφέ-σι(ν),	σαφέ-σι(ν),
A.	σαφέ-ας, σαφεῖς,	σαφέ-ας, σαφεῖς,	σαφέ-α, σαφῆ,
V.	σαφέ-ες, σαφεῖς,	σαφέ-ες, σαφεῖς,	σαφέ-α, σαφῆ.

ἡ τριήρης, "*the trireme.*"

	Singular.	*Dual.*	*Plural.*
N	τριήρης,	N. τριήρε-ε, τριήρη,	N. τριήρε-ες, τριήρεις,
G	τριήρε-ος, τριήρους,	G. τριηρέ-οιν, τριηροῖν,	G. τριηρέ-ων, τριηρῶν,
D.	τριήρε-ϊ τριήρει,	D. τριηρέ-οιν, τριηροῖν,	D. τριήρε-σι(ν),
A.	τριήρε-α, τριήρη,	A. τριήρε-ε, τριήρη,	A. τριήρε-ας, τριήρεις,
V.	τρίηρες.	V. τριήρε-ε, τριήρη.	V. τριήρε-ες, τριήρεις.

longing to adjectives, as above stated. The following shows the form of declension if the σ be retained:

Singular.	*Dual.*	*Plural.*	
N. ———,	N. σαφέσ-ε,	N. σαφέσ-ες,	*Neut.* σαφέσ-α,
G. σαφέσ-ος,	G. σαφέσ-οιν,	G. σαφέσ-ων,	
D. σαφέσ-ι,	D. σαφέσ-οιν,	D. σαφέσ-σι,	
A. σαφέσ-α.	A. σαφέσ-ε,	A. σαφέσ-ας,	σαφέσ-α,
	V. σαφέσ-ε.	V. σαφέσ-ες,	σαφέσ-α.

ὁ Περικλέης, Περικλῆς, "*Pericles.*"

	Singular.	
N.	Περικλέης,	contracted Περικλῆς,
G.	Περικλέε-ος,	" Περικλέους,
D.	Περικλέε-ϊ,	" Περικλέει, Περικλεῖ,
A.	Περικλέε-α,	" Περικλέᾱ,
V.	Περίκλεες,	" Περίκλεις,

Remark 1. Observe the contraction in the dual, namely, *τρι-ήρεε* into *τριήρη*, since *εε* is here contracted into *η*, not, as elsewhere, into *ει*.

Remark 2. In adjectives ending in *ής, ές*, if a vowel precedes this termination, *έα* is usually contracted, not into *ῆ* (like *σαφέα* = *σαφῆ*), but into *ᾶ* (like Περικλέε-α = Περικλέᾱ): as, *ἀκλεής*, "*unrenowned,*" accus. sing. masc. and fem.; and nom. accus. and voc. plur. neut., *ἀκλεέα* = *ἀκλεᾶ*: *ὑγιής*, "*healthy,*" *ὑγιέα* = *ὑγιᾶ*.

Remark 3. Proper names with the endings in ὴ 1, and also Ἄρης, "*Mars,*" follow both the third and first declensions in the accusative singular; and, since they have two modes of inflection, are therefore called *Heteroclites;* as, Σωκράτεα=Σωκράτη and Σωκράτην, the latter form being according to the first declension in *ης*. But in those ending in *κλῆς*, the accusative in *κλῆν* is not used by good Attic writers. The vocative ὦ Ἡράκλες, as a species of exclamation, belongs to the later prose.

2. *Words in ως (gen. ωος), and in ως and ώ (gen. οος).*

I. The stem of substantives in *ως*, gen. *ωος*, appears purely in the nominative, since neither the end-vowel undergoes any change, nor can the gender-sign ς attach itself to the stem.

II. In the dative plural a *σ* is dropped; as, *θω-σί(ν)* for *θωσ-σί(ν)*.

ὁ θώς, "*the jackal.*"[1]

	Singular.	*Dual.*	*Plural.*
N.	ὁ θώς,	τὼ θῶ-ε,	οἱ θῶ-ες,
G.	τοῦ θω-ός,	τοῖν θώ-οιν,	τῶν θώ-ων,
D.	τῷ θω-ί,	τοῖν θώ-οιν,	τοῖς θω-σί(ν),
A.	τὸν θῶ-α,	τὼ θῶ-ε,	τοὺς θῶ-ας,
V.	θώς.	θῶ-ε.	θῶ-ες.

1. The following shows the mode of declining if the *σ* be retained:
Sing. G. *θωσ-ός*, D. *θωσ-ί*, A. *θῶσ-α*, &c.

ὁ ἥρως, "*the hero.*"[1]

	Singular.	*Dual.*	*Plural.*
N.	ὁ ἥρως,	τὼ ἥρω-ε,	οἱ ἥρω-ες,
G.	τοῦ ἥρω-ος,	τοῖν ἡρώ-οιν,	τῶν ἡρώ-ων,
D.	τῷ ἥρω-ι,	τοῖν ἡρώ-οιν,	τοῖς ἥρω-σι(ν),
A.	τὸν ἥρω-α and ἥρω,	τὼ ἥρω-ε,	τοὺς ἥρω-ας and ἥρως,
V.	ἥρως.	ἥρω-ε.	ἥρω-ες.

III. The endings ως and ω, gen. οος, belong only to feminine nouns. The stem ends in ος, but as the σ is rejected in inflection, the end-vowel, as a compensation for this, is lengthened. (Compare page 66.)

IV. The ς in the ending ως, however, has kept its place in the Attic and common language in one solitary instance, namely, in the noun αἰδώς (stem αἰδος). In all the other nouns the ς is dropped, as above remarked, and the nominative ends in ω; as, ἠχώ (stem ἠχος).

V. The vocative singular ends in οι, with regard to which consult § 3, page 72.—The dual and plural are like the second declension.

ἡ ἠχώ, "*the echo.*"[2]

	Singular.		*Dual.*	*Plural.*
N.	ἡ	ἠχώ,	N. τὰ ἠχ-ώ,	N. αἱ ἠχ-οί,
G.	τῆς	ἠχό-ος, ἠχοῦς,	G. ταῖν ἠχ-οῖν,	G. τῶν ἠχ-ῶν,
D.	τῇ	ἠχό-ι, ἠχοῖ,	D. ταῖν ἠχ-οῖν,	D. ταῖς ἠχ-οῖς,
A.	τὴν	ἠχό-α, ἠχώ,	A. τὰ ἠχ-ώ,	A. τὰς ἠχ-οός,
V.		ἠχό-ι, ἠχοῖ.	V. ἠχ-ώ.	V. ἠχ-οί.

ἡ αἰδώς, "*the shame.*"[3]

	Singular.		*Dual.*	*Plural.*
N.	ἡ	αἰδώς,	N. τὰ αἰδ-ώ,	N. αἱ αἰδ-οί,
G.	τῆς	αἰδό-ος, αἰδοῦς,	G. ταῖν αἰδ-οῖν,	G. τῶν αἰδ-ῶν,
D.	τῇ	αἰδό-ι, αἰδοῖ,	D. ταῖν αἰδ-οῖν,	D. ταῖς αἰδ-οῖς,
A.	τὴν	αἰδό-α, αἰδῶ,	A. τὰ αἰδ-ώ,	A. τὰς αἰδ-οός,
V.		αἰδό-ι, αἰδοῖ.	V. αἰδ-ώ.	V. αἰδ-οί.

1. The following shows the mode of declining if the σ be retained:

Sing. G. ἥρωσ-ος,
D. ἥρωσ-ι,
A. ἥρωσ-α, &c.

2. If the σ were retained, the form of declining would be (stem ἠχος), G. ἠχόσ-ος, D. ἠχόσ-ι, A. ἠχόσ-α, V. ἠχόσ-ι, &c.

3. Retaining the σ, we would have (stem αἰδος), G. αἰδόσ-ος, D. αἰδόσ-ι, A. αἰδόσ-α, V. αἰδόσ-ι, &c.

REMARK. The Ionic dialect has, besides εἰδώς, two other substantives, also, with the same ending, namely, ἡ ἠώς, "*the dawn*," and ὁ χρώς, "*the skin*," gen. χροός, dat. χροΐ, acous. χρόα. In the Attic dialect, ὁ χρώς takes the following inflection: χρωτός, χρωτί, χρῶτα. The dative χρῷ (for χρωτί) is employed with ἐν in certain forms of expression; as, ἥψει ἐν χρῷ, "*it touches one nearly*;" ἐν χρῷ μάχεσθαι, "*to fight hand to hand*." For ἠώς the Attics said ἕως, which was declined according to the Attic second declension.

3. *Words in* ας (*gen.* αος), *and in* ος (*gen.* εος).

I. Words in ας, genitive αος, are neuter, and exhibit in the nominative the pure stem. In the dative plural a σ is dropped.

II. A contraction occurs only in the dative singular, and in the nominative, accusative, and vocative plural. The contracted dual in ᾱ can not be confirmed by any example.

III. Only two substantives belong to this class, namely, τὸ σέλας, "*splendor*," and τὸ δέπας, "*the cup*."

τὸ σέλας, "*splendor*."[1]

Singular.	*Dual.*	*Plural.*
N. τὸ σέλας,	N. τὼ σέλα-ε,	N. τὰ σέλα-α, σέλᾱ,
G. τοῦ σέλᾰ-ος,	G. τοῖν σελά-οιν,	G. τῶν σελά-ων,
D. τῷ σέλᾰ-ι, σέλᾳ,	D. τοῖν σελά-οιν,	D. τοῖς σέλᾰ-σι(ν),
A. τὸ σέλας,	A. τὼ σέλα-ε.	A. τὰ σέλα-α, σέλᾱ,
V. σέλας.	V. σέλα-ε.	V. σέλα-α, σέλᾱ.

REMARK. Three neuters in ας, namely, βρέτας, "*a statue*;" κῶας, "*a fleece*;" and οὖδας, "*ground*," take in the genitive and dative singular, and also in the plural, after the Ionic fashion, the weaker ε in place of α. This is likewise the case, in part, with the neuter κνέφας, "*darkness*." Thus,

βρέτας (*poetic*), *gen.* βρέτεος.—*Plur. nom.* βρέτεα, *contr.* βρέτη, *gen.* βρετέων, &c.

κῶας (*poetic*). *Plur. in Homer*, κώεα, κώεσι(ν).

οὖδας (*poetic*), *gen.* οὔδεος, *dat.* οὔδει *and* οὖδει.

κνέφας (*poetry and prose*), *gen.* κνέφεος, *preferred to* κνέφαος (*in Aristophanes we have* κνέφους), *dat.* κνέφαι, κνέφᾳ *preferable form.*

1. Retaining the σ, G. σέλασ-ος, D. σέλασ-ι.—Dual. N. σέλασ-ε, G. σελάσ-οιν, &c.—Plur. N. σέλασ-α, G. σελάσ-ων, D. σέλασ-σι, A. σέλασ-α, V. σέλασ-α.

IV. The ending ος, genitive εος, belongs, in like manner, exclusively to neuters. In the nominative, however, the stem-vowel ε has changed into the fuller ο. Thus, stem γενες: nom. γένος: gen. (γένεσ-ος) γένεος.—Stem κλέες: nom. κλέος: gen. (κλέεσ-ος) κλέεος.

V. In the dative plural σ is dropped; as, γένε-σι for γένεσ-σι, (ν).

VI. A contraction takes place in the genitive and dative singular, and in all the dual and plural cases, excepting the dative plural.

REMARK. In the dual, εε are contracted into η, not, as we would expect, into ει. (*Compare Remark* 1, page 91.) In the plural, εα, preceded by a vowel, is contracted into ᾱ, not into η. (*Compare* Περικλέᾱ, page 91.)

τὸ γένος, "*the race.*"[1]

Singular.	*Dual.*	*Plural.*
N. γένος,	N. γένε-ε, γένη,	N. γένε-α, γένη,
G. γένε-ος, γένους,	G. γενέ-οιν, γενοῖν,	G. γενέ-ων, γενῶν,
D. γένε-ϊ, γένει,	D. γενέ-οιν, γενοῖν,	D. γένε-σι(ν),
A. γένος,	A. γένε-ε, γένη,	A. γένε-α, γένη,
V. γένος.	V. γένε-ε, γένη,	V. γένε-α, γένη.

τὸ κλέος, "*the fame.*"[2]

Singular.	*Dual.*	*Plural.*
N. κλέος,	N. κλέε-ε, κλέη,	N. κλέε-α, κλέᾱ,
G. κλέε-ος, κλέους,	G. κλεέ-οιν, κλεοῖν,	G. κλεέ-ων, κλεῶν,
D. κλέε-ϊ, κλέει,	D. κλεέ-οιν, κλεοῖν,	D. κλέε-σι(ν),
A. κλέος,	A. κλέε-ε, κλέη,	A. κλέε-α, κλέᾱ,
V. κλέος.	V. κλέε-ε, κλέη.	V. κλέε-α, κλέᾱ.

REMARK. The open form of the genitive plural often appears; as, ὀρέων, βελέων, κερδέων, and more especially ἀνθέων, the contracted form of which last, namely, ἀνθῶν, is rejected by the Atticists. We also find in the Attic writers the open form of the dual εε, namely, τὼ γένεε.

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1. Retaining the σ (stem γένες), G. γένεσ-ος, D. γένεσ-ι.—Dual. N. γένεσ-ε, G. γενέσ-οιν, &c.—Plur. N. γένεσ-α, G. γενέσ-ων, D. γένεσ-σι, A. γένεσ-α, V. γένεσ-α.

2. The stem is κλέες, and the oblique cases, retaining the σ, would be, G. κλέεσ-ος, D. κλέεσ-ι, &c.

III. Words in ις, υς, ι, and υ.

1. *Words in ῑς and ῡς.*

I. Substantives in ῑς and ῡς originally ended in ῑϝς and ῠϝς; that is, the gender-sign ς was preceded by the digamma, which, in its turn, had a short vowel before it; as, Δῐϝ-ς (stem Δῐϝ), genitive Δῐϝ-ός, dative Δῐϝ-ί, &c. The truth of this is confirmed by ancient inscriptions, wherein the dative form Δῐϝ-ί actually occurs.

II. The digamma, however, became gradually blended with the short vowel that preceded it, and, while it disappeared from writing, changed this short vowel into a long one. Thus, Δῐϝς became changed into Δῑς: ἰχθῠϝς into ἰχθῦς, &c.

III. The digamma thus disappeared from the word, as far as the eye was concerned, but still would appear to have been heard in pronunciation at the end of the word when a consonant came after. Hence, besides the nominative, we have the end-syllable long in the accusative and vocative singular also.

IV. But when the digamma occurred between two vowels it was dropped in pronunciation, and the first of the two vowels was shortened; as, Δῐ-ός, ἰχθῦ-ος.

V. In the dative plural we have ἰχθῦσι instead of ἰχθῦσι, and σῦσί instead of σῦσι, contrary to the analogy of γραῦσι, βοῦσι, βασιλεῦσι.

ὁ κῑς, "*the corn-worm.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	κῑς,	N. τὼ	κῑ-ε,	N. οἱ	κῑ-ες,
G. τοῦ	κῑ-ός,	G. τοῖν	κῑ-οῖν,	G. τῶν	κῑ-ῶν,
D. τῷ	κῑ-ί,	D. τοῖν	κῑ-οῖν,	D. τοῖς	κῑ-σί(ν),
A. τὸν	κῖν,	A. τὼ	κῑ-ε,	A. τοὺς	κῑ-ας,
V.	κῑ.	V.	κῑ-ε.	V.	κῑ-ες.

ὁ σῦς, "*the boar.*"

Singular.		*Dual.*		*Plural.*	
N. ὁ	σῦς,	N. τὼ	σῠ-ε,	N. οἱ	σῠ-ες,
G. τοῦ	σῠ-ός,	G. τοῖν	σῠ-οῖν,	G. τῶν	σῠ-ῶν,
D. τῷ	σῠ-ί,	D. τοῖν	σῠ-οῖν,	D. τοῖς	σῠ-σί(ν),
A. τὸν	σῦν,	A. τὼ	σῠ-ε,	A. τοὺς	σῠ-ας,
V.	σῦ.	V.	σῠ-ε.	V.	σῠ-ες.

ὁ ἰχθύς, "*the fish.*"

	Singular.	*Dual.*	*Plural.*
N.	ὁ ἰχθύς,	τὼ ἰχθύ-ε,	οἱ ἰχθύ-ες, ῦς.
G.	τοῦ ἰχθύ-ος,	τοῖν ἰχθύ-οιν,	τῶν ἰχθύ-ων,
D.	τῷ ἰχθύ-ι,	τοῖν ἰχθύ-οιν,	τοῖς ἰχθύ-σι(ν),
A.	τὸν ἰχθύν,	τὼ ἰχθύ-ε,	τοὺς ἰχθύ-ας, ἰχθῦς,
V.	ἰχθύ.	ἰχθύ-ε.	ἰχθύ-ες, ἰχθῦς.

Remark 1. The accusative of Δίς is Δίν, in place of Δῖν: so, in Theocritus and the later writers, we have ἰχθύα for ἰχθύν.

Remark 2. There are some words in which the σ belongs to the stem, it is true, but which, since, on the one hand, they drop σ between two vowels, and, on the other, follow the analogy of the above paradigms in the accusative and vocative singular, agree in their declension with that of the nouns just given. The noun μῦς is an instance of this. Thus,

μῦς, "*a mouse.*"

Singular.	*Dual.*	*Plural.*
N. μῦς,	μῦ-ε,	N. μῦ-ες,
G. μυ-ός,	μῦ-οῖν,	G. μυ-ῶν,
D. μῦ-ι,	μῦ-οῖν,	D. μῦ-σί,
A. μῦν,	μῦ-ε,	A. μῦ-ας,
V. μῦ.	μῦ-ε.	V. μῦ-ες.

2. *Words in ῐς, ῐ, ῠς, and ῠ.*

I. The stem of these substantives ends in ῐ or ῠ, as the form of the neuter, which exhibits the pure stem, plainly shows. The final ς in the feminines and masculines is merely the gender-sign.

II. The stem-vowels ι and υ remain only in the accusative and vocative singular; in the other cases they pass over into ε.

III. Substantives of this class are distinguished from those in ῑς and ῡς by the short end-syllable in the nominative, accusative, and vocative singular, which those in ῑς and ῡς have long.

IV. In the genitive singular and plural substantives of the masculine or feminine gender take ως and ων as case-endings, according to the Ionic-Attic form, the ω in which produces no change upon the position of the accent.

V. The dual form *εφν* does not occur.—There is a contraction in the dative singular, and in the nominative and accusative plural.

ἡ πόλῐς, "*the city.*"

Singular.	*Dual.*	*Plural.*
N. *πόλῐς*,	N. *πόλε-ε*,	N. *πόλε-ες*, *πόλεις*,
G. *πόλε-ως*,	G. *πολέ-οιν*	G. *πόλε-ων*,
D. *πόλε-ῐ*, *πόλει*,	D. *πολέ-οιν*	D. *πόλε-σι(ν)*,
A. *πόλῐν*,	A. *πόλε-ε*,	A. *πόλε-ας*, *πόλεις*,
V. *πόλῐ*.	V. *πόλε-ε*.	V. *πόλε-ες*, *πόλεις*.

ὁ πῆχῦς, "*the cubit.*"

Singular.	*Dual.*	*Plural.*
N. *πῆχῦς*,	N. *πήχε-ε*,	N. *πήχε-ες*, *πήχεις*,
G. *πήχε-ως*,	G. *πηχέ-οιν*,	G. *πήχε-ων*,
D. *πήχε-ῐ*, *πήχει*,	D. *πηχέ-οιν*,	D. *πήχε-σι(ν)*,
A. *πῆχῦν*,	A. *πήχε-ε*,	A. *πήχε-ας*, *πήχεις*,
V. *πῆχῦ*.	V. *πήχε-ε*.	V. *πήχε-ες*, *πήχεις*.

τὸ σίνᾱπι, "*the mustard.*"

Singular.	*Dual.*	*Plural.*
N. *σίνᾱπι*,	N. *σινάπε-ε*,	N. *σινάπε-α*, *σινάπη*,
G. *σινάπε-ος*,	G. *σιναπέ-οιν*,	G. *σιναπέ-ων*,
D. *σινάπε-ῐ*, *σινάπει*,	D. *σιναπέ-οιν*,	D. *σινάπε-σι(ν)*,
A. *σίνᾱπι*,	A. *σινάπε-ε*,	A. *σινάπε-α*, *σινάπη*,
V. *σίνᾱπι*.	V. *σινάπε-ε*.	V. *σινάπε-α*, *σινάπη*.

τὸ ἄστῦ, "*the city.*"

Singular.	*Dual.*	*Plural.*
N. *ἄστῦ*,	N. *ἄστε-ε*,	N. *ἄστε-α*, *ἄστη*,
G. *ἄστε-ος*,	G. *ἀστέ-οιν*,	G. *ἀστέ-ων*,
D. *ἄστε-ῐ*, *ἄστει*,	D. *ἀστέ-οιν*,	D. *ἄστε-σι(ν)*,
A. *ἄστῦ*,	A. *ἄστε-ε*,	A. *ἄστε-α*, *ἄστη*,
V. *ἄστῦ*.	V. *ἄστε-ε*.	V. *ἄστε-α*, *ἄστη*.

Remark 1. Adjectives in *ύς*, *εῖα*, *ύ*, follow in declension, in the masculine, *πῆχυς*, and in the neuter *ἄστυ*, except that the genitive singular has not the Ionic-Attic ending in *ως*, but the common one in *ος*; as, *ἡδύς*, *ἡδέος*.

Remark 2. Among the Attic poets (in the tragic and comic senarius), substantives in *ις* sometimes form the genitive in *εος*; as, *πόλεος*, *ὄβρεος*, *δφεος*. The form *πόλεως* is often used by the same poets as forming two syllables by synizesis (⏑—).

Remark 3. Instead of the dual form in *ε*, we find, also, two others, one in *ει* and the other in *η*. Thus, we have in Isocrates (*Paneg.*, c. ii.) *τὼ πόλη*; and in Plato (*Rep.*, iii., p. 410, E.) *τὼ φύσει* and *τὼ φύση*.

ὁ ἰχθύς, "*the fish.*

	Singular.	*Dual.*	*Plural.*
N.	ὁ ἰχθύ-ς,	τὼ ἰχθύ-ε,	οἱ ἰχθύ-ες, ύς.
G.	τοῦ ἰχθύ-ος,	τοῖν ἰχθύ-οιν,	τῶν ἰχθύ-ων,
D.	τῷ ἰχθύ-ι,	τοῖν ἰχθύ-οιν,	τοῖς ἰχθύ-σι(ν),
A.	τὸν ἰχθύ-ν,	τὼ ἰχθύ-ε,	τοὺς ἰχθύ-ας, ἰχθῦς,
V.	ἰχθύ.	ἰχθύ-ε.	ἰχθύ-ες, ἰχθῦς.

Remark 1. The accusative of Δίς is Δίᾰ, in place of Δῖν: so, in Theocritus and the later writers, we have ἰχθύα for ἰχθύν.

Remark 2. There are some words in which the σ belongs to the stem, it is true, but which, since, on the one hand, they drop σ between two vowels, and, on the other, follow the analogy of the above paradigms in the accusative and vocative singular, agree in their declension with that of the nouns just given. The noun μῦς is an instance of this. Thus,

μῦς, "*a mouse.*"

Singular.	*Dual.*	*Plural.*
N. μῦ-ς,	μῦ-ε,	μῦ-ες,
G. μυ-ός,	μῦ-οῖν,	μυ-ῶν,
D. μυ-ί,	μῦ-οῖν,	μυ-σί,
A. μῦν,	μῦ-ε,	μῦ-ας,
V. μῦ.	μῦ-ε.	μῦ-ες.

2. *Words in ῐς, ῐ, ῠς, and ῠ.*

I. The stem of these substantives ends in ῐ or ῠ, as the form of the neuter, which exhibits the pure stem, plainly shows. The final ς in the feminines and masculines is merely the gender-sign.

II. The stem-vowels ι and υ remain only in the accusative and vocative singular; in the other cases they pass over into ε.

III. Substantives of this class are distinguished from those in ῑς and ῡς by the short end-syllable in the nominative, accusative, and vocative singular, which those in ῑς and ῡς have long.

IV. In the genitive singular and plural substantives of the masculine or feminine gender take ως and ων as case-endings, according to the Ionic-Attic form, the ω in which produces no change upon the position of the accent.

V. The dual form *εφν* does not occur.—There is a contraction in the dative singular, and in the nominative and accusative plural.

ἡ πόλῐς, "*the city.*"

Singular.	*Dual.*	*Plural.*
N. *πόλῐς,*	N. *πόλε-ε,*	N. *πόλε-ες, πόλεις,*
G. *πόλε-ως,*	G. *πολέ-οιν*	G. *πόλε-ων,*
D. *πόλε-ῐ, πόλει,*	D. *πολέ-οιν*	D. *πόλε-σι(ν),*
A. *πόλῐν,*	A. *πόλε-ε,*	A. *πόλε-ας, πόλεις,*
V. *πόλῐ.*	V. *πόλε-ε.*	V. *πόλε-ες, πόλεις.*

ὁ πῆχῦς, "*the cubit.*"

Singular.	*Dual.*	*Plural.*
N. *πῆχῦς,*	N. *πήχε-ε,*	N. *πήχε-ες, πήχεις,*
G. *πήχε-ως,*	G. *πηχέ-οιν,*	G. *πήχε-ων,*
D. *πήχε-ῐ, πήχει,*	D. *πηχέ-οιν,*	D. *πήχε-σι(ν),*
A. *πῆχῦν,*	A. *πήχε-ε,*	A. *πήχε-ας, πήχεις,*
V. *πῆχῦ.*	V. *πήχε-ε.*	V. *πήχε-ες, πήχεις.*

τὸ σίνᾶπι, "*the mustard.*"

Singular.	*Dual.*	*Plural.*
N. *σίνᾶπι,*	N. *σινάπε-ε,*	N. *σινάπε-α, σινάπη,*
G. *σινάπε-ος,*	G. *σιναπέ-οιν,*	G. *σιναπέ-ων,*
D. *σινάπε-ῐ, σινάπει,*	D. *σιναπέ-οιν,*	D. *σινάπε-σι(ν),*
A. *σίνᾶπι,*	A. *σινάπε-ε,*	A. *σινάπε-α, σινάπη,*
V. *σίνᾶπι.*	V. *σινάπε-ε.*	V. *σινάπε-α, σινάπη.*

τὸ ἄστῦ, "*the city.*"

Singular.	*Dual.*	*Plural.*
N. *ἄστῦ,*	N. *ἄστε-ε,*	N. *ἄστε-α, ἄστη,*
G. *ἄστε-ος,*	G. *ἀστέ-οιν,*	G. *ἀστέ-ων,*
D. *ἄστε-ῐ, ἄστει,*	D. *ἀστέ-οιν,*	D. *ἄστε-σι(ν),*
A. *ἄστῦ,*	A. *ἄστε-ε,*	A. *ἄστε-α, ἄστη,*
V. *ἄστῦ.*	V. *ἄστε-ε.*	V. *ἄστε-α, ἄστη.*

Remark 1. Adjectives in *ύς, εῖα, ύ*, follow in declension, in the masculine, *πῆχυς*, and in the neuter *ἄστυ*, except that the genitive singular has not the Ionic-Attic ending in *ως*, but the common one in *ος*; as, *ἡδύς, ἡδέος*.

Remark 2. Among the Attic poets (in the tragic and comic senarius), substantives in *ις* sometimes form the genitive in *εος*; as, *πόλεος, ὑβρεος, δφεος*. The form *πόλεως* is often used by the same poets as forming two syllables by synizesis (⏑—).

Remark 3. Instead of the dual form in *εε*, we find, also, two others, one in *ει* and the other in *η*. Thus, we have in Isocrates (*Paneg.*, c. ii.) *τὼ πόλη*; and in Plato (*Rep.*, iii., p. 410, E.) *τὼ φύσει* and *τὼ φύση*.

ὁ ἰχθύς, "*the fish.*

	Singular.	*Dual.*	*Plural.*
N.	ὁ ἰχθύ-ς,	τὼ ἰχθύ-ε,	οἱ ἰχθύ-ες, ύς.
G.	τοῦ ἰχθύ-ος,	τοῖν ἰχθύ-οιν,	τῶν ἰχθύ-ων,
D.	τῷ ἰχθύ-ι,	τοῖν ἰχθύ-οιν,	τοῖς ἰχθύ-σι(ν),
A.	τὸν ἰχθύ-ν,	τὼ ἰχθύ-ε,	τοὺς ἰχθύ-ας, ἰχθῦς,
V.	ἰχθύ.	ἰχθύ-ε.	ἰχθύ-ες, ἰχθῦς.

Remark 1. The accusative of Δίς is Δία, in place of Δίν: so, in Theocritus and the later writers, we have ἰχθύα for ἰχθύν.

Remark 2. There are some words in which the σ belongs to the stem, it is true, but which, since, on the one hand, they drop σ between two vowels, and, on the other, follow the analogy of the above paradigms in the accusative and vocative singular, agree in their declension with that of the nouns just given. The noun μῦς is an instance of this. Thus,

μῦς, "*a mouse.*"

Singular.	*Dual.*	*Plural.*
N. μῦ-ς,	μῦ-ε,	μῦ-ες,
G. μυ-ός,	μῦ-οῖν,	μυ-ῶν,
D. μυ-ί,	μῦ-οῖν,	μυ-σί,
A. μῦν,	μῦ-ε,	μῦ-ας,
V. μῦ.	μῦ-ε.	μῦ-ες.

2. *Words in ῐς, ῐ, ῦς, and ῠ.*

I. The stem of these substantives ends in ῐ or ῠ, as the form of the neuter, which exhibits the pure stem, plainly shows. The final ς in the feminines and masculines is merely the gender-sign.

II. The stem-vowels ι and υ remain only in the accusative and vocative singular; in the other cases they pass over into ε.

III. Substantives of this class are distinguished from those in ῑς and ῡς by the short end-syllable in the nominative, accusative, and vocative singular, which those in ῑς and ῡς have long.

IV. In the genitive singular and plural substantives of the masculine or feminine gender take ως and ων as case-endings, according to the Ionic-Attic form, the ω in which produces no change upon the position of the accent.

V. The dual form *εων* does not occur.—There is a contraction in the dative singular, and in the nominative and accusative plural.

ἡ πόλῐς, "*the city.*"

Singular.	*Dual.*	*Plural.*
N. *πόλῐς,*	N. *πόλε-ε,*	N. *πόλε-ες, πόλεις,*
G. *πόλε-ως,*	G. *πολέ-οιν*	G. *πόλε-ων,*
D. *πόλε-ῐ, πόλει,*	D. *πολέ-οιν*	D. *πόλε-σι(ν),*
A. *πόλῐν,*	A. *πόλε-ε,*	A. *πόλε-ας, πόλεις,*
V. *πόλῐ*	V. *πόλε-ε.*	V. *πόλε-ες, πόλεις.*

ὁ πῆχῦς, "*the cubit.*"

Singular.	*Dual.*	*Plural.*
N. *πῆχῦς,*	N. *πήχε-ε,*	N. *πήχε-ες, πήχεις,*
G. *πήχε-ως,*	G. *πηχέ-οιν,*	G. *πήχε-ων,*
D. *πήχε-ῐ, πήχει,*	D. *πηχέ-οιν,*	D. *πήχε-σι(ν),*
A. *πῆχῦν,*	A. *πήχε-ε,*	A. *πήχε-ας, πήχεις,*
V. *πῆχῦ.*	V. *πήχε-ε.*	V. *πήχε-ες, πήχεις.*

τὸ σῐνᾶπι, "*the mustard.*"

Singular.	*Dual.*	*Plural.*
N. *σῐνᾶπι,*	N. *σινάπε-ε,*	N. *σινάπε-α, σινάπη,*
G. *σινάπε-ος,*	G. *σιναπέ-οιν,*	G. *σιναπέ-ων,*
D. *σινάπε-ῐ, σινᾶπει,*	D. *σιναπέ-οιν,*	D. *σινάπε-σι(ν),*
A. *σῐνᾶπι,*	A. *σινάπε-ε,*	A. *σινάπε-α, σινᾶπη,*
V. *σῐνᾶπι.*	V. *σινάπε-ε.*	V. *σινάπε-α, σινᾶπη.*

τὸ ἄστῠ, "*the city.*"

Singular.	*Dual.*	*Plural.*
N. *ἄστῠ,*	N. *ἄστε-ε,*	N. *ἄστε-α, ἄστη,*
G. *ἄστε-ος,*	G. *ἀστέ-οιν,*	G. *ἀστέ-ων,*
D. *ἄστε-ῐ, ἄστει,*	D. *ἀστέ-οιν,*	D. *ἄστε-σι(ν),*
A. *ἄστῠ,*	A. *ἄστε-ε,*	A. *ἄστε-α, ἄστη,*
V. *ἄστῠ.*	V. *ἄστε-ε.*	V. *ἄστε-α, ἄστη.*

REMARK 1. Adjectives in *ύς, εῖα, ύ*, follow in declension, in the masculine, *πῆχυς*, and in the neuter *ἄστυ*, except that the genitive singular has not the Ionic-Attic ending in *ως*, but the common one in *ος*; as, *ἡδύς, ἡδέος*.

REMARK 2. Among the Attic poets (in the tragic and comic senarius), substantives in *ις* sometimes form the genitive in *εος*; as, *πόλεος, ὄφρεος, ὄφεος*. The form *πόλεως* is often used by the same poets as forming two syllables by synizesis (⏑—).

REMARK 3. Instead of the dual form in *εε*, we find, also, two others, one in *ει* and the other in *η*. Thus, we have in Isocrates (*Paneg.*, c. ii.) *τὼ πόλη*; and in Plato (*Rep.*, iii., p. 410, E.) *τὼ φύσει* and *τὼ φύση*.

REMARK 4. The accusative plural of nouns in ης occurs sometimes, among the Attic poets, in the open form; as, πήχεας in Aristophanes. The genitive forms πήχους and πηχῶν were employed by later writers.

REMARK 5. In the neuters in ι and υ, the Ionic-Attic genitive-form in the singular is very seldom found; as, for example, ἄστεως in Euripides. (*Phæn.*, 856.) In the plural it never occurs.

VI. In the Ionic and Doric dialects the inflection of these substantives in ις differs from that just given, but still is regular in itself; as, πόλις, G. πόλιος, D. πόλιι, πόλῑ, &c. So, also, in the Attic dialect and common language, in the case of adjectives in ις, ι, whose stem does not end in a consonant; as, ἴδρις, ἴδρι, G. ἴδριος, &c., and in certain nouns which are, in part, poetic; as, ἡ πόρτις, G. πόρτιος, "*the heifer*;" ὁ γάστρις, G. γάστριος, "*the glutton*;" ὁ γλάνις, G. γλάνιος, "*a kind of fish*;" ὁ, ἡ, οἶς, G. οἰός, "*the sheep*."—The inflection of ἔγχελυς, "*the eel*," is also peculiar in the singular; G. ἔγχελυ-ος, &c., but in the plural ἐγχέλεις, &c., and in the dual ἐγχέλεε, &c.

ἡ πόρτις, "*the heifer*."

Singular.	*Dual.*	*Plural.*
N. πόρτις,	N. πόρτι-ε,	N. πόρτι-ες, πόρτῑς.
G. πόρτῑ-ος,	G. πορτί-οιν,	G. πορτί-ων,
D. πόρτῑ-ι, πόρτῑ,	D. πορτί-οιν,	D. πόρτῑ-σι(ν),
A. πόρτιν,	A. πόρτι-ε,	A. πόρτι-ας, πόρτῑς,
V. πόρτι.	V. πόρτι-ε.	V. πόρτι-ες, πόρτῑς.

ὁ, ἡ, οἶς, "*the sheep*."

Singular.	*Dual.*	*Plural.*
N. οἶς,	N. οἶε,	N. οἶες,
G. οἰός,	G. οἰοῖν,	G. οἰῶν,
D. οἰί,	D. οἰοῖν,	D. οἱσί(ν),
A. ὄϊν,	A. οἶε,	A. οἶας, less often οἷς.
V. οἶς.	V. οἶε.	V. οἶες.

ἡ ἔγχελυς, "*the eel*."

Singular.	*Dual.*	*Plural*
N. ἔγχελυς,	N. ἐγχέλε-ε,	N. ἐγχέλεις,
G. ἐγχέλυ-ος,	G. ἐγχελέ-οιν,	G. ἐγχέλε-ων,
D. ἐγχέλυ-ῐ,	D. ἐγχελέ-οιν,	D. ἐγχέλε-σι(ν),
A. ἔγχελυν,	A. ἐγχέλε-ε,	A. ἐγχέλεις,
V. ἔγχελυ.	V. ἐγχέλε-ε.	V. ἐγχέλεις.

QUANTITY OF THE THIRD DECLENSION.

I. Rule 1. The case-endings *α*, *ι*, *υ*, and *ας* are **short**; as,

λαίλαπᾰ,	*αἰῶνῐ*,	*πῆχῠ*,	*κόρακᾰς*,
λαμπάδᾰ,	*θηρῐ*,	*ἔγχελῠ*,	*τρίχᾰς*,
σώματᾰ,	*ἥρωῐ*,	*ἄστῠ*,	*ὄρνιθᾰς*,
ῥῖνᾰ,	*ἰχθύῐ*,	*γόνῠ*,	*δελφῖνᾰς*,
γίγαντᾰ,	*πόλῐ*,	*ὄκρῠ*,	*ῥήτορᾰς*,
πατέρᾰ,	*σίναπῐ*,	*γλυκῠ*,	*θῆρᾰς*.

Exception 1. But *α* is long in the accusative-ending of the singular and plural of substantives in *εύς*; as, *τὸν ἱερέᾱ, τοὺς ἱερέᾱς*, from *ὁ ἱερεύς*, "*the priest.*"

Exception 2. The *υ* is long in *σῦ*, *ἰχθῦ*, &c., as may be learned from the paradigms.

Rule 2. Words whose nominative ends in *αξ*, *ιξ*, *υξ*; *αψ*, *ιψ*, *υψ*; *ις* and *υς*, have in the oblique cases either a long or short penult, according as the vowel in the ending of the nominative is long or short; as,

θώρᾱξ,	*-ᾱκος*,	But *βῶλᾰξ*,	*-ᾰκος*,
ῥῖψ,	*-ῑπός*,	*ἐλπῐ̈ς*,	*-ῐ̈δος*,
ἀκτῖς,	*-ῖνος*,	*κατῆλῐ̈ψ*,	*-ῐ̈φος*,
δελφῖς,	*-ῖνος*,	*κόρῡς*,	*-ῦθος*.

In order, however, to ascertain whether the three doubtful vowels be long or short, the following remarks must be attended to:

Remark 1. *αξ* is long, 1. In monosyllabic masculines of this ending; as, *βλᾶξ*, *-ᾱκός*; and in the feminine noun *ῥᾶξ*, *-ᾱγός*; but *ὁρᾰ́ξ*, *-ᾰκός*, is short.—2. In disyllabic masculines whose penult is long by nature, and also in all trisyllabic and polysyllabic words; as, *θώρᾱξ*, *-ᾱκος*; *λέπᾱξ*, *-ᾱκος*, &c., except *αὐλᾰ́ξ*, *-ᾰκος*; *μεῖρᾰξ*, *-ᾰκος*; *φύλᾰξ*, *-ᾰκος*, and *ἄνθρᾰξ*, *-ᾰκος*.—3. In words having a diminutive or lessening force, with a vowel preceding the termination; as, *νεᾶ́ξ*, *-ᾰκος*, "*a youngster*;" *φλεᾶ́ξ*, *-ᾰκος*, "*a droll*;" and in the following disyllabic masculines whose penult is long by position; as, *φόρτᾰξ*, *-ᾰκος*; *στόμφᾰξ*, *-ᾰκος*; *πάσσᾰξ*, *-ᾰκος*; *κόρδᾰξ*, *-ᾰκος*; *πόρπᾰξ*, *-ᾰκος*; *σύρφᾰξ*, *-ᾰκος*; *λάβρᾰξ*, *-ᾰκος*; and, finally, in the word *φέναξ*, *-ᾰκος*.

Exception. Some disyllabic masculines, however, whose

penult is long by nature, have, nevertheless, the *a* short in the oblique cases; as, *λεῖμαξ, -ᾰκος*, &c.

Remark 2. *ιξ* is long, 1. In monosyllabic words; as, *ἶξ, ἰκός, φρῖξ, -ικός; ψῖξ, -ικός*; excepting, however, most monosyllables that begin with two consonants; as, *ὄρῑξ, τρῑχός*.—2. In dissyllables whose penult is long either by nature or position; as, *βέμβῑξ, -ικος; τέττῑξ, -ῑγος; σπάδῑξ, -ῑκος; φοῖνῑξ, -ῑκος*; except *χοῖνιξ, -ῐκος*, and those which have a *λ* in the middle; as, *κόλῑξ, -ῐκος*.

Remark 3. *υξ* is long only in those dissyllables whose penult is long by nature; as, *κῆρῡξ, -ῡκος; κῆῡξ, -ῡκος*; and in two whose penult is long by position; as, *βόμβῡξ, -ῡκος*, and *κόκκῡξ, -ῡγος*.

Remark 4. *αψ* is every where short; as, *Ἄρᾰψ, -ᾰβος*.

Remark 5. *ιψ* is long in monosyllables; as, *ἶψ, κνῖψ, ὄρῑψ*, gen. *-ῑπός*, the names of certain insects, &c.; except *νῖψ, νῑφός*; and *λῖψ, λῖβός*.

Remark 6. *υψ* is long in monosyllables; as, *γῦψ, γῡπός: γρῦψ, γρῡπός*.

Remark 7. *ις* is long, 1. In monosyllables and other words which make the genitive in *ινος* and *ιθος*; as, *ῥῖς, ῥῑνός: ἀκτῖς, -ῖνος; ὄρνις, -ῑθος*.—2. In many words whose genitive ends in *ῖδος*: as, *ἀψῖς, βαλβῖς, βατραχῖς, κηκῖς, κηλῖς, κνημῖς, σφραγῖς*, &c.

Remark 8. *υς* is long, 1. In monosyllables; as, *μῦς, σῦς*.—2. In polysyllables whose genitive ends in *ύος*. But, both in monosyllables and polysyllables, it must be observed that the *υ* in the other cases is short, with the exception of the accusative in *ῦν*; as, *ὀρῦς, ὀρῡός, ὀρῦν: μῦς, μῡός, μῦν: ἰχθῦς, ἰχθῦος, ἰχθῦν*.—3. In the two words *ὀαγῦς, -ῡλος*, and *κώμῡς, -ῡθος*.

Other particulars relative to quantity are given along with the paradigms themselves.

DIALECTS OF THE THIRD DECLENSION.

1. *General Remarks.*

1. In the *Doric dialect*, in this as in the other declensions, the long *α* takes the place of *η*; as, *μᾶν, μανός*, &c., for *μήν, μηνός*: and *ποιμᾶν, ποιμένος*, for *ποιμήν, ποιμένος*. So, also, *Ἕλλᾶν, Ἕλλᾶνες*, for *Ἕλλην, Ἕλληνες*: and *νεότᾱς, νεότᾱτος*, for *νεότης, νεότητος*. Even in the dative plural of *φρήν*, gen. *φρένος*, Pindar has *φρασίν* for *φρεσίν*, but with a short *α*, however.

Exceptions. The exceptions to this Dorism are *αἰθήρ, θήρ,* gen. *θῆρος,* and all proper names in *τηρ.*

2. In the *Ionic dialect,* on the other hand, *η* most commonly takes the place of the long *α*; as, *θώρηξ* for *θώραξ*: *οἴηξ* for *οἴαξ*: *ἴρηξ* for *ἴέραξ*. In Homer, the usage fluctuates in the case of *ψάρ,* and we have both *ψῆρας* and *ψάρων*. The word *κάρ* never takes the *η*.

3. The dative plural, in the *Epic language,* ends, according to the exigencies of the verse, in *σι(ν), σσι(ν), εσι(ν),* and *εσσι(ν).* The ground-form is *εσι(ν),* and in its strengthened shape *εσσι(ν).* This ending is added, like the other case-endings, to the pure stem of the word; as, *κύν-εσσι* (from *κύων,* G. *κυν-ός*): *νεκύ-εσσι* (from *νέκυς, νέκυ-ος*): *πάντ-εσσι* (from *πᾶς, παντ-ός*): *ἀνάκτ-εσσιν* (from *ἄναξ, ἀνακτ-ος*), &c.

With neuters, which have in the nominative a radical *σ,* this *σ* is dropped, since it can not stand between two vowels; as, *ἐπέ-εσσι* (for *ἐπέσ-εσσι,* from *ἔπος*): *δεπά-εσσι* (for *δεπάσ-εσσι,* from *δέπας*).

In the case of stems ending in *αυ, ευ, ου* (that is, originally, in *αϝ, εϝ, οϝ*), the *υ* (*i. e.,* ϝ) must be dropped; as, *βό-εσσι* (for *βόϝ-εσσι,* Latin *bov-ibus*); *ἱππή-εσσι* (for *ἱππήϝ-εσσι*), &c.

The ending *σσι* is, in general, appended only to stems that end in a vowel; as, *νέκυ-σσι,* from *νέκυς,* G. *νέκυ-ος.* We have, however, also, *ἰρι-σσιν, i. e., ἰριδ-σσιν* (from *ἶρις,* G. *ἰριδ-ος*), and commonly *ποσσί, i. e., ποδ-σσί* (from *πούς,* G. *ποδ-ός*).—The dative form in *άσι* never admits this strengthening by means of another *σ.* In neuter stems in *ος* and *ας,* the first *σ* in the ending *σσι* belongs to the stem, or, in other words, is radical; as, *ἔπεσ-σι* (from *ἔπος,* G. (*ἔπεσ-ος*), *ἔπε-ος*: so, also, *νέκεσ-σι, νέφεσ-σι, τεύχεσ-σι, δέπασ-σι.*

The ground-form *εσι* was commonly employed by the Doric poets as well as prose writers. The Ionic prose, also, frequently has this form of the dative where the stem ends in *ν*; as, *μήν-εσι, δαιτυμόν-εσι.*

4. The *Genitive* and *Dative Dual,* as in the second declension, end, in the *Epic language,* in *οιιν*; as, *ποδοῖιν, Σειρήνοιιν.*

5. The *Genitive Plural* ends, in the *Ionic dialect,* very frequently in *έων*; as, *χηνέων, ἀνδρέων, χιλιαδέων, μυριαδέων,* &c.

6. The *Accusative Singular* of words in *νς* ends sometimes, in the Epic language, in *α* instead of *ν*; as, *εὐρέα πόντον,* for *εὐρύν πόντον*: so, *ἰχθύα* for *ἰχθύν*: *ἀδέα* for *ἡδύν* (in Theocritus). So, also, *νέα* in Homer, from *ναῦς* (*νάϝς, νέϝ-α, nav-em*), for *ναῦν.*

7. In the *Vocative Singular,* the *Æolians* throw away *ς*; as, *Σώκρατε* for *Σώκρατες.*

2. *Remarks on Particular Paradigms.*

1. Words in ως, Gen. ωτος.

Words in ως, genitive ωτος, drop the τ in the dative and accusative singular of the *Epic dialect*, and then contract the stem-vowel with the case-vowel; as, in Homer, ἰδρῷ for ἰδρῶτι: and ἰδρῶ for ἰδρῶτα, from ἰδρώς, *gen.* ἰδρῶτος. So, γέλῳ for γέλωτι: γέλω for γέλωτα: and by the same analogy, ἰχῶ for ἰχῶρα, from ἰχώρ.

2. Words in ων, Gen. ωνος.

Words in ων, genitive ωνος, take sometimes, in the language of poetry, the short vowel; as, Κρονίων, *gen.* -ίωνος and -ίονος (*Homer*); Ἀκταίων, *gen.* -ωνος and -ονος (*Eurip.*). So, also, Ποσειδάων (Attic Ποσειδῶν), *gen.* -ονος and -ωνος; and πρών, *gen.* πρῶνος: but in Hesiod, πρεόνες, &c.

3. Words in ις, Gen. ιδος.

The *Homeric*, *Ionic*, and *Doric* dialects often inflect these words, especially proper names, in ιος instead of ιδος; as, μήνις, *gen.* μήνιος (*Hom.*); Θέμις, *gen.* Θέμιος (*Herod.*); Κύπρις, *gen.* Κύπριος (*Theocr.*); Πάρις, *gen.* Πάριος (*Pind.*). So, Θέτιος, Ἴσιος, &c., *dat.* Θέτῑ (*Hom.*). Sometimes, however, the contracted dative ends also in a short vowel; as, ἄπολις (*gen.* commonly ἀπόλιδος; Ionic, ἀπόλιος): *dat.* ἀπολῐ.—The *Epic* dialect, however, in the case of words in ις, ιδος, takes the dative only in ι instead of δι; all the other cases have the common inflexion with the characteristic δ.

Words in ηις, *gen.* ηίδος, are sometimes contracted by the poets in the course of inflection; as, παρηίς, *gen.* παρηίδος, contr. παρῇδος: Νηρηίς, *nom. plur.* Νηρηίδες, contr. Νηρῇδες.—In place of ιδος the *Dorians* said ιτος; as, Ἀρτέμιτος for Ἀρτέμιδος.

4. Words in ας, Gen. ατος.

The *Ionians* threw out the τ in such words. Hence, in *Homer*, we have such forms as these, namely, τέραα, τεράων, τεράεσσι, from τέρας, *gen.* τέρατος: and from κέρας, *gen.* κέρατος: the *dat. sing.* κέρᾳ, the *nom. plur.* κέρα, *gen.* κεράων, *dat.* κεράεσσι and κέρασι. So, again, from κρέας, *gen.* κρέατος, we have, in the plural, *nom.* κρέα, *gen.* κρεάων, κρεῶν, and κρειῶν, *dat.* κρέασι. With the *Ionians*, the α in these words often changes to ε; as, κέρεος, κέρεα, κερέων: τέρεα: κρέεσσιν, &c.

5. Words in αυς, ευς, ους.

In place of γραῦς, *Homer* has γρηῢς, *dat.* γρηῒ, *voc.* γρηῦ and γρηΰ.

In the *Ionic* dialect, the long *a* passes, in like manner, into *η*; as, *gen.* γρηός, *nom. plur.* γρῆες. The same takes place in the case of ναῦς, the *Ionic* inflection of which has already been given (page 88).

In nouns in *εύς*, the *Epic* dialect takes *η* instead of the *e*, in all cases where the *υ* (*i. e.*, F) of the stem has fallen away; and this is done in order to compensate by the length of the vowel for the *υ* (*i. e.*, F) that has been dropped. Thus we have, *nom.* βασιλεύς, *voc.* βασιλεῦ, *dat. plur.* βασιλεῦσι, but *gen.* βασιλῆος, *dat.* βασιλῆι, *accus.* βασιλῆα, *nom. plur.* βασιλῆες, *gen.* βασιλήων, *accus.* βασιλῆας. And it is to be observed that the long *a* in the accusative of the Attic dialect, namely, *-εᾶ*, and *-εᾶς*, here becomes short.—In proper names we find *η* or *ε* employed, as the exigencies of the verse require; thus, Ὀδυσσῆος or Ὀδυσῆος, and also Ὀδυσσέος: Ὀδυσσῆι and Ὀδυσεῖ: Ὀδυσσῆα and Ὀδυσέα. Others, again, such as Ἀτρεύς and Τυδεύς, always have the *ε*; as, Τυδέος, *εῖ*, *έα*, and *ῆ*.

The word βοῦς, in the *Epic* and *Ionic* dialects, occurs most frequently without contraction in the oblique cases; as, *gen.* βοός, *nom. plur.* βόες, *gen.* βοῶν, *dat.* βόεσσι, *accus.* βόας, &c. The *Dorians* have βῶς in the nominative, and βῶν in the accusative. This latter form occurs, also, in *Homer* (*Il.*, vii., 238), with the signification of "a shield covered with ox-hide."

6. Proper Names in κλέης.

In these proper names, the *Epic* dialect contracts *ee* into *η*; as, Ἡρακλέης, *gen.* -κλῆος; *dat.* -κλῆι; *accus.* -κλῆα (and in Hesiod, -κλέα); *voc.* Ἡράκλεις. The Ionians and Dorians, and sometimes, also, the poets, throw out an *ε* on account of the verse; as, Περικλέος, -*εῖ*, &c.—It must be remarked, moreover, that proper names in *κλῆς* have, likewise, another form in *κλος*, which is interchanged with the other, according to the exigencies of the verse; as, Ἰφικλῆς and Ἴφικλος. *Homer* always employs the nominative form Πάτροκλος, but he has in the accusative Πάτροκλον and Πατροκλῆα: and in the vocative, Πάτροκλε and Πατρόκλεις.

7. Words in ώς and ώ, Gen. όος.

Words of this class have, among the *Epic* and *Ionic* writers, as among the *Attics*, the contracted or short form; except χρώς and its compounds; as, χροός, χροΐ, χρόα.—The *Ionic* dialect frequently makes the accusative singular end in οῦν instead of ω; as, Ἰώ, *accus.* Ἰοῦν: ἠώς, *accus.* ἠοῦν.—In *Doric* and *Æolic*, the genitive singular ends in οῖς and ῶς; as in Moschus, Ἀοῖς, τᾶς Ἀχῶς.

8. Words in ας, Gen. αος.

The dative singular of these words is, in Homer, either uncontracted or contracted, according to the exigencies of the verse; as, γήραϊ and γήρᾳ: δέπᾳ, σέλᾳ. The nominative and accusative plural, however, are always contracted; as, δέπα.

9. Words in ος, Gen. εος.

In these words the *Epic dialect* employs the uncontracted or contracted forms, according to the exigencies of the verse, except in the genitive plural, which last always remains uncontracted.—The genitive singular in εος is contracted, in some substantives, by both the Epic writers and the Dorians, into ευς, namely, Ἐρέβευς, θάμβευς, θάρσευς, θέρευς: in the others it remains uncontracted. The nominative and accusative plural are regularly uncontracted in the Epic writers, but must be pronounced with synizesis. The genitive plural is always in έων.—The Ionic agrees, in these respects, with the Epic dialect.

In σπέος, κλέος, δέος, χρέος, the Epic dialect lengthens the ε, sometimes into ει, at other times into η; as, *gen.* σπείους, *dat.* σπῆϊ, *accus.* σπέος and σπεῖος, *plur. gen.* σπείων, *dat.* σπέσσι and σπήεσσι.—*Gen.* δείους.—χρέος and χρεῖος.—κλέᾳ and κλεῖα.

10. Words in ῦς, Gen. ῦος.

In the *Epic* dialect, these words contract the *dative singular*; as, ὀΐζυΐ, ὀρχηστυΐ, πληθυΐ, ἰξυΐ, νεκυΐ. The *accusative plural*, according to the exigencies of the verse, is sometimes left uncontracted; at other times, and more commonly, contracted; as, ἰχθῦς for ἰχθύας: ὀφρῦς, γένῦς, ὀρῦς: but νέκυας always remains uncontracted. The nominative plural never undergoes contraction; it is sometimes, however, pronounced with synizesis. The dative plural ends in υσσι and υεσσι (two syllables); as, ἰχθύσσιν and ἰχθύεσσιν.

11. Words in ις and ι, Gen. ιος (Attic εως), and in ῐς and ῐ, Gen. ῐος (Attic εως).

Words in ις, Gen. *Attic*, εως, retain, in the *Epic* and *Ionic* dialects, the ι of the stem throughout all the cases, and undergo contraction in the dative singular always in Ionic, and in the accusative plural commonly in the same dialect; as, πόλις, -ιος, -ῐ, -ιν; πόλιες, -ίων, -ισι, -ιας, and -ῑς.—In the dative singular, however, we find, in Homer, the endings εῖ and ει; as, πόσεῖ and πόσει, from πόσις: νεμέσσει from νέμεσις: μάντεῖ from μάντις: πτόλεῖ from πτόλις: πόλει from πόλις.

In some words, the ι of the stem has, in other of the cases, also passed into ε; as, ἐπάλξεις for ἐπάλξιας, *dat. plur.* ἐπάλξεσιν. This happens particularly in πόλις, which, besides this, moreover, can, according to the exigencies of the verse, even make the ε pass into η; and also in δῖς. In Homer the following forms of both these words appear, namely:

Sing.	G. πόλιος,	πτόλιος,	πόλεος,	πόληος,
	D.	πτόλεϊ,	πόλει,	πόληϊ,
	A. πόλιν,	πτόλιν,		(πόληα, Hesiod).
Plur.	N. πόλιες,		πόληες,	
	G. πολίων,			
	D. πολίεσσι,			
	A. πόλιας (3 and 2 syll.),		πόλεις,	πόληας.

Sing.	G. δῖος,	οἰός,	
	A. δῖν.		
Plur.	G. δίων,	οἰῶν,	
	D. δίεσσιν,	οἰεσιν,	δεσσιν,
	A. δῖς.		

Neuters in ι, *Gen. Attic* εος, retain, in the Ionic dialect, the ι in inflection; as, σίνηπι, *gen.* σινήπιος, *dat.* σινήπιι.—*Dual, nom.* σινήπιε, *gen.* σινηπίοιν.—*Plural, nom.* σινήπια, *gen.* σινηπίων, *dat.* σινήπισι. Sometimes, however, they take the common mode of inflection, with ε; as, σινήπεος, σινήπει, *dual* σινήπεε, σινηπέοιν, *plur.* σινήπεα, σινηπέων, σινήπεσι.

Those words in ῠς which, in the Attic dialect, take εως in the genitive, have, in Ionic, the genitive in εος; as, πήχεος: except, however, ἔγχελυς, *gen.* ἐγχέλυος. In the dative singular, Homer uses both the uncontracted and contracted form; as, εὐρέϊ, πήχει, πλάτει. —In the nominative plural, the uncontracted and contracted forms stand equally well.—In the accusative plural, the uncontracted form in εας is the regular one, which termination εας can, if the verse require it, be pronounced as one syllable; as, πελέκεας (three syllables).—In place of the contracted form πολεῖς, from the adjective πολύς, which used to be read in many passages, the form πολέας (three syllables) has been restored.

ANOMALOUS NOUNS OF THE THIRD DECLENSION.

I. That is called *anomalous* which is inconsistent with the prescribed laws of formation; and hence, by *anomalous nouns* of the third declension are here meant all such as

deviate in their inflection from the rules and analogies which have just been mentioned.

II. Anomalous nouns of the Third Declension may be divided into *three classes*.

III. The *First Class* embraces all those substantives whose nominative has a form that can not, according to general analogy, be derived from the stem which is indicated by the genitive; as, *ἡ γυνή*, "*the woman*," genitive *γυναικ-ός*.

IV. The *Second Class* comprises those substantives which, while they have but one form for the nominative, yet follow, in some or all of the other cases, two modes of formation; which two modes of formation, however, can proceed, according to the general rule, from one and the same nominative-form.

To this head belong many substantives in *ις*, having two modes of inflection, one of which must be referred back to a stem ending in a T-sound, and the other to a stem ending with a vowel; as, *ὄρνις*, "*a bird*;" plural, *ὄρνιθες* and *ὄρνεις*. Substantives of this kind are called *Heteroclites*.

V. The *Third Class* embraces those substantives which have only one form of the nominative, but two modes of inflection in some or all of the cases, one of which two modes can be deduced from the nominative, while the other supposes a different nominative-form. Thus, *θεράπων*, "*a servant*," gen. *θεράποντος*, accus. *θεράποντα*, and poetic *θέραπα*, which last must be deduced from a nominative *θέραψ*.

This species of formation is called *Metaplasm*, and the substantives that come under it are termed *Metaplasta*.

REMARK 1. The source of almost all anomalies is the richness of the Greek language in collateral forms of one and the same word, most of them with different inflections, but similar signification. These collateral forms partly belong to different dialects; as, *ἰώς*, gen. *ἰοῦ*, *Attic*; *ἠώς*, gen. *ἠοῦς*, *Epic* and *Ionic*; and, again, *φύλαξ*, gen. *φύλακος*, *Attic*; *φύλαπος*, gen. *φυλάπος*,

Ionic; and were partly retained by the poetic language for the sake of greater fullness of sound, or from the requirements of the verse, or for purposes of variety.

Remark 2. In the list of anomalous nouns that follows, those alone are given at length which have not been specially mentioned in the remarks on the paradigms of the third declension. The others are referred back to the pages where they have been already treated of.

LIST OF ANOMALOUS NOUNS.

Ἅλων, "*a threshing-floor.*" Page 84.

Ἀνήρ, "*a man.*" Page 82.

Ἀπόλλων, "*Apollo.*" Page 85.

Ἀρνός, "*of a lamb.*" Page 83.

Βρέτας, "*an image.*" Page 93.

Βῶν. Accusative. Page 103.

Γόνυ, τό, "*the knee.*" *Gen.* γόνατος, &c.; *dat. plur.* γόνασιν. The nominative, therefore, points to a stem γον, and the oblique cases to a longer one, γονατ, whence another and an early nominative form γόνας.—In Homer we find the following forms, namely: *Gen. sing.* γούνατος and γουνός, *nom. plur.* γούνατα and γοῦνα, *gen.* γούνων, *dat.* γούνασι (γούνασσι) and γούνεσσι. Compare δόρυ.

Remark 1. The form γούνασσι, in *Il.*, ix., 488, and xvii., 451, is suspicious, and the other reading γούνεσσι ought, without doubt, to be preferred.

Remark 2. The Ionians said γόνυ, γούνατος, γούνατι, &c. The Epic form γουνός has the *o* lengthened into *ου*, after the Ionic fashion; as in οὔνομα for ὄνομα, κοῦρος for κόρος.

Γυνή, ἡ, "*the woman.*" This noun is declined as follows, the oblique cases being formed as if from a nominative γυναῖξ.—Buttmann thinks that the original form was γυναεῖξ.

Singular.	*Dual.*	*Plural.*
N. γυνή,	N. γυναῖκ-ε,	N. γυναῖκ-ες,
G. γυναικ-ός,	G. γυναῖκ-οιν,	G. γυναικ-ῶν,
D. γυναικ-ί,	D. γυναῖκ-οιν,	D. γυναιξί(ν),
A. γυναῖκ-α,	A. γυναῖκ-ε,	A. γυναῖκ-ας,
V. γύναι.	V. γυναῖκ-ε.	V. γυναῖκ-ες.

Remark. The declension of γυνή would appear, in reality, to be a metaplasm, since the nominative γυνή seems to belong to the first declension. This supposition is strengthened by the circumstance of the ancient grammarians adducing regular

deviate in their inflection from the rules and analogies which have just been mentioned.

II. Anomalous nouns of the Third Declension may be divided into *three classes*.

III. The *First Class* embraces all those substantives whose nominative has a form that can not, according to general analogy, be derived from the stem which is indicated by the genitive; as, ἡ γυνή, "*the woman*," genitive γυναικ-ός.

IV. The *Second Class* comprises those substantives which, while they have but one form for the nominative, yet follow, in some or all of the other cases, two modes of formation; which two modes of formation, however, can proceed, according to the general rule, from one and the same nominative-form.

To this head belong many substantives in ις, having two modes of inflection, one of which must be referred back to a stem ending in a T-sound, and the other to a stem ending with a vowel; as, ὄρνις, "*a bird*;" plural, ὄρνιθες and ὄρνεις. Substantives of this kind are called *Heteroclites*.

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This species of formation is called *Metaplasm*, and the substantives that come under it are termed *Metaplasta*.

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D. *γυναικ-ί*,	D. *γυναῖκ-οιν*,	D. *γυναιξί(ν)*,
A. *γυναῖκ-α*,	A. *γυναῖκ-ε*,	A. *γυναῖκ-ας*,
V. *γύναι*.	V. *γυναῖκ-ε*.	V. *γυναῖκ-ες*.

Remark. The declension of *γυνή* would appear, in reality, to be a metaplasm, since the nominative *γυνή* seems to belong to the first declension. This supposition is strengthened by the circumstance of the ancient grammarians adducing regular

forms, according to the first declension, namely, *γυνήν* and *γυνάς*, from Pherecrates (*Etym. Mag.*, p. 241, 26), and *nom. plur. γυναί*, from Philippides, *Bekk., A. Gr.*—The vocative *γύναι* is formed on the same principle as *ἄνα* and *γάλα* (stem *ἀνακτ*, *γάλακτ*), since euphony did not allow a word to end in *κ* or *κτ*.

Διός, Διί. *Vid.* Ζεύς.

Δόρυ, τό, "*the spear.*" *Gen.* δόρατος, &c.; *dat. plur.* δόρασι. The nominative, therefore, points to a stem *δορ*, and the oblique cases to a longer one, *δορατ*, whence another and an earlier nominative form, *δόρας*. (Compare *γόνυ*.)—In Homer we have the following forms occurring, namely: *Gen. sing.* *δούρατος* and *δουρός*, *dat. δούρατι* and *δουρί*, *dual, nom.*, &c., *δοῦρε*, *plur. nom. δούρατα* and *δοῦρα*, *gen. δούρων*, *dat. δούρασι* and *δούρεσσι*.

Remark. Among the Attic poets we have, from *δόρυ*, a *gen. δορός*, *dat. δορί*: and in the expression *δορὶ ἑλεῖν*, this form of the dative is employed even by the Attic prose writers. We also find a dative form *δόρει* in Aristophanes (*Pac.*, 357), although the reading is not yet fully settled; and a plural form *δόοη* in Euripides. (*Rhes.*, 274.)

Ἔαρ, ἦρ, τό. Page 85.

Ἐγχελυς, ἡ. Page 98.

Ζεύς, "*Jupiter.*" *Gen.* Διός, *dat.* Διί, *accus.* Δία, as if from a nominative Δίς, *voc.* Ζεῦ. (Compare page 95.) Collateral, but less common forms, occurring in the poets and later prose writers, are, *gen.* Ζηνός, *dat.* Ζηνί, *accus.* Ζῆνα, as from a nominative Ζῆν.

Remark 1. Ζεύς appears to have come from the Bœotian Δεύς, through the intermediate form Δσεύς or Σδεύς: and Δεύς is the same as Δέϝς: or, rather, it is nothing more than Δίς, *i. e.*, Δίϝς, with a change of the *ε* into *ι*; and thus we have ΔίϝΙ in an ancient inscription mentioned by Bœckh. (*Corp. Inscript.*, i., p. 47.)

Remark 2. Various forms of rarer occurrence are, *nom.* Ζᾶν, Ζᾶς, Δίς, Βδεύς, Δᾶν: *gen.* Ζανός, Δανός: *accus.* Ζᾶνα, Ζῆν, Ζεῦν. (Consult *Maittaire, de Dialect*, p. 268, F.)

Remark 3. In Sanscrit, *djô*, "heaven," comes from *div*, which is itself derived from *div*, "to be brilliant," &c.

Ἥρως, ὁ, "*the hero.*" Contracts the accusative-ending *ωα* into *ω*. Page 92.

Θέμις, ἡ, "*Themis,*" or the goddess of justice, has in Attic, with Æschylus, *gen.* Θέμιδος, &c.—In the old and Epic language,

θέμις, "*right*," and Θέμις, "*Themis*," have the *gen.* θέμιστος and Θέμιστος: *Doric*, θέμιτος and Θέμιτος. (Plato, also, has Θέμιτος for the goddess. *Rep.*, ii., p. 380.)—In the common language this word remained as an appellative only in the expression θέμις ἐστί, "*fas est*," where it appears as an indeclinable word; like θέμιτόν ἐστι. Thus we have, in Plato, φασὶ θέμις εἶναι (not θέμιν), "they say that it is right." Among the Attic poets, also, we find τὸ μὴ θέμις.

Θεράπων, ὁ, "*the servant*." *Gen.* θεράποντος. With Euripides, and in epigrams, we have the accusative-form θέραπα; *plur.* θέραπες, as from θέραψ, which nominative-form is found, also, in a later prose writer.

Θρίξ, ἡ, "*the hair*." *Gen.* τριχός; *dat.* τριχί, &c.; *dat. plur.*, θριξί. Compare page 74.

Ἱδρώς, ὁ, "*the sweat*." *Gen.* ἱδρῶτος. In Epic, *dat.* ἱδρῷ, for ἱδρῶτι, *accus.* ἱδρῶ, for ἱδρῶτα. Page 102.

Ἰησοῦς, "JESUS." *Gen.* Ἰησοῦ, *dat.* Ἰησοῦ, *accus.* Ἰησοῦν, *voc.* Ἰησοῦ.

REMARK. This is a very simple mode of inflection, and consists in having the nominative end in ς and the accusative in ν, while the other cases terminate in the unaltered diphthong or vowel that precedes the final ς in the nominative. In the same way with Ἰησοῦς we must decline the Egyptian name Θαμοῦς, the genitive and accusative of which, namely, Θαμοῦ and Θαμοῦν, appear in Plato. (*Phædr.*, p. 274.) To suppose, however, as some have done, that this is a foreign mode of declining, introduced into the Greek, is altogether erroneous. It is, on the contrary, a genuine Greek form of inflection; since it not only occurred, as the grammarians inform us (*Lasc.*, lib. iii., p. 182), in ordinary life, in the case of shortened forms and terms of endearment ending in ῦς; as, διονῦς, *gen.* διονῦ, shortened from Διόννυσος (*Lobeck, ad Phryn.*, 436), and ἀπφῦς, *gen.* ἀπφῦ, &c., "*papa*;"[1] but when carefully considered, it is the same, in fact, with the Attic mode of declining in ως, *gen.* ω, of the second declension; and the Doric form of inflection, in ας, *gen.* α, *dat.* ᾳ, of the first.

1. The Lexicons make ἀπφῦς form the genitive ἀπφύος. Buttmann, however, is in favor of ἀπφῦ as the genitive form. The word occurs in Theocritus only in the nominative and accusative. (*Idyll.*, XV., 13, 14.) It is classed, however, with διονῦς by the scholiast to Dionysius Thrax, p. 857 (*Bekker, Anecd. Gr.*, vol. ii.), and by the *Etym. Mag.* (*Buttmann, Ausf. Spr.*, vol. i., p. 203.)

Ἰχώρ, ὁ, "*Ichor.*" *Gen.* ἰχῶρος, *accus.* ἰχῶ, for ἰχῶρα. Page 102.

Κάρα, τό, "*the head.*" Ionic κάρη. From the first form, though so frequent in the Attic writers, we find in the same no other cases but the dative κάρᾳ. To κάρη, however, Buttmann assigns the cases κάρητος and κάρητι: along with which there also exists, in the Epic writers, a fuller form καρήατος, &c. For this last a nominative κάρηαξ is assumed, which appears in Antimachus; and κάρητος is thought to be shortened from καρήατος. In Homer's Hymn to Ceres (*v.* 12), the plural form κάρᾰ also occurs, which comes by a regular contraction from κάρεα or κάρηα.

We must connect with what has preceded, the likewise poetic forms which presuppose a nominative κρᾶς and κράς. The nominative κρᾶας does not, in truth, occur; and κρᾶς is only found in the grammarians. (*Cramer, Anecd.*, iii., 385.) Still, however, they may safely be assumed to complete the analogy. The first of the poetic forms referred to as coming from these two sources is Epic and neuter, namely, *gen.* κράατος, *dat.* κράατι; *plur. nom.* κράατα, &c. The other, *gen.* κρατός, *dat.* κρατί, is common to all the poets; but, by a singular deviation, although contracted from κρεατός, &c., it is of the *masculine* gender, as clearly appears from the accusative κρᾶτα, in *Od.*, viii., 92, with which later poets also agree; as, *Eurip.*, τὸν κρᾶτα, τοὺς κρᾶτας. And yet, what is surprising, Sophocles employs the form κρᾶτα as neuter. Thus, nom. and accus. sing. τὸ κρᾶτα. (*Philoct.*, 1456.—Compare *Schol. ad Phœniss.*, 1166, with Valckenaer's note; *Brunck, ad Philoct.*, 1001, 1456; *Buttmann, Auctar. Spr.*, vol. i., p. 233.)

Κέρας, τό, "*the horn.*" Page 76.

Κλείς, ἡ, "*the key.*" *Gen.* κλειδ-ός: *dat.* κλειδ-ί: *accus.* κλεῖδ-α, more commonly κλεῖν: *plur. nom.* κλεῖδ-ες: *accus.* κλεῖδ-ας: both contracted κλεῖς. The Ionians said κλῃΐς, κληῖδ-ος, κληῖδ-ι, κληῖδ-α. The old Attic writers, κλῄς, κλῃδ-ός, κλῃδ-ί, κλῃδ-ά.

Κνέφας, τό, "*the darkness.*" Page 98.

Κρᾶας, κρᾰς. *Vid.* κάρα.

Κρέας, τό, "*the flesh.*" Page 77.

Κυκεών, ὁ, "*the mixture.*" Page 84.

Κύων, ὁ, ἡ, "*the dog.*" *Gen.* κυν-ός: *dat.* κυν-ί: *accus.* κύν-α: *voc.* κύον. *Plur. nom.* κύν-ες: *gen.* κυν-ῶν: *dat.* κυσί: *accus.* κύν-ας.

Κῶας, τό, "*the fleece.*" *Gen.* κώεος: *plur.* κώεα, κώεσι(ν). Page 93.

Λίτα, τό, "*veil, flat.*" In the Epic language always found in con-

junction with ἐλαίῳ, except in *Od.*, vi., 277. Thus, we have ἀλείψασθαι λίπ' ἐλαίῳ, χρῖσαι and χρίσασθαι λίπ' ἐλαίῳ. So, again, in Ionic prose, in Hippocrates, ἐλαίῳ χρίων λίπα τὰς χεῖρας, and, under another form, τῷ ῥοδίνῳ ἀλειφέσθω λίπα. In Attic prose, moreover, we have ἀλείφεσθαι, χρίεσθαι λίπα. From these examples it has been inferred that λίπα is here a dative, from τὸ λίπα, gen. λίπα-ος, dat. λίπα-ι, contracted λίπᾳ, which last became, through daily and general use, shortened into λίπα (⏑—). According to this view of the subject, ἐλαίῳ must be an adjective, and λίπ' ἐλαίῳ will signify "*with olive-oil.*" Others make λίπα in such constructions an accusative singular, from a nominative λίψ, and to be used adverbially, "*to anoint one's self fully* (i. e., *thickly*) *with oil.*" This is opposed by Buttmann (*Ausf. Spr.*, vol. i., p. 235, *note*), but it derives strong probability from *Hippocr.*, 277, 39, where λίπα certainly appears as an accusative.

Μάρτυς, ὁ, "*the witness.*" *Gen.* μάρτυρ-ος, *dat.* μάρτυρ-ι, *accus.* μάρτυρ-α, more seldom μάρτυν, *plural*, *dat.* μάρτῦσι(ν). — The nominative-form μάρτυρ is *Æolic*. It came again into general use among the later writers, especially in the Christian sense of "*a martyr.*"

Μείς, ὁ, "*the month.*" *Gen.* μην-ός. It is the Ionic nominative instead of μήν, and yet we find it used by Plato, *Tim.*, p. 39, C. (Compare *Cratyl.*, p. 409, C.) The dative μεινί occurs in an inscription; otherwise all the oblique cases are taken from μήν: but if we suppose, with Böckh, that the original form of the nominative was μίνς (compare Latin *mens-is*), changed to μείς, like ἄδης, ᾅδντος, changed to ᾅδης, ᾅδντος (consult page 37), then this dative μεινί will be dubious.

Ναῦς, ἡ, "*the ship.*" Page 88.

Ὄϊς, ὁ, ἡ, "*the sheep.*" Page 98.

Ὄρνις, ὁ, ἡ, "*the bird.*" *Gen.* ὀρνῑθ-ος, *dat.* ὀρνῑθ-ι, &c. The plural has a secondary form, declined like πόλις, with the exception of the dative; thus,

Plural.	N.	ὀρνῑθ-ες	and ὄρνεις,
	G.	ὀρνῑθ-ων	" ὀρνέων,
	D.	ὀρνῑσι,	
	A.	ὀρνῑθ-ας	" ὄρνεις and ὄρνῑς;
	V.	ὀρνῑθ-ες	" ὄρνεις.

The Dorians said, *gen.* ὀρνῑχ-ος, *dat.* ὀρνῑχ-ι, *accus.* ὀρνῑχ-α and ὄρνιν.

Οὖς, τό, "*the ear.*" *Gen.* ὠτ-ός, *dat.* ὦτ-ι, &c. *Plural*, nom. ὠτ-α,

gen. ὄτ-ων, *dat.* ὠσί(ν). Homer uses the open forms, as if from οὐας, except in the accusative singular and dative plural, in the latter of which he employs both the open and the closed form. Thus, (οὐας), *gen.* οὐατ-ος, *dat.* οὐατ-ι. *Plural, nom.* οὐατ-α, *gen.* οὐάτ-ων, *dat.* οὔασι and ὠσί. The Dorians said ὦς, ὠτ-ός, ὠτ-ί, &c. The Cretan and Laconian dialects said αὖς, αὐτ-ός, &c. Compare the Latin *aur-is, auscult-o*, the German *ohr*, our *ear*, &c.

Πειραιεύς, ὁ, "*the Piraus.*" Page 87.

Πυύξ, ἡ, "*the Pnyx.*" *Gen.* πυκν-ός, *dat.* πυκν-ί, *accus.* πύκν-α. The nominative evidently has undergone metathesis for the sake of euphony, as we may easily infer from the adjective πυκνός, "*crowded*," which belongs to the same stem. The original form, therefore, must have been πύκνς.—Later writers inflect as follows: *Gen.* πνῦκ-ός, *dat.* πνῦκ-ι, *accus.* πνῦκ-ά, &c. (Compare *Buttmann, Ausf. Spr.*, vol. i., p. 237.)

Ποσειδῶν, ὁ, "*Neptune.*" Page 84.

Πόσις, ὁ, ἡ, "*a spouse.*" *Gen.* πόσι-ος (and so in Attic, not πόσε-ως), *dat.* πόσει (Epic πόσεϊ), *accus.* πόσιν, *voc.* πόσις and πόσι (Compare the declension of πόρτις, &c., page 98.)

Σής, ὁ, "*the moth.*" *Gen.* σε-ός. *Plural, nom.* σέες, *gen.* σεῶν, &c. Later writers inflect as follows: *Nom.* σής, *gen.* σητ-ός, *dat.* σητ-ί, &c.

Σκῶρ, τό, "*the filth.*" Page 78. The true accentuation is σκῶρ, not σκώρ. (*Dindorf, Aristoph., Ran.*, 146.)

Σμῶδιξ, ἡ, "*the weal.*" *Gen.* σμώδιγγος, &c. (*Hom., Il.*, ii., 267; xxiii., 716.) The nominative-form σμῶδιγξ, and the genitive σμώδικος, appear in the grammarians, but without any example to confirm them. (*Buttmann, Ausf. Spr.*, vol. i., p. 239.)

Σπέος, τό, "*the cave.*" Page 104.

Στάγες, *al*, "*the drops.*" An irregular nominative plural, assigned to σταγών, and coming, as it were, from στάξ.

Στέαρ, τό, "*the tallow.*" Page 85.

Τάν, or τᾶν. Only as a form of address, mostly in a good sense, ὦ τάν or ὦ τᾶν, "*sir*," "*my good friend*," and peculiar to the Attic dialect. It occurs first in Sophocles (*Œd. Tyr.*, 1145; *Philoct.*, 1387); frequently in Aristophanes and Plato; rarely (according to Hermann, *ad Soph., Philoct.*, 1373, never) in a bad sense.—Even the ancients differed much about the origin and form of this word. Some, as *Philem. de Nomin.*, 319, &c., wrote it ὦταν: others, as *Etym. Mag.*, p. 825, 15, ὠτᾶν: others, as Apollonius Dyscolus (*Bekker, Anec. Gr.*, p. 569, 11), and Dionysius Thrax (*Bekker, A. G.*, p. 949, 24), ὦ τᾶν. So, also, some

modern editors write it ὦ 'τάν, taking it as the vocative of ἑτάν, like μεγιστάν, ξυνάν, &c. Others, ὦ 'ταν, as if vocative of ἕτης: others, as Hermann (*l. c.*) and Bekker, ὦ 'τᾶν; others, as Dindorf, ὦ τάν or ὦ τᾶν, without apostrophe. Passow follows these, thinking it a shortened form of the Doric τῆνος (according to the analogous usage of οὗτος, ὦ οὗτος), or referring it, with Buttmann (*Ausf. Spr.*, vol. i., p. 224), to τύ, τύνη, as an old dialectic vocative of the second personal pronoun. Donaldson (*New Cratylus*, p. 162) adopts the latter view, comparing the Sanscrit *tvam*, which is also the pronoun of the second person; so that ὦ τάν will be the same as "*O you.*"

Τριχός, &c. See θρίξ.

Τδωρ, τό, "*the water.*" Page 78. Hesiod has the dative-form ὕδει.

Φθόϊς, contr. φθοῖς, ὁ, "*the cake.*" *Gen.* φθοϊ-ός and (from φθοΐς, ἡ) φθοϊδ-ος.—*Plural, nom.* φθόεις and φθοΐδες.

Φρέαρ, τό, "*the well.*" *Gen.* φρέᾱτος and φρέᾰτος, contracted φρητός, &c.

Χείρ, ἡ, "*the hand.*" Page 81.

Χοῦς, ὁ, "*the measure,*" contracted from χόος. This noun is declined partly like βοῦς (page 86), namely, *gen.* χοός, *dat.* χοΐ, *accus.* χοῦν.—*Plural, nom.* χόες, *gen.* χοῶν, *dat.* χουσί, *accus.* χόας: and partly like ναῦς, namely, *gen.* χοός, *accus.* χόα, as Elmsley (*ad Aristoph., Acharn.*, 1013), and now Dindorf, write these forms (*ad Aristoph., Pac.*, 537). The grammarians refer this latter declension to a supposed noun, χοεύς, and write the genitive χοῶς, *accus. sing.* χοᾶ, *accus. plur.* χοᾶς. (*Lobeck, Paraleip.*, 233; *Buttmann, Ausf. Spr.*, vol. i., p. 241.)—Observe that ὁ χοῦς, "*the heap of earth,*" has only *gen.* χοός, *accus.* χοῦν, &c.

Χρώς, ὁ, "*the skin.*" *Gen.* χρωτ-ός, *dat.* χρωτ-ί, *accus.* χρῶτ-α. In Epic and Ionic, we have *gen.* χροός, *dat.* χροΐ, *accus.* χρόα, as always in Homer and Hesiod, except *gen.* χρωτ-ός, in *Il.*, x., 575; *accus.* χρῶτ-α, in *Od.*, xviii., 172, 179; *Hes., Op. et D.*, 554. —The Attic dative χρῷ is only found in certain forms of expression; as, ἐν χρῷ, "*close to the skin,*" &c.—The *nom.* χρόος, contr. χροῦς, given in most lexicons, is a nonentity.

Ὦς, τό, "*the ear.*" *Gen.* ὠτ-ός, &c. Doric form for οὖς, ὠτός, which see.

DEFECTIVE NOUNS OF THE THIRD DECLENSION.

Some nouns of the Third Declension want one or more cases, and hence are termed *defective*. The existing cases, however, of such nouns only appear, for the most part, in certain phrases or combinations, which may serve to account for the non-appearance of the rest. The following are the principal nouns of this kind:

Δέμας, τό, "*the body*," of frequent occurrence in Homer, who often joins it with *εἶδος* and *φυή*. He only uses it, however, in the accusative singular, especially absolutely; as, *μικρὸς δέμας*, "*small in stature*;" so, *ἄριστος δέμας*, *δέμας ἀθανάτοισιν ἐοικώς*, &c. It occurs, also, in the nominative in other writers; but besides the nominative and accusative it is not found. Later writers use it as indeclinable.

Μέλη, ἡ, "*the arm-pit*." Found only in the genitive and accusative: in the former, in the phrase *ὑπὸ μάλης*, "*under the arm*," for which, in later writers, we have, also, the accusative *ὑπὲρ μάλην*. The noun *μασχάλη* takes its place in other cases.

Μέλε. An Attic vocative, from a nominative not in use. It is very frequent in Aristophanes and Plato, as a familiar address to both sexes: *ὦ μέλε*, "*my friend*," "*my dear*," &c. In later writers it is addressed to men only. It is usually considered as an abbreviated form from *μέλεος*, for *μέλεε*, like *ἠλέ* for *ἠλεέ*; but as it certainly occurs in a good sense, for example, in *Theæt.*, 178, E, where "*wretch*" is wholly inapplicable, Buttmann refers it to a different nominative *μέλος*, from the root *μελ*. (Compare Latin *mel* and *melior*.)

Ὄναρ, τό, "*the dream*," opposed to a waking and true vision, which see, under this same head of Defectives. It is found in the nominative and accusative singular, the other cases being supplied from *ὄνειρος* and *ὄνειρον*. In the accusative it has an adverbial force: "*in a dream*," "*in sleep*;" and there is mostly its use among the Attic writers. Besides the above, the regular plural *ὀνείρατα* occurs in *Od.*, xx., 87, to which later writers formed the singular genitive and dative *ὀνείρατος*, *ὀνείρατι* (*Æsch.*, *Choëph.*, 531, and *Plato*), and more rarely the plural genitive and dative, *ὀνειράτων*, *ὀνείρασι* (*Herod.*, &c.). Even a singular nominative, *ὄνειραρ*, is found in the *Etym. Mag.*, p. 47, 53.

Ὄσσε, τώ, "*the two eyes*." Neuter dual, *nom.* and

quent occurrence in Homer,
plural (*Il.*, xxii., 425, 510),
and dative plural, as if
and δοσσος, δοσσοι,
ever, as early as Hesiod.
dative δοσσι, whence
tive, τὸ δοσσος, and ὁ
cur. (*Spitzner, de Vers.*

Ὄφελος, τό, "*advantage*,"
well by Homer as by
γενώμεθα, "*whether we can*
and in Attic, τί ἔφ' ὅ
thou be to us?" (*Aristoph.*
is employed, but by the
Ὕπαρ, τό, "*the waking*
in the nominative and
absolute, it has, like
ζῆν, "*to pass life*
a true appearance,
phrase, οὔτε ὄναρ
ty," i. e., not at all.

Χρέως, τό, "*the debt*"
cists, the word is
genitive and
borrowed from
plural, however,
and χρεῖος, for χρέος.

REMARK 1. The
this same head of
1. Αἶς, ὁ, "
as the nominative
accusative λῖν
tive and dative
would be λῖς
2. Στιχές,
to come from
cur. In the
στίχες and
which is a
3.
The
plural

REMARK 2. Several adverbs, also, belong to this head, which are, in fact, separate cases; as, ἐπίκλην, "*by surname*;" ἐκ τοῦ λῷς, "*at the top*;" ἐξαίφνης, "*on a sudden*," &c.

REMARK 3. Those words are called *defective in number* which either from the meaning which they convey, or from some other cause, are only used in one particular number; as, οἱ ἐτησίαι, "*the Etesian winds*;" αἱ Ἀθῆναι, "*Athens*." So the names of festivals, games, &c., are only employed in the plural; as, τὰ Ὀλύμπια, "*the Olympic games*."

VARIETIES OF FORM IN THE DECLENSION OF NOUNS.

I. A considerable number of substantives occur in Greek, having a greater or less diversity of nominative-forms and inflections, though the meaning remains the same. This diversity arises from different modes of forming the same word, either in one and the same declension, or in two different declensions, and with either the same gender or different genders; and it extends either to individual cases merely, or to some of the cases and not all, or to all the cases combined.

II. Regularly, only one of the two forms is more usually employed in the classic writers, while the other remains peculiar, either to the language of poetry, or to individual authors.

III. Nouns having thus more forms than one are called by grammarians *Redundant;* and these again, as a general class, are subdivided into three minor classes, namely, 1. "*Redundant*," in a more limited sense: 2. *Heteroclites:* and, 3. *Metaplastic* nouns, or such as are subject to metaplasm.

I. REDUNDANT NOUNS.

Redundant nouns, in a more limited sense, are those of which, in the nominative singular or plural, and through all or some of the remaining cases, double forms are found to *exist.*

I. In the same Declension, and with the same Gender.

(A.) *In the Second Declension only.*

Thus, ὁ λεώς and ὁ λᾱός, "*the people.*"—ὁ νεώς and ὁ νᾱός, "*the temple.*"—ὁ λαγώς and ὁ λαγός, "*the hare.*"—ὁ ταώς, "*the peacock.*" Nom. plur. ταῳ̃ and τᾶοί. This word falls, also, under *metaplastic* nouns: page 122.—ὁ ὀρφώς and ὁ ὄρφος, "*the orphus,*" a species of sea-fish.—ὁ κάλως and ὁ κάλος, "*the rope.*" Apollonius Rhodius has, also, a plural κάλωες.—ἡ ἄλως, "*the threshing-floor.*" Nom. plur. ἄλῳ and ἄλοι, &c.

Remark 1. The Attic forms in ως are employed, not merely by the Attic writers, but by the Ionians also; and so, on the other hand, the Attics were no strangers to the forms in ος.

Remark 2. The following examples belong to the dialects: Thus, μάρτυς, *gen.* μάρτυρος, "*a witness.*" In Epic, μάρτυρος, *gen.* μαρτύρου.—φύλαξ, *gen.* φύλακος, "*a guard.*" In Ionic, φύλακος, *gen.* φυλάκου.—φρίκη, *gen.* φρίκης, "*a shuddering.*" More Epic, φρίξ, *gen.* φρικός.—ἀλάστωρ, *gen.* ἀλάστορος, "*an avenging deity.*" But in Sophocles, *Antig.*, 974, ἀλαστόροισιν.—From the Æolic dialect we have such nominatives as αἴγος, ἅρπαγος, ἄνακος, ἴερακος, γλαῦκος, αὔλακος, ἄγωνος, κήρυκος, γέροντος (*dat. plur.* γερόντοις): instead of αἰξ, ἅρπαξ, ἄναξ, ἴεραξ, γλαῦξ, αὔλαξ, ἀγών, κήρυξ, γέρων, &c.

(B.) *In the Third Declension only.*

ἡ Γοργώ, *gen.* Γοργοῦς, "*the Gorgon*" (in earlier writers), and ἡ Γοργών, *gen.* Γοργόνος.

II. With different Genders, and hence called Heterogeneous.

In the Second Declension only.

Thus, ὁ νῶτος and τὸ νῶτον, "*the back.*" The latter form is recommended by the Atticists as the only good one.—ὁ ζυγός and τὸ ζυγόν, "*the yoke.*"—ὁ ἐρετμός and τὸ ἐρετμόν, "*the oar.*" Both of these forms are poetical.—ὁ θύμος and τὸ θύμον, "*the thyme.*"—ἡ ὀρίγανος and τὸ ὀρίγανον, "*the herb origanum;*" and also other names of plants.—In the plural of these heterogeneous nouns, the neuter form has the preponderance of usage in its favor, and the masculine is less employed. The form οἱ ζυγοί does not, indeed, appear to occur at all.

III. In different Declensions, and regularly, also, with different Genders.

(A.) *In the First and Second Declensions.*

αἱ πλευραί, "*the ribs,*" and less frequently τὰ πλευρά.

ὁ φθόγγος, "*the sound*," and ἡ φθογγή.
ὁ χῶρος, "*the space*," and ἡ χώρα, &c.

(B.) *In the First and Third Declensions.*

ἡ πτύξ, *gen.* πτῡχός, "*the fold*," and ἡ πτῦχή, *gen.* πτυχῆς.
ἡ δίψα, "*the thirst*," and τὸ δίψος.
ἡ νάπη, "*the dell*" (earlier form), and τὸ νάπος, &c.
ἡ βλάβη, "*the injury*." Ionic and poetic, τὸ βλάβος.
ἡ γνώμη, "*the opinion*." Ionic and poetic, τὸ γνῶμα.
τὸ πάθος, "*the suffering*." Ionic and poetic, ἡ πάθη.

It must farther be observed, that the word πρέσβυς, in the signification of "*old*," "*an old man*," occurs only in the *accus. sing.* πρέσβυν, and *voc. sing.* πρέσβυ, besides the *nom.* πρέσβυς, all three forms being exclusively poetical. Whereas πρεσβύτερος and πρεσβύτατος are in common use from Homer downward, and in both poetry and prose. In the ordinary language, ὁ πρεσβύτης is the term for "*an old man*;" and, in the signification of "*an ambassador*," this same ordinary language employs πρεσβευτής in the *nom. sing.*; but in the plural only, πρέσβεις, *dat.* πρέσβεσιν.—The singular ὁ πρέσβυς, in the signification of "*the ambassador*," occurs in the language of poetry, but only very seldom. The plural οἱ πρέσβεις is met with occasionally in the earlier poetry, with the meaning of "*the elders*," as a term of honor, *i. e.*, the leaders in a state, &c.—Hesiod (*Scut. Herc.*, 245) has πρέσβηες for πρέσβεις.

(C.) *In the Second and Third Declensions.*

As, τὸ δάκρυον and τὸ δάκρυ, "*the tear*." The latter is the earlier form, and remained in the language of poetry. The dative plural δάκρυσιν, however, is found, also, in the earlier Attic prose writers.

II. HETEROCLITES.

Heteroclites have a double form, either of the same declension, namely, the *third*, or of different declensions. The Heteroclites of the third declension have already been given under the name of *anomalous nouns*. Those of different declensions are as follows:

(A.) *First and Third Declensions.*

Many substantives in ης are inflected, either wholly or in part, after the *first* and *third* declensions. Thus,

I. Through all the cases, according to both declensions, some in

ης, *gen.* εω and ητος; as, ὁ μύκης, "*the mushroom*," *gen.* μύκητος and μύκητος: and some proper names; as, Δάρης, Κόμης, Μίνης, Πύλης, and Χάρης. The name Θαλῆς has, among the early Attics, in the genitive, along with Θάλητος, the Ionic genitive-form Θάλεω, *dat.* Θάλητι and Θαλῇ, *accus.* Θάλητα and Θαλῆν.

II. All proper names in κράτης, σθένης, and φάνης, arising from composition, have, in the accusative singular, as well η as ην; and along with these, the simple Ἄρης, "*Mars*." In all the other cases these words are inflected according to the third declension. Thus, Σωκράτης, *gen.* Σωκράτους, *dat.* Σωκράτει, *accus.* Σωκράτη (*Plato*) and Σωκράτην (*Xenophon*).—Δημοσθένης, *accus.* Δημοσθένη and Δημοσθένην.—Ἀριστοφάνης, *accus.* Ἀριστοφάνη and Ἀριστοφάνην.—Ἄρης, *gen.* Ἄρεος, *dat.* Ἄρει, *accus.* Ἄρη and Ἄρην. (Epic, *gen.* Ἄρηος, *dat.* Ἄρηϊ, *accus.* Ἄρηα.) The genitive Ἄρεως is also found, but the question as to its authenticity still remains undecided.

REMARK 1. The accusative in κλῆν, of proper names in κλῆς, as, Ἐτεοκλῆν, is only found in the later writers.—In the plural, the formation of compound proper names fluctuates; as, Κλεισθενεῖς, and (more frequently) Ἀριστοφάναι, and τοὺς Σωκράτας.—Στρεψιάδης, which belongs to the first declension, has, in Aristophanes, the vocative Στρεψίαδες.

REMARK 2. In the Ionic dialect, nouns of the first declension in ης have the accusative singular and plural commonly of the third, in εα and εας; as, τὸν δεσπότεα: τοὺς δεσπότεας: from δεσπότης, *gen.* δεσπότου.—So, Μιλτιάδεα, from Μιλτιάδης, *gen.* Μιλτιάδου.

(B.) *Second and Third Declensions.*

I. Many nouns in ος are, as masculines, inflected after the *second* declension, and as neuters, after the *third*; as, ὁ ὄχος, "*the wagon*," *gen.* ὄχου: *accus.* ὄχον: and τὸ ὄχος, *gen.* ὄχους: *accus.* ὄχος.—ὁ σκότος, "*the darkness*," *gen.* σκότου: *accus.* σκότον: and τὸ σκότος, *gen.* σκότους: *accus.* σκότος.—ὁ σκύφος, "*the cup*;" *gen.* σκύφου: *accus.* σκύφον: and τὸ σκύφος, *gen.* σκύφους: *accus.* σκύφος.—So, also, ὁ and τὸ τάριχος, "*preserved flesh*; ὁ and τὸ ἄφενος, "*the riches*;" ὁ and τὸ βράγχος, "*the hoarseness*."

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nominative Οἰδιπόδης, namely, *gen.* Οἰδιπόδαο (Doric, Οἰδιπόδᾱ, Ionic, Οἰδιπόδεω): *dat.* Οἰδιπόδῃ: *accus.* Οἰδιπόδην: *voc.* Οἰδίποδα.

III. Several nouns are inflected according to the *Attic second* and the *third* declensions. To this class belong, ὁ γέλως, "*the laughter*," *gen.* γέλωτος: *dat.* γέλωτι: *accus.* γέλωτα and γέλων. So, also, πάτρως, "*a paternal uncle*;" μήτρως, "*a maternal uncle*;" and Μίνως, "*Minos*;" which three, in the genitive and accusative singular, are inflected as well according to the third declension, as the Attic second; but, in the other cases, according to the third. Μίνως has also, in the accusative, Μίνω. Thus,

N. πάτρως,	N. Μίνως,
G. πάτρω and πάτρωος,	G. Μίνω and Μίνωος,
D. πάτρωι,	D. Μίνωι,
A. πάτρων and πάτρωα.	A. Μίνω, Μίνων, and Μίνωα.

III. METAPLASTIC NOUNS.

Metaplastic nouns have, like the *Heteroclites*, a double formation, either in the same declension, or in different declensions. The Metaplastic nouns of the same declension have already been considered, under both the second declension (page 58, § 5) and the third. (*Anomalous Nouns*, page 107.)—The Metaplastic nouns of different declensions are as follows:

(A.) *Second and First Declensions.*

Κροῖσος, *gen.* Κροίσου, &c.; and Ionic, as of the first declension, *gen.* Κροίσεω, &c.

(B.) *Second and Third Declensions.*

Δένδρον, τό, "*the tree*." *Gen.* δένδρου, &c., but in the dative plural, with the Attics, δένδρεσι, from τὸ δένδρος, which occurs in Ionic. To this same δένδρος belongs the form δένδρει. Homer always uses δένδρεον, not δένδρον, which last first occurs in Pindar. From δένδρεον come the forms δένδρεα, δενδρέων.

Ἰκτῖνος, ὁ, "*the kite*." *Accus.* ἰκτῖνον, and less frequently ἰκτῖνα. Pausanias has ἰκτῖνες.

Ἔρως, ὁ, "*love*." *Gen.* ἔρωτος, &c. A collateral form for the dative is ἔρῳ (for ἔρωτι), restored by Wolf to *Od.*, xviii., 211. The later poets have also *accus.* ἔρων for ἔρωτα.—The oldest, but, at the same time, merely poetic, form of ἔρως is ἔρος, only found, in Epic, in the nominative and accusative, ἔρος and ἔρον.

Κλάδος, ὁ, "*the branch.*" *Gen.* κλάδου, &c. But we also find in the poets the collateral forms, *dat. sing.* κλαδί: *accus.* κλάδα: *dat. plur.* κλάδεσι, κλαδέεσσι: *accus. plur.* κλάδας, as if from a nominative κλάς.

Κοινωνός, ὁ, "*the partner.*" *Gen.* κοινωνοῦ, &c. Xenophon uses the forms οἱ κοινῶνες and τοὺς κοινῶνας, as from a nominative κοινών.

Κρίνον, τό, "*the lily.*" *Gen.* κρίνου, &c. In the plural we have the collateral forms κρίνεα in Herodotus, and the dative plural κρίνεσι in Aristophanes and Cratinus.

Λᾶας, contracted **λᾶς**, ὁ, "*the stone.*" *Gen.* λᾶος, and in Sophocles (*O. C.*, 196) λάου, as if λᾶας were of the first declension: *dat.* λᾶϊ: *accus.* λᾶαν, contr. λᾶν, seldom λᾶα: *plural*, λᾶες, λάων, λάεσσι.

Ὄνειρον, τό, "*the dream.*" *Gen.* ὀνείρου and ὀνείρατος, &c., the latter formed as a neuter (as if from a nom. ὄνειρας): *plural*, ὀνείρατα.

Πρόςωπον, τό, "*the countenance.*" *Gen.* προςώπου: *poetic plural*, προςώπατα, for πρόσωπα: *dat.* προςώπασι. It follows, in the plural, the analogy of ὄνειρον, as if coming from a nom. sing. πρόςωπας.

Πῦρ, τό, "*the fire.*" *Gen.* πυρός, &c. In plural, of second declension, τὰ πυρά, *dat.* τοῖς πυροῖς. But τὰ πυρά, thus formed, means "*watch-fires.*"

Υἱός, ὁ, "*the son.*" *Gen.* υἱοῦ, &c. Besides this mode of forming, there is another which follows the third declension, and is especially used by the Attic writers, as if coming from a form υἱεύς. Thus,

Sing. N. (υἱεύς),	*Dual.* N. υἱέε,	*Plur.* N. υἱεῖς,
G. υἱέος,	G. υἱέοιν,	G. υἱέων,
D. υἱεῖ,	D. υἱέοιν,	D. υἱέσι (later υἱεῦσι),
A. υἱέα,	A. υἱέε,	A. υἱέας and υἱεῖς,
V. ——.	V. υἱέε.	V. υἱεῖς.

Remark 1. The genitive singular υἱέως, and the accusative singular υἱέα and plural υἱέας, are rejected as not Attic, though these forms have crept into editions even of Thucydides and Plato. The dative plural υἱεῦσι belongs to later prose. The pretended Attic nominative ὑός seems to be a mere invention of the grammarians. (*Lobeck, ad Phryn.*, 40.)

Remark 2. The genitive singular, and the whole plural of the formation just given, is more usual than the other, υἱός, υἱοῦ, &c.

REMARK 3. The Epic language follows, in declining, two stems, or supposed nominative forms, namely, *νἷς* and *νιεύς*. Thus,

Singular.	*Dual.*	*Plural.*
N. (*νἷς* and *νιεύς*),	N. *νῑε*,	N. *νῑες*, *νῑέες*, and *νιεῖς*,
G. *νἱος* " *νἱέος*,	G. *νἱοῖν*,	G. *νἱέων*,
D. *νἱῐ* " *νἱεῖ*,	D. *νἱοῖν*,	D. *νἱάσι*,
A. *νἷα* " *νἱέα*,	A. *νῑε*	A. *νἷας* and *νἱέας*,
V. ———.	V. *νῑε*.	V. *νῑες*, *νῑέες*, and *νιεῖς*.

(C.) *Attic Second and Third Declensions.*

I. The three substantives, *ἡ ἅλως*, "*the threshing-floor*;" *ὁ ταώς*, "*the peacock*;" and *ὁ τυφώς*, "*the whirlwind*," have, along with their ordinary inflection according to the Attic second declension, another, also, according to the third, forming *ωνος* in the genitive; as, *τυφώς, gen. τυφῶνος*, &c.—The words *ἡ ἅλως* and *ὁ ταώς* commonly follow the Attic second declension (thus, *accus. sing. ἅλων, ταών*): often, however, the forms *ἅλωνος, ἅλωνες, ἅλωσι*, and *ταῶνι, ταῶνες, ταῶσι*, &c., are employed, for the sake of perspicuity. The noun *τυφώς* usually follows the Attic second declension; but from Æschylus downward, the oblique cases are frequently formed after the third declension, and in the plural probably always so.

II. The old Epic language has many words which come immediately from a verbal root, and occur in particular cases. Along with these, however, full collateral forms came, also, into general use. Thus, we have *τὸ δῶ* and *τὸ δῶμα*: *τὸ κρῑ* and *ἡ κριθή*: *τὸ ἅλφι* and *ἅλφιτον*: *ἡ δώς* and *δόσις*: *ἡ ἅρπαξ* and *ἁρπαγή*: *τὸ ἔρι* and *ἔριον*, &c.

Some other forms appear, not in the nominative singular, indeed, but in individual cases; as, *μάστι* and *μάστιν*, for *μάστῑγι* and *μάστῑγα*, from *μάστιξ*, "*a lash*."—*τὴν νίφα*, "*the snow*" (from a stem *νιφ*): *ἀλκί* for *ἀλκῇ*, from *ἀλκή*: *κρόκα* for *κρόκην*, from *κρόκη*: *ἀνδραπόδεσσιν* for *ἀνδραπόδοις*, from *ἀνδράποδον*, &c.

INDECLINABLE WORDS.

Indeclinables are those nouns which have only one form to indicate case. Such are, 1. Some foreign words; as, *τό, τοῦ, τῷ πάσχα*: *ὁ, τοῦ, τῷ Ἀβραάμ*.—2. The names of the letters; as, *τό, τοῦ, τῷ ἄλφα*.—3. Most of the cardinal numbers; as, *δέκα ἀνδρῶν*.—4. The neuter *χρεών*: as, *τό, τοῦ, τῷ χρεών*.—5. The word *θέμις*, when in combination with *εἶναι* or *ἐστί*: as, *φασὶ θέμις εἶναι*: and, again, *θέμις ἐστί*.—6. Infinitives used as substantives; as, *τό, τοῦ, τῷ γράφειν*

GENERAL REMARKS ON THE FORMATION OF GREEK CASES.

1. Nominative Singular.

I. The Third Declension is, beyond doubt, the oldest and most original form of inflection; and from this, at a later period, the two other declensions were formed.

II. When the three declensions separated from each other, the following division appears to have taken place, namely: all words whose stem ended in a consonant, or in the vowel *ĭ* or *ŭ*, were inflected after the third declension. Those, on the other hand, whose stem ended in *ā*, were formed after the first declension; and, finally, those whose stem ended in *o*, after the second.—Stems in *ε* do not exist.

III. It is highly probable that, in the earliest development of the language, all substantives had only one declension-form for both genders; and that those forms of inflection which took the gender-signs *α* (*η*), and *ας* (*ης*), and *ος* (namely, the *first* and *second* declensions), were quite foreign to substantives, and belonged only to adjectives. For the form of the first and second declensions is precisely the same with that which prevails in the case of adjectives of three genders; and, moreover, in many substantives the adjectival signification is plainly apparent; as, *κόρος* and *κόρη*, "*a youth*" and "*a maiden*;" so, *θεός* and *θεά*, "*a god*" and "*a goddess*;" *δοῦλος* and *δούλη*, "*a male slave*" and "*a female slave*."

2. Genitive Singular.

The characteristic letter of the genitive singular is *ς*, with an *o* preceding it; or, in other words, *ος*; as, *κόραξ*, *gen. κόρακ-ος* (in Sanscrit, *s*, *sya*, *as*, and *ās*).—In the *first declension*, in the case of feminine nouns ending in *α* and *η*, the vowels *α* and *η* blend with the termination *ος* into *ας*, or *ης*; thus, *ἀγορά*, *gen. ἀγορά-ος* = *ἀγορᾶς*: *τέχνη*, *gen. τέχνη-ος* = *τέχνης*.—In the *second declension*, as well as in masculines of the *first*, ending in *ας* and *ης*, the *ς* was

dropped from the ending ος, and the ο came in contact with the stem-vowel of the word, namely, α or η, with which it became blended by contraction; thus, λόγος, *gen.* λόγο-ος, λόγο-ο = λόγου: νεανίας, *gen.* νεανία-ος, νεανία-ο = νεανίου: τελώνης, *gen.* τελώνη-ος, τελώνη-ο = τελώνου.

Remark 1. The Thessalian genitive of the second declension had an ι before the ending; as, λόγοιο, like *quoius* (i. e., *cūjus*), *illius*, *solius*, *istius*, in Latin. In the Doric dialect, on the other hand, we find the ς still remaining in the genitive of the pronouns; as, ἐμοῦς, ἐμέος, ἐμεῦς, τέος, τεῦς, &c., for ἐμέο, ἐμοῦ, σέο, σοῦ.

Remark 2. The ending σιο corresponds to the Sanscrit genitive-flexion *sja* (the Sanscrit ă representing the Greek ο), which masculines and neuters in ăs and ăm, whose stem ends in ă, have; thus, λογό-σιο, τεκνό-σιο = λόγοιο, τέκνοιο = λόγου, τέκνου: and, again, Βορεά-σιο, Βορεά-ιο, Βορέᾱ-ο, Βορέα.

3. Dative Singular.

The characteristic letter of the dative singular is ι; as, κόρακ-ι, ἀγορά-ι = ἀγορᾷ, λόγο-ι = λόγῳ. So in the local adverbs in οι; as, Πυθοῖ, οἴκοι: and in the pronouns ἐμοί, σοί, οἱ, with which we may compare the old Latin form *quoi*, i. e., *cui*. In the common language, however, the ο of the second declension was lengthened into ω; as, λόγῳ.

Remark. The Greek language, in the dative-flexion of both the singular and plural, deviates entirely from the other languages of the Indo-Germanic family. For in these the dative singular ends in a long vowel, in the Sanscrit in ĕ (*ae*) and *ai*; in the Latin in ĭ. The Greek dative-form, therefore, corresponds rather to the Sanscrit locative-form, as well in the singular (-ĭ) as in the plural (-*sŭ*, or -*asŭ*; compare the Greek terminations σι, εσι, ισι); thus, Sanscrit *pat*; Latin *pes*; Greek πούς (*gen.* ποδ-ός): Locative singular, *patĭ*, *in pede*, ποδ-ί: Locative plural, *patsŭ*; ποδ-σί, ποσί or ποδέσι. So, again, Sanscrit *loc. sing.*, *datri*, Greek δοτῆρ-ι: Sanscrit *loc. plur.*, *datrisu*, Greek δοτῆρσι. The locative-form of the primitive language, therefore, became moulded, in the Greek tongue, into the dative-form, and the dative took, along with its own case-functions, those of the locative also.

4. Accusative Singular.

The characteristic letter of the accusative singular is *ν*; as, *βοῦν*, *γραῦν*, *κῖν*, *λῖν*, *πόλιν*, *ἰχθύν*, *ἀγοράν*, *τέχνην*, *λόγον*. This *ν* corresponds to the Latin, Sanscrit, and Zend *m*, in the accusative singular of those languages; as, *gĭrĭ*, "the mountain;" *accus. gĭrĭm*. As the Greek language did not tolerate a *μ* at the end of a word, the *m*-sound of the Latin, Sanscrit, and Zend became a *ν* in Greek.—Again, when the stem ends in a consonant, the Sanscrit accusative has for its final syllable *ăm*; as, *mŭd*, "joy;" accus. sing. *mŭdăm*. In the Greek, however, for the reason just stated, this *ăm* must become *αν*; and hence *πατήρ*, "*a father*," has for its true and original accusative-form *πατέραν*, corresponding to the Sanscrit *pĭtărăm* and the Latin *patrem*. But the final *ν* eventually fell away, and the *α* alone remained as the case-sign of the accusative, which then became *πατέρα*.

5. Vocative Singular.

The vocative singular regularly is an imitation of the stem-form; as, *βᾶ* (*βαϝ*), *δαῖμον*, *πάτερ*, unless the rules of euphony oppose. The first declension forms the vocative of feminines like the nominative. In the second declension, the vocative is either like the nominative, or else exhibits the stem-form, but in such a way that the fuller *ο* is changed into the weaker *ε*, the tone resting, in a great measure on the stem-syllable, or some other one near the beginning of the word.

6. Nominative Plural.

The characteristic of the nominative plural is *ες*, but this has only been preserved in the third declension; as, *κόρακ-ες*. In the first and second declensions the *ς* has fallen away, the *ε* has changed to *ι*, and this last has become blended with the stem-vowels, *α* and *ο*, into *αι* and *οι* respectively. The Æolians even marked this contraction in

the second declension by the accentuation; as, *φιλοσόφοι*, *Μενελάοι*, *πωλουμένοι*, *καλουμένοι*, &c., where the other dialects had *φιλόσοφοι*, *Μενέλαοι*, *πωλούμενοι*, *καλούμενοι*.

7. Genitive Plural.

The characteristic of the genitive plural is *ων*; as, *κορᾰκ-ων*. This ending *ων* was, in all likelihood, originally *έσων*, just as we find *erum* for *um* in early Latin; as, *lapiderum*, *regerum*, for what was afterward *lapidum*, *regum*.—In the first and second declensions this ending in *ων* became blended, with the stem-vowels *α* and *ο*, into *ων*; as, *τιμά-ων* = *τιμῶν*; *λογό-ων* = *λόγων*. The first declension still shows the contraction by the accentuation; and in the second declension, also, the Dorians (except Pindar) often circumflexed the ending of this same case; as, *οἰκῶν*, *συκῶν*, *τουτῶν*, from *οἶκος*, *σῦκον*, *οὗτος*: where the other Greeks had *οἰκων*, *σύκων*, *τούτων*.

8. Dative Plural.

The characteristic of the dative plural is *εσι(ν)*, that is, the plural characteristic *ες* joined to the characteristic of the dative singular, *ι* or *ιν*; as, *βελέ-εσιν*, *κύν-εσιν*, &c. So, the Æolians said *ἀμμέσιν* for *ἡμέσιν*, *i. e.*, *ἡμῖν*. The Attics threw out the *ε* before *σιν*, and formed *βέλεσι(ν)*, *κυσί(ν)*, *ἡμῖν*, *ὑμῖν*. In the first and second declensions the *ε* has passed over into an *ι*, that is, *εσι(ν)* becomes *ῐσῐ(ν)*, (Sanscrit *ischŭ*); as, *θύρῃσι(ν)*, *λόγοισι(ν)*.

9. Accusative Plural.

The characteristic of the accusative plural is *νς* or *ας*, that is, *ν* or *α* (the characteristics of the accusative singular) joined to *ς* as the characteristic of the plural. But as *ν* before *ς* passes into *α*, the characteristic of the accusative plural becomes, in fact, only one, namely, *ας*; thus, *nom. sing. κί-ς*, *accus. plur. κί-νς* = *κίας*: *nom. ἰχθύς*, *accus. plur. ἰχθύ-νς* = *ἰχθύ-ας*.—In the *first* and *second* declensions the *ν* fell out before *ς*, as in the third; but then the

preceding short vowel was lengthened, as a compensation; thus, τέχνανς = τέχνᾱς : λόγονς = λόγους.—In the Æolo-Doric dialect, in order to compensate for the ν, an ι was inserted; as, τέχναις, λόγοις.

10. Dual Number.

The characteristic of the Dual is, in the nominative, accusative, and vocative, an ε, which, in the *first* and *second* declensions, is blended, along with the stem-vowels α and ο, into ᾱ and ω respectively. In the genitive and dative the characteristic is ιν.—In Sanscrit the characteristic is *au*, which, in the Veda-dialect, is frequently curtailed into *ā*, and so, likewise, in the Zend, commonly into *ā* or *ă*. This *ă* corresponds to the Greek ε; and, therefore, ἄνδρε becomes in the Veda-dialect *nar-ā*, and in the Zend language *nar-a*. The ο in the termination οιν of the *gen.* and *dat.* of the third declension appears to be merely a connecting vowel.

REMARKS ON THE HOMERIC SUFFIX φι OR φιν.

I. In the Homeric language we find, along with the regular case-signs, a small adverbial word, φι or φιν, which always attaches itself to a substantive, and may with propriety, therefore, be termed a Suffix.

II. This suffix properly and originally had the meaning of "*in a place*," or "*where*," like the *dativus localis*, but was afterward used to express the other relations of the dative, namely, that of the *dativus instrumentalis*; and, in connection with prepositions, it could even take upon itself the office of the *genitive*.

III. It appears to have exercised in the early language precisely the function of the *Latin ablative*; since it never, like the regular dative, indicated a personal object, and, therefore, was never added to names of persons; but, like the Latin ablative, appeared either as *local* or *instrumental*;

	-όα,	-οῦς,
	ᾶ,	οῦ,
	-όω,	-οῦν,
	ῶν,	οῦν,
	-όας,	-οῦς,
	ᾶς,	οῖς,
-όας,	-όας,	-όα,
-ᾶς,	ᾶς,	ᾶ,
-όα,	-όαι,	-όα,
-ᾶ,	ᾶι,	ᾶ.

(3.) TERMINATION IN εος.

... are contracted throughout. In th
... contracted into ᾶ, when a vowel or the lette
... termination εος; but otherwise it is con

... plural, however, εα is always contract
... letter may precede εος. Thus,

... contracted ἀργυροῦς, "*of silver.*"

Singular.

	-εα,	-εον,
	ᾶ,	οῦν,
	-εας,	-εον,
	ᾶς,	οῦ,
	-εω,	-εω,
	ᾶ,	ῶ,

A			
V			

Dual

N			
G			
D.			
A			
V			

Plural

N.			
G			
D.			
A.			
V.			

χρύσεος, contracted χρυσοῦς, "golden."

Singular

N.	χρύσ-εος,	-έη,	-εον,
	οῦς,	ῆ,	οῦν,
G.	χρυσ-έου,	-έης,	-έου,
	οῦ,	ῆς,	οῦ,
D	χρυσ-έῳ,	-έῃ,	-έῳ,
	ῷ,	ῇ,	ῷ,
A.	χρύσ-εον,	-έην,	-εον,
	οῦν,	ῆν,	οῦν,
V.	χρύσ-εε,	-έη,	-εον,
	(Doubtful),	ῆ,	οῦν,

Dual.

N.	ἁπλ-όω, ῶ,	-όᾱ, ᾶ,	-όω, ῶ,
G.	ἁπλ-όοιν, οῖν,	-όαιν, αῖν,	-όοιν, οῖν,
D.	ἁπλ-όοιν, οῖν,	-όαιν, αῖν,	-όοιν, οῖν,
A.	ἁπλ-όω, ῶ,	-όᾱ, ᾶ,	-όω, ῶ,
V.	ἁπλ-όω, ῶ,	-όᾱ, ᾶ,	-όω, ῶ.

Plural.

N.	ἁπλ-όοι, οῖ,	-όαι, αῖ,	-όα, ᾶ,
G.	ἁπλ-όων, ῶν,	-όων, ῶν,	-όων, ῶν,
D.	ἁπλ-όοις, οῖς,	-όαις, αῖς,	-όοις, οῖς,
A.	ἁπλ-όους, οῦς,	-όας, ᾶς,	-όα, ᾶ,
V.	ἁπλ-όοι, οῖ,	-όαι, αῖ,	-όα, ᾶ.

(3.) Termination in εος.

I. Adjectives in εος are contracted throughout. In feminine έα is contracted into ᾶ, when a vowel or the l ρ precedes the termination εος; but otherwise it is tracted into η̃.

II. In the neuter plural, however, εα is always cont ed into ᾶ, whatever letter may precede εος. Thus,

ἀργύρεος, contracted ἀργυροῦς, "*of silver.*"

Singular.

N.	ἀργύρ-εος, οῦς,	-έα, ᾶ,	-εον, οῦν,
G.	ἀργυρ-έου, οῦ,	-έας, ᾶς,	-έου, οῦ,
D.	ἀργυρ-έῳ, ῷ,	-έᾳ, ᾷ,	-έῳ, ῷ,

A. ἀργύρ-εον,	-έαν,	-εον,
οῦν,	ᾶν,	οῦν,
V. ἀργύρ-εε,	-έα,	-εον,
(*Doubtful*),	ᾶ,	οῦν.

Dual.

N. ἀργυρ-έω,	-έᾱ,	-έω,
ῶ,	ᾶ,	ῶ,
G. ἀργυρ-έοιν,	-έαιν,	-έοιν,
οῖν,	αῖν,	οῖν,
D. ἀργυρ-έοιν,	-έαιν,	-έοιν,
οῖν,	αῖν,	οῖν,
A. ἀργυρ-έω,	-έᾱ,	-έω,
ῶ,	ᾶ,	ῶ,
V. ἀργυρ-έω,	-έᾱ,	-έω,
ῶ,	ᾶ,	ῶ.

Plural.

N. ἀργύρ-εοι,	-εαι,	-εα,
οῖ,	αῖ,	ᾶ,
G. ἀργυρ-έων,	-έων,	-έων,
ῶν,	ῶν,	ῶν,
D. ἀργυρ-έοις,	-έαις,	-έοις,
οῖς,	αῖς,	οῖς,
A. ἀργυρ-έους,	-έας,	-εα,
οῦς,	ᾶς,	ᾶ,
V. ἀργύρ-εοι,	-εαι,	-εα,
οῖ,	αῖ,	ᾶ.

χρύσεος, contracted χρυσοῦς, "*golden.*"

Singular.

N. χρύσ-εος,	-έη,	-εον,
οῦς,	ῆ,	οῦν,
G. χρυσ-έου,	-έης,	-έου,
οῦ,	ῆς,	οῦ,
D. χρυσ-έῳ,	-έῃ,	-έῳ,
ῷ,	ῇ,	ῷ,
A. χρύσ-εον,	-έην,	-εον,
οῦν,	ῆν,	οῦν,
V. χρύσ-εε,	-έη,	-εον,
(*Doubtful*),	ῆ,	οῦν.

Dual.

N.	χρυσ-έω, ῶ,	-έᾱ, ᾶ,	-έω, ῶ,
G.	χρυσ-έοιν, οῖν,	-έαιν, αῖν,	-έοιν, οῖν,
D.	χρυσ-έοιν, οῖν,	-έαιν, αῖν,	-έοιν, οῖν,
A.	χρυσ-έω, ῶ,	-έᾱ, ᾶ,	-έω, ῶ,
V.	χρυσ-έω, ῶ,	-έᾱ, ᾶ,	-έω, ῶ.

Plural.

N.	χρύσ-εοι, οῖ,	-εαι, αῖ,	-εα, ᾶ,
G.	χρυσ-έων, ῶν,	-έων, ῶν,	-έων, ῶν,
D.	χρυσ-έοις, οῖς,	-έαις, αῖς,	-έοις, οῖς,
A.	χρυσ έους, οῦς,	-έας, ᾶς,	-εα, ᾶ,
V.	χρύσ-εοι, οῖ,	-έαι, αῖ,	-εα, ᾶ.

REMARK 1. Instead of *κεράμεος*, contracted *κεραμοῦς*, and *χύτρεος*, contracted *χυτροῦς*, the forms *κεραμεοῦς* and *χυτρεοῦς* most commonly appear, making, in the plural, *κεραμεᾶ*, *χυτρεᾶ*, &c., just as we have *φοινικιοῦς*, *-ιοῦν*, instead of *φοινίκεος*, *-εον*, contracted *φοινικοῦς*, *-οῦν*.

REMARK 2. Adjectives in *εος*, which are properoxytoned in their open form, receive, after contraction, a circumflex on their final syllable. The declensions of *ἀργύρεος* and *χρύσεος* will furnish illustrations of this rule.

(4.) TERMINATION IN ύς.

I. ADJECTIVES in *ύς* make the feminine in *εῖα* and the neuter in *ύ*.

II. The declension of the masculine follows that of *πῆχυς* (page 97), but with the genitive singular ending in *εος*. The declension of the neuter follows that of *ἄστυ* (page 97), but has always in the plural the open form *εα*.

I. These adjectives contract *εῖ* into *εῖ*, and *έες* and *έας* *εῖς*.

I. PARTICIPLES in *ύς* make the feminine in *ῦσα* and neuter in *ύν*.

γλυκύς, γλυκεῖα, γλυκύ, "sweet."

Singular.

N.	γλυκ-ύς,	-εῖα,	-ύ,
G.	γλυκ-έος,	-είᾶς,	-έος,
D.	γλυκ-έϊ, εῖ,	-είᾳ,	-έϊ, εῖ,
A.	γλυκ-ύν,	-εῖαν,	-ύ,
V.	γλυκ-ύ,	-εῖα,	-ύ.

Dual.

N.	γλυκ-έε,	-είᾶ,	-έε,
G.	γλυκ-έοιν,	-είαιν,	-έοιν,
D.	γλυκ-έοιν,	-είαιν,	-έοιν,
A.	γλυκ-έε,	-είᾶ,	-έε,
V.	γλυκ-έε,	-είᾶ,	-έε.

Plural.

N.	γλυκ-έες, εῖς,	-εῖαι,	-έα,
G.	γλυκ-έων,	-ειῶν,	-έων,
D.	γλυκ-έσι(ν),	-είαις,	-έσι(ν),
A.	γλυκ-έας, εῖς,	-είᾶς,	-έα,
V.	γλυκ-έες, εῖς,	-εῖαι,	-έα.

ζευγνύς, ζευγνῦσα, ζευγνύν, "joining."

Singular.

N.	ζευγν-ύς,	-ῦσα,	-ύν,
G.	ζευγν-ύντος,	-ύσης,	-ύντος,
D.	ζευγν-ύντι,	-ύσῃ,	-ύντι,
A.	ζευγν-ύντα,	-ῦσαν,	-ύν,
V.	ζευγν-ύς,	-ῦσα,	-ύν.

Dual.

N.	ζευγν-ύντε,	-ύσᾶ,	-ύντε,
G.	ζευγν-ύντοιν,	-ύσαιν,	-ύντοιν,
D.	ζευγν-ύντοιν,	-ύσαιν,	-ύντοιν,
A.	ζευγν-ύντε,	-ύσᾶ,	-ύντε,
V.	ζευγν-ύντε,	-ύσᾶ,	-ύντε.

Plural.

N.	ζευγν-ύντες,	-ῦσαι,	-ύντα,
G.	ζευγν-ύντων,	-υσῶν,	-ύντων,
D.	ζευγν-ύσι(ν),	-ύσαις,	-ύσι(ν),
A.	ζευγν-ύντας,	-ύσας,	-ύντα,
V.	ζευγν-ύντες,	-ῦσαι,	-ύντα.

REMARK 1. The genitive in *έως*, of adjectives in *ύς*, *εῖα*, *ύ*, belongs to the later language.

REMARK 2. The adjective *ἡμισυς* has, with the Attics, in the accusative plural, as well the contracted as the open form, namely, both *ἡμίσεις* and *ἡμίσεας*. Even the neuter *ἡμίσεα* occurs in Theophrastus (*Charact.*, ii.); while in Demosthenes, on the other hand, in many places, the best MS. of Bekker's gives *ἡμίση*. Whether this adjective, moreover, was used by the ancient writers as one merely of two terminations, remains at the present day undecided. Thucydides, indeed, has *τὰς ἡμίσεας τῶν νεῶν*, but with another reading *ἡμισείας* (viii., 8); and again, *ἡμίσεος ἡμέρας*, (iv., 104), where, however, *ἡμίσεος* may be regarded as the genitive of the neuter *ἡμισυ*, used substantively. With later writers, the contracted form *ἡμίσους* appears.

REMARK 3. In the Epic language, the feminine form *εῖα*, in the genitive and dative, takes *η* in the place of *α*; as, *γλυκείης*, *γλυκείῃ*. This same language has also, in a few adjectives, in place of the feminine form *εῖα*, the shortened one, *έα* or *έη*; as, *θαθέης*, *θηλέας*, *ὠκέα*. The Ionic dialect has the same peculiarity.

REMARK 4. In the Epic and Doric poetic language, some adjectives in *ύς* were employed as *common*, or of two terminations. Thus (*Il.*, XIX., 97), *Ἥρη ὑῆλυς ἐοῦσα*: (*Od.*, V., 467), *ὑῆλυς ἐέρση*: (*Od.*, XII., 369), *ἡδὺς ἀϋτμή*: (*Il.*, X., 27), *πουλὺν ἐφ' ὑγρῆν*: (*Theocrit.*, XX., 8), *ἁδέα* (for *ἡδύν*) *χαῖταν*, &c.

(5.) TERMINATION IN *εις*.

I. ADJECTIVES in *εις* make the feminine in *εσσα* and the neuter in *εν*; as, *χαρίεις*, *χαρίεσσα*, *χαρίεν*, "*comely*."

II. PARTICIPLES in *είς* make the feminine in *εῖσα* and the neuter in *έν*; as, *τυφθείς*, *τυφθεῖσα*, *τυφθέν*.

χαρίεις, χαρίεσσα, χαρίεν, "comely."

Singular.

N.	χαρί-εις,	-εσσα,	-εν,
G.	χαρί-εντος,	-έσσης,	-εντος,

D.	χαρί-εντι,	-έσσῃ,	-εντι,
A.	χαρί-εντα,	-εσσαν,	-εν,
V.	χαρί-εν,	-εσσα,	-εν.

Dual.

N.	χαρί-εντε,	-έσσᾱ,	-εντε,
G.	χαρι-έντοιν,	-έσσαιν,	-έντοιν,
D.	χαρι-έντοιν,	-έσσαιν,	έντοιν,
A.	χαρί-εντε,	-έσσᾱ,	-εντε,
V.	χαρί-εντε,	-έσσᾱ,	-εντε.

Plural.

N.	χαρί-εντες,	-εσσαι,	-εντα,
G.	χαρι-έντων,	-εσσῶν,	-έντων,
D.	χαρί-εσι(ν),	-έσσαις,	-εσι(ν),
A.	χαρί-εντας,	-έσσᾱς,	-εντα,
V.	χαρί-εντες,	-εσσαι,	-εντα.

τυφθείς, τυφθεῖσα, τυφθέν, "*struck.*"

Singular.

N.	τυφθ-είς,	-εῖσα,	-έν,
G.	τυφθ-έντος,	-είσης,	-έντος,
D.	τυφθ-έντι,	-είσῃ,	-έντι,
A.	τυφθ-έντα,	-εῖσαν,	-έν,
V.	τυφθ-είς,	-εῖσα,	-έν.

Dual.

N.	τυφθ-έντε,	-είσᾱ,	-έντε,
G.	τυφθ-έντοιν,	-είσαιν,	-έντοιν,
D.	τυφθ-έντοιν,	-είσαιν,	-έντοιν,
A.	τυφθ-έντε,	-είσᾱ,	-έντε,
V.	τυφθ-έντε,	-είσᾱ,	-έντε.

Plural.

N.	τυφθ-έντες,	-εῖσαι,	-έντα,
G.	τυφθ-έντων,	-εισῶν,	-έντων,
D.	τυφθ-εῖσι(ν),	-είσαις,	-εῖσι(ν),
A.	τυφθ-έντας,	-είσᾱς,	-έντα,
V.	τυφθ-έντες,	-εῖσαι,	-έντα.

Remark 1. The grammarians doubted whether the dative plural were χαρίεισι, or χαρίεσι, or χαρίεσσι, a sufficient proof that this form no where, in reality, occurred. (*Chœrob. in Bekker, Anecd.*, p. 1193.)

Remark 2. Most of the adjectives of this termination have in the penult the vowels η, ο, or ω; as, τιμήεις, αἱματόεις, κη-

τώεις. Even χαρίεις is said to have come from χαριτόεις (*Etym. Mag.*, p. 34.)—It will be convenient, however, to consider these terminations separately.

(6.) TERMINATION in -ήεις.

Adjectives in -ήεις undergo contraction throughout. Thus, -ήεις, -ήεσσα, -ῆεν, become -ῆς, -ῆσσα, -ῆν, and so of the other parts.

τιμ-ήεις, contracted τιμῆς, &c., "*valued.*"

Singular.

N.	τιμ-ήεις, τιμ-ῆς,	-ήεσσα, -ῆσσα,	-ῆεν, -ῆν,
G.	τιμ-ήεντος, τιμ-ῆντος,	-ηέσσης, -ήσσης,	-ήεντος, -ῆντος,
D.	τιμ-ήεντι, τιμ-ῆντι,	-ηέσσῃ, -ήσσῃ,	-ήεντι, -ῆντι,
A.	τιμ-ήεντα, τιμ-ῆντα,	-ήεσσαν, -ῆσσαν,	-ῆεν, -ῆν,
V.	τιμ-ῆεν, τιμ-ῆν,	-ήεσσα, -ῆσσα,	-ῆεν, -ῆν.

Dual.

N.	τιμ-ήεντε, τιμ-ῆντε,	-ηέσσᾱ, -ήσσᾱ,	-ήεντε, -ῆντε,
G.	τιμ-ηέντοιν, τιμ-ήντοιν,	-ηέσσαιν, -ήσσαιν,	-ηέντοιν, -ήντοιν,
D.	τιμ-ηέντοιν, τιμ-ήντοιν,	-ηέσσαιν, -ήσσαιν,	-ηέντοιν, -ήντοιν,
A.	τιμ-ήεντε, τιμ-ῆντε,	-ηέσσᾱ, -ήσσᾱ,	-ήεντε, -ῆντε,
V.	τιμ-ήεντε, τιμ-ῆντε,	-ηέσσᾱ, -ήσσᾱ,	-ήεντε, -ῆντε.

Plural.

N.	τιμ-ήεντες, τιμ-ῆντες,	-ήεσσαι, -ῆσσαι,	-ήεντα, -ῆντα,
G.	τιμ-ηέντων, τιμ-ήντων,	-ηεσσῶν, -ήσσῶν,	-ηέντων, -ήντων,
D.	τιμ-ήεσι(ν), τιμ-ῆσι(ν),	-ηέσσαις, -ήσσαις,	-ήεσι(ν), -ῆσι(ν),

12

A.	τιμ-ήεντας, τιμ-ῆντας,	-ηέσσᾱς, -ήσσᾱς,	-ήεντα, -ῆντα,
V.	τιμ-ήεντες, τιμ-ῆντες,	-ήεσσαι, -ῆσσαι,	-ήεντα, -ῆντα.

Remark. The Dorians contract *-ήεις, -ήεσσα, -ῆεν* into *ᾱς, ᾶσσα, ᾶν*, &c.; as, *κνισσᾶντι, Pind., Isthm.*, iv., 112: *αἰγλᾶντα, Id., Pyth*, ii., 19, &c.

(7.) Termination in *-όεις.*

Adjectives in *-όεις* are contracted throughout. Thus, *όεις, -όεσσα, -όεν*, become *-οῦς, -οῦσσα, -οῦν.*

μελιτ-όεις, contracted *μελιτοῦς*, "*made of honey.*"

Singular.

N.	μελιτ-όεις, μελιτ-οῦς,	-όεσσα, -οῦσσα,	-όεν, -οῦν,
G.	μελιτ-όεντος, μελιτ-οῦντος,	-οέσσης, -ούσσης,	-όεντος, -οῦντος,
D.	μελιτ-όεντι, μελιτ-οῦντι,	-οέσσῃ, -ούσσῃ,	-όεντι, -οῦντι,
A.	μελιτ-όεντα, μελιτ-οῦντα,	-όεσσαν, -οῦσσαν,	-όεν, -οῦν,
V.	μελιτ-όεν, μελιτ-οῦν,	-όεσσα, -οῦσσα,	-όεν, -οῦν.

Dual.

N.	μελιτ-όεντε, μελιτ-οῦντε,	-οέσσᾱ, -ούσσᾱ,	-όεντε, -οῦντε,
G.	μελιτ-οέντοιν, μελιτ-ούντοιν,	-οέσσαιν, -ούσσαιν,	-οέντοιν, -ούντοιν,
D.	μελιτ-οέντοιν, μελιτ-ούντοιν,	-οέσσαιν, -ούσσαιν,	-οέντοιν, -ούντοιν,
A.	μελιτ-όεντε, μελιτ-οῦντε,	-οέσσᾱ, -ούσσᾱ,	-όεντε, -οῦντε,
V.	μελιτ-όεντε, μελιτ-οῦντε,	-οέσσᾱ, -ούσσᾱ,	-όεντε, -οῦντε.

Plural.

N.	μελιτ-όεντες, μελιτ-οῦντες,	-όεσσαι, -οῦσσαι,	-όεντα, -οῦντα,
G.	μελιτ-οέντων, μελιτ-ούντων,	-οεσσῶν, -ουσσῶν,	-οέντων, -ούντων,

D.	μελιτ-όεσι(ν), μελιτ-οῦσι(ν),	-οέσσαις, -ούσσαις,	-όεσσι(ν), -οῦσι(ν),
A.	μελιτ-όεντας, μελιτ-οῦντας,	-οέσσᾱς, -ούσσᾱς,	-όεντα, -οῦντα,
V.	μελιτ-όεντες, μελιτ-οῦντες,	-όεσσαι, -οῦσσαι,	-όεντα, -οῦντα.

REMARK 1. The new Attics said μελιτοῦττα for μελιτοῦσσα.—The Ionians contracted οε into ευ; as, πεδία λωτεῦντα (*Il.*, xii., 283): ἀνθεμεῦντας (*Anacr. ap. Athen.*, xi., 4, p. 214, *ed. Schw.*).

REMARK 2. The neuter όεν is sometimes, on account of the metre, changed into όειν; as, σκιόειν (*Apoll. Rhod.*, ii., 406): δακρυόειν (*Id.*, iv., 1291).

(8.) TERMINATION IN ας.

I. Adjectives in ας have αινα in the feminine, and αν in the neuter; but participles in ας have the feminine in ασα.

II. The adjective πᾶς, "*all*," "*every*," is declined like a participle.

μέλ-ας, μέλ-αινα, μέλ-αν, "*black*."

Singular.

N.	μέλ-ας,	-αινα,	-αν,
G.	μέλ-ανος,	-αίνης,	-ανος,
D.	μέλ-ανι,	-αίνῃ,	-ανι,
A.	μέλ-ανα,	-αιναν,	-αν,
V.	μέλ-ας,	-αινα,	-αν.

Dual.

N.	μέλ-ανε,	-αίνᾱ,	-ανε,
G.	μελ-άνοιν,	-αίναιν,	-άνοιν,
D.	μελ-άνοιν,	-αίναιν,	-άνοιν,
A.	μέλ-ανε,	-αίνᾱ,	-ανε,
V.	μέλ-ανε,	-αίνᾱ,	-ανε.

Plural.

N.	μέλ-ανες,	-αιναι,	-ανα,
G.	μελ-άνων,	-αινῶν,	-άνων,
D.	μέλ-ασι(ν),	-αίναις,	-ασι,
A.	μέλ-ανας,	-αίνᾱς,	-ανα,
V.	μέλ-ανες,	-αιναι,	-ανα.

REMARK 1. The adjective μέγας is irregularly declined; as, μέγας, μεγάλη, μέγα, &c. Consult *Anomalous Adjectives*, p. 154.

REMARK 2. Chœroboscus the grammarian, in Bekker's *Anecdota*, p. 1421, *seq.*, quotes τάλαντος as the genitive of τάλας, from Hipponax and Antimachus; and, from the comparative μελάντερος, he rightly infers that the genitive of μέλας was originally μέλαντος.

τύψας, τύψασα, τύψαν, "*having struck.*"

Singular.

N.	τύψ-ας,	-ασα,	-αν,
G.	τύψ-αντος,	-άσης,	-αντος,
D.	τύψ-αντι,	-άσῃ,	-αντι,
A.	τύψ-αντα,	-ασαν,	-αν,
V.	τύψ-ας,	-ασα,	-αν.

Dual.

N.	τύψ-αντε,	-άσᾱ,	-αντε,
G.	τυψ-άντοιν,	-άσαιν,	-άντοιν,
D.	τυψ-άντοιν,	-άσαιν,	-άντοιν,
A.	τύψ-αντε,	-άσᾱ,	-αντε,
V.	τύψ-αντε,	-άσᾱ,	-αντε.

Plural.

N.	τύψ-αντες,	-ασαι,	-αντα,
G.	τυψ-άντων,	-ασῶν,	-άντων,
D.	τύψ-ᾶσι(ν),	-άσαις,	-ᾶσι(ν)
A.	τύψ-αντας,	-άσᾱς,	-αντα,
V.	τύψ-αντες,	-ασαι,	-αντα

πᾶς, πᾶσα, πᾶν, "*all,*" "*every.*"

Singular.

N.	πᾶς,	πᾶσα,	πᾶν,
G.	παντός,	πάσης,	παντός,
D.	παντί,	πάσῃ,	παντί,
A.	πάντα,	πᾶσαν,	πᾶν,
V.	πᾶς,	πᾶσα,	πᾶν.

Dual.

N.	πάντε,	πάσᾱ,	πάντε,
G.	πάντοιν,	πάσαιν,	πάντοιν,
D.	πάντοιν,	πάσαιν,	πάντοιν,
A.	πάντε,	πάσᾱ,	πάντε,
V.	πάντε,	πάσᾱ,	πάντε.

D.	μελιτ-όεσι(ν), μελιτ-οῦσι(ν),	-οέσσαις, -ούσσαις,	-όεσι(ν), -οῦσι(ν),
A.	μελιτ-όεντας, μελιτ-οῦντας,	-οέσσᾶς, -ούσσᾶς,	-όεντα, -οῦντα,
V.	μελιτ-όεντες, μελιτ-οῦντες,	-όεσσαι, -οῦσσαι,	-όεντα, -οῦντα.

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II. The adjective πᾶς, "*all*," "*every*," is declined like a participle.

μέλ-ας, μέλ-αινα, μέλ-αν, "*black*."

Singular.

N.	μέλ-ας,	-αινα,	-αν,
G.	μέλ-ανος,	-αίνης,	-ανος,
D.	μέλ-ανι,	-αίνῃ,	-ανι,
A.	μέλ-ανα,	-αιναν,	-αν,
V.	μέλ-ας,	-αινα,	-αν.

Dual.

N.	μέλ-ανε,	-αίνᾱ,	-ανε,
G.	μελ-άνοιν,	-αίναιν,	-άνοιν,
D.	μελ-άνοιν,	-αίναιν,	-άνοιν,
A.	μέλ-ανε,	-αίνᾱ,	-ανε,
V.	μέλ-ανε,	-αίνᾱ,	-ανε.

Plural.

N.	μέλ-ανες,	-αιναι,	-ανα,
G.	μελ-άνων,	-αινῶν,	-άνων,
D.	μέλ-ασι(ν),	-αίναις,	-ασι,
A.	μέλ-ανας,	-αίνᾱς,	-ανα,
V.	μέλ-ανες,	-αιναι,	-ανα.

REMARK 1. The adjective μέγας is irregularly declined; as, μέγας, μεγάλη, μέγα, &c. Consult *Anomalous Adjectives*, p. 154.

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τύψας, τύψασα, τύψαν, "*having struck.*"

Singular.

N.	τύψ-ας,	-ασα,	-αν,
G.	τύψ-αντος,	-άσης,	-αντος,
D.	τύψ-αντι,	-άσῃ,	-αντι,
A.	τύψ-αντα,	-ασαν,	-αν,
V.	τύψ-ας,	-ασα,	-αν.

Dual.

N.	τύψ-αντε,	-άσᾱ,	-αντε,
G.	τυψ-άντοιν,	-άσαιν,	-άντοιν.
D.	τυψ-άντοιν,	-άσαιν,	-άντοιν,
A.	τύψ-αντε,	-άσᾱ,	-αντε,
V.	τύψ-αντε,	-άσᾱ,	-αντε.

Plural.

N.	τύψ-αντες,	-ασαι,	-αντα,
G.	τυψ-άντων,	-ασῶν,	-άντων,
D.	τύψ-ᾶσι(ν),	-άσαις,	-ᾶσι(ν)
A.	τύψ-αντας,	-άσᾱς,	-αντα,
V.	τύψ-αντες,	-ασαι,	-αντα

πᾶς, πᾶσα, πᾶν, "*all,*" "*every.*"

Singular.

N.	πᾶς,	πᾶσα,	πᾶν,
G.	παντός,	πάσης,	παντός,
D.	παντί,	πάσῃ,	παντί,
A.	πάντα,	πᾶσαν,	πᾶν,
V.	πᾶς,	πᾶσα,	πᾶν.

Dual.

N.	πάντε,	πάσᾱ,	πάντε,
G.	πάντοιν,	πάσαιν,	πάντοιν,
D.	πάντοιν,	πάσαιν,	πάντοιν,
A.	πάντε,	πάσᾱ,	πάντε,
V.	πάντε,	πάσᾱ,	πάντε.

Dual.

N.	ἐκ-όντε,	-ούσᾱ,	-όντε,
G.	ἐκ-όντοιν,	-ούσαιν,	-όντοιν,
D.	ἐκ-όντοιν,	-ούσαιν,	-όντοιν,
A.	ἐκ-όντε,	-ούσᾱ,	-όντε,
V.	ἐκ-όντε,	-ούσᾱ,	-όντε.

Plural.

N.	ἐκ-όντες,	-οῦσαι,	-όντα,
G.	ἐκ-όντων,	-ουσῶν,	-όντων,
D.	ἐκ-οῦσι(ν),	-ούσαις,	-οῦσι(ν),
A.	ἐκ-όντας,	-ούσᾱς,	-όντα,
V.	ἐκ-όντες,	-οῦσαι,	-όντα.

τύπτ-ων, τύπτ-ουσα, τύπτ-ον, "*striking.*"

Singular.

N.	τύπτ-ων,	-ουσα,	-ον,
G.	τύπτ-οντος,	-ούσης,	-οντος,
D.	τύπτ-οντι,	-ούσῃ,	-οντι,
A.	τύπτ-οντα,	-ουσαν,	-ον,
V.	τύπτ-ων,	-ουσα,	-ον.

Dual.

N.	τύπτ-οντε,	-ούσᾱ,	-οντε,
G.	τυπτ-όντοιν,	-ούσαιν,	-όντοιν,
D.	τυπτ-όντοιν,	-ούσαιν,	-όντοιν,
A.	τύπτ-οντε,	-ούσᾱ,	-οντε,
V.	τύπτ-οντε,	-ούσᾱ,	-οντε.

Plural.

N.	τύπτ-οντες,	-ουσαι,	-οντα,
G.	τυπτ-όντων,	-ουσῶν,	-όντων,
D.	τύπτ-ουσι(ν),	-ούσαις,	-ουσι(ν),
A.	τύπτ-οντας,	-ούσας,	-οντα,
V.	τύπτ-οντες,	-ουσαι,	-οντα.

III. The present participle active of contracted ver
άω, *έω*, and *όω* fall under this head.

IV. Those in *ῶν*, contracted from *άων*, make the
aine in *ῶσα*, and the neuter in *ῶν*. On the other
those in *ῶν*, contracted from either *έων* or *όων*, mak
feminine in *οῦσα*, and the neuter in *οῦν*. Thus,

G.	φιλ-έοντος, φιλ-οῦντος,	-εούσης, -ούσης,	-έοντος, -οῦντος,
D.	φιλ-έοντι, φιλ-οῦντι,	-εούσῃ, -ούσῃ,	-έοντι, -οῦντι,
A.	φιλ-έοντα, φιλ-οῦντα,	-έουσαν, -οῦσαν,	-έον, -οῦν,
V.	φιλ-έων, φιλ-ῶν,	-έουσα, -οῦσα,	-έον, -οῦν.

Dual.

N.	φιλ-έοντε, φιλ-οῦντε,	-εούσᾱ, -ούσᾱ,	-έοντε, -οῦντε,
G.	φιλ-εόντοιν, φιλ-ούντοιν,	-εούσαιν, -ούσαιν.	-εόντοιν, -ούντοιν,
D.	φιλ-εόντοιν, φιλ-ούντοιν,	-εούσαιν, -ούσαιν.	-εόντοιν, -ούντοιν.
A.	φιλ-έοντε, φιλ-οῦντε,	-εούσᾱ, -ούσᾱ,	-έοντε, -οῦντε,
V.	φιλ-έοντε, φιλ-οῦντε,	-εούσᾱ, -ούσᾱ,	-έοντε. -οῦντε.

Plural.

N.	φιλ-έοντες, φιλ-οῦντες,	-έουσαι, -οῦσαι,	-έοντα, -οῦντα,
G.	φιλ-εόντων, φιλ-ούντων,	-εουσῶν, -ουσῶν.	-εόντων, -ούντων,
D.	φιλ-έουσι(ν), φιλ-οῦσι(ν),	-εούσαις, -ούσαις,	-έουσι(ν), -οῦσι(ν),
A.	φιλ-έοντας, φιλ-οῦντας,	-εούσᾱς, -ούσᾱς,	-έοντα. -οῦντα,
V.	φιλ-έοντες, φιλ-οῦντες,	-έουσαι, -οῦσαι,	-έοντα, -οῦντα.

μισθ-όων, contracted *μισθ-ῶν*, "*hiring.*"

Singular.

N.	μισθ-όων, μισθ-ῶν,	-όουσα, -οῦσα,	-όον, -οῦν,
G.	μισθ-όοντος, μισθ-οῦντος,	-οούσης, -ούσης,	-όοντος, -οῦντος,
D.	μισθ-όοντι, μισθ-οῦντι,	-οούσῃ, -ούσῃ,	-όοντι, -οῦντι,

A.	μισθ-όοντα, μισθ-οῦντα,	-όουσαν, -οῦσαν,	-όον, -οῦν,
V.	μισθ-όων, μισθ-ῶν,	-όουσα, -οῦσα,	-όον, -οῦν.

Dual.

N.	μισθ-όοντε, μισθ-οῦντε,	-οούσᾱ, -ούσᾱ,	-όοντε, -οῦντε,
G.	μισθ-οόντοιν, μισθ-ούντοιν,	-οούσαιν, -ούσαιν,	-οόντοιν, -ούντοιν,
D.	μισθ-οόντοιν, μισθ-ούντοιν,	-οούσαιν, -ούσαιν,	-οόντοιν, -ούντοιν;
A.	μισθ-όοντε, μισθ-οῦντε,	-οούσᾱ, -ούσᾱ,	-όοντε, -οῦντε,
V.	μισθ-όοντε, μισθ-οῦντε,	-οούσᾱ, -ούσᾱ,	-όοντε, -οῦντε.

Plural.

N.	μισθ-όοντες, μισθ-οῦντες,	-όουσαι, -οῦσαι,	-όοντα, -οῦντα,
G.	μισθ-οόντων, μισθ-ούντων,	-οουσῶν, -ουσῶν,	-οόντων, -ούντων,
D.	μισθ-όουσι(ν), μισθ-οῦσι(ν),	-οούσαις, -ούσαις,	-όουσι(ν), -οῦσι(ν),
A.	μισθ-όοντας, μισθ-οῦντας,	-οούσας, -ούσας,	-όοντα, -οῦντα,
V.	μισθ-όοντες, μισθ-οῦντες,	-όουσαι, -οῦσαι,	-όοντα, -οῦντα.

V. The future participle active of *Liquid Verbs*, that is, verbs ending in λω, μω, νω, ρω, where the final vowel of the present is preceded by a *liquid*, are declined according to the analogy of φιλῶν, φιλοῦσα, φιλοῦν.

VI. Thus, ἀγγελ-ῶν, ἀγγελ-οῦσα, ἀγγελ-οῦν, future participle of ἀγγέλλ-ω: νεμ-ῶν, νεμ-οῦσα, νεμ-οῦν, future participle of νέμ-ω· φαν-ῶν, φαν-οῦσα, φαν-οῦν, future participle of φαίν-ω: σπερ-ῶν, σπερ-οῦσα, σπερ-οῦν, future participle of σπείρω.

VII. It must be borne in mind that these future participles are, in reality, so many contractions themselves from

earlier forms, a remark that will serve to make the analogy between them and *φιλ-ῶν* more complete. Thus, OLD FORM, *ἀγγελ-έσων*: EPIC and IONIC, *ἀγγελ-έων*: ATTIC, *ἀγγελ-ῶν*. And, again, OLD FORM, *νεμ-έσων*: EPIC and IONIC, *νεμ-έων*: ATTIC, *νεμ-ῶν*, and so of the rest.

ἀγγελ-ῶν, ἀγγελ-οῦσα, ἀγγελ-οῦν, "about to announce."

	Singular.		
N.	*ἀγγελ-ῶν,*	*-οῦσα,*	*-οῦν,*
G.	*ἀγγελ-οῦντος,*	*-ούσης,*	*-οῦντος,*
D.	*ἀγγελ-οῦντι,*	*-ούσῃ,*	*-οῦντι,*
A.	*ἀγγελ-οῦντα,*	*-οῦσαν,*	*-οῦν,*
V.	*ἀγγελ-ῶν,*	*-οῦσα,*	*-οῦν.*
	Dual.		
N.	*ἀγγελ-οῦντε,*	*-ούσᾱ,*	*-οῦντε,*
G.	*ἀγγελ-ούντοιν,*	*-ούσαιν,*	*-ούντοιν,*
D.	*ἀγγελ-ούντοιν,*	*-ούσαιν,*	*-ούντοιν,*
A.	*ἀγγελ-οῦντε,*	*-ούσᾱ,*	*-οῦντε,*
V.	*ἀγγελ-οῦντε,*	*-ούσᾱ*	*-οῦντε.*
	Plural.		
N.	*ἀγγελ-οῦντες,*	*-οῦσαι,*	*-οῦντα,*
G.	*ἀγγελ-ούντων,*	*-ουσῶν,*	*-ούντων,*
D.	*ἀγγελ-οῦσι(ν),*	*-ούσαις,*	*-οῦσι(ν),*
A.	*ἀγγελ-οῦντας,*	*-ούσᾱς,*	*-οῦντα,*
V.	*ἀγγελ-οῦντες,*	*-οῦσαι,*	*-οῦντα.*

REMARK. The present participles active of these same verbs are declined like *τύπτων*, on page 148. Thus, *ἀγγέλλ-ων, ἀγγέλλ-ουσα, ἀγγελλ-ον*: *gen. ἀγγέλλ-οντος, ἀγγελλ-ούσης, ἀγγέλλ-οντος*, &c.

(12.) TERMINATION IN *ώς*.

I. This termination belongs exclusively to participles. The feminine ends in *νῖα*, and the neuter in *ός*; as, *τε-τυφ-ώς, τετυφ-νῖα, τετυφ-ός*.

II. The syncopated forms, however, of the perfect participle active make the feminine in *ῶσα*, and the neuter in *ώς* and *ός*: as, *ἑστ-ώς, ἑστ-ῶσα, ἑστ-ώς*, and *ἑστ-ός*.

REMARK 1. The termination *ώς*, as has just been mentioned, arises from contraction. Thus, *masculine, ἑστα-ός*, contracted

ἑστώς: *neuter*, ἑστώ-ος, contracted ἑστώς. The feminine termination in ὦσα is a peculiar one, though apparently the result of contraction.

REMARK 2. The neuter, it will be perceived, has two forms, -ώς and -ός. Of these, the former, at first view, appears the more regular one, as arising more naturally from contraction; while the ending in -ός seems, on the other hand, at variance with the rules that regulate contraction. But, in all probability, this ending in ός does not arise from contraction at all, and appears to be formed after the analogy of τετυφός.

REMARK 3. The neuter ending in ώς occurs, for the most part, in the earlier editions. More modern scholars have adopted that in ός from some of the best manuscripts. Thus we have in Thucydides (iv., 10) περιεστός, as given by Poppo: in Sophocles (*Œd. T.*, 633) παρεστός, by Hermann: in Aristophanes (*Equ.*, 564) the same, by Dindorf: in Plato (*de Leg.*, vii., p. 794, *D.*) καθεστός, by Bekker.

τετὺφ-ώς, τετὺφ-ῡῖα, τετὑφ-ός, "*having struck.*"

Singular.

N.	τετὺφ-ώς,	-ῡῖα,	-ός,
G.	τετυφ-ότος,	-ῡίᾶς,	-ότος,
D.	τετυφ-ότι,	-ῡίᾳ,	-ότι,
A.	τετυφ-ότα,	-ῡῖαν,	-ός,
V.	τετὺφ-ώς,	-ῡῖα,	-ός.

Dual.

N.	τετυφ-ότε,	-ῡίᾱ,	-ότε,
G.	τετυφ-ότοιν,	-ῡίαιν,	-ότοιν,
D.	τετυφ-ότοιν,	-ῡίαιν,	-ότοιν,
A.	τετυφ-ότε,	-ῡίᾱ,	-ότε,
V.	τετυφ-ότε,	-ῡίᾱ,	-ότε.

Plural.

N.	τετυφ-ότες,	-ῡῖαι,	-ότα,
G.	τετυφ-ότων,	-ῡιῶν,	-ότων,
D.	τετυφ-όσι(ν),	-ῡίαις,	-όσι(ν),
A.	τετυφ-ότας,	-ῡίᾶς,	-ότα,
V.	τετυφ-ότες,	-ῡῖαι,	-ότα.

ἑστ-ώς, ἑστ-ῶσα, ἑστ-ός, and ἑστ-ός, "*standing.*"

Singular.

N.	ἑστ-ώς,	-ῶσα,	-ώς and -ός,
G.	ἑστ-ῶτος,	-ώσης,	-ῶτος,

earlier forms, a remark that will serve to make the analogy between them and *φιλ-ῶν* more complete. Thus, OLD FORM, *ἀγγελ-έσων*: EPIC and IONIC, *ἀγγελ-έων*: ATTIC, *ἀγγελ-ῶν*. And, again, OLD FORM, *νεμ-έσων*: EPIC and IONIC, *νεμ-έων*: ATTIC, *νεμ-ῶν*, and so of the rest.

ἀγγελ-ῶν, ἀγγελ-οῦσα, ἀγγελ-οῦν, "about to announce."

	Singular.		
N.	*ἀγγελ-ῶν,*	*-οῦσα,*	*-οῦν,*
G.	*ἀγγελ-οῦντος,*	*-ούσης,*	*-οῦντος,*
D.	*ἀγγελ-οῦντι,*	*-ούσῃ,*	*-οῦντι,*
A.	*ἀγγελ-οῦντα,*	*-οῦσαν,*	*-οῦν,*
V.	*ἀγγελ-ῶν,*	*-οῦσα,*	*-οῦν.*
	Dual.		
N.	*ἀγγελ-οῦντε,*	*-ούσᾱ,*	*-οῦντε,*
G.	*ἀγγελ-ούντοιν,*	*-ούσαιν,*	*-ούντοιν,*
D.	*ἀγγελ-ούντοιν,*	*-ούσαιν,*	*-ούντοιν,*
A.	*ἀγγελ-οῦντε,*	*-ούσᾱ,*	*-οῦντε,*
V.	*ἀγγελ-οῦντε,*	*-ούσᾱ*	*-οῦντε.*
	Plural.		
N.	*ἀγγελ-οῦντες,*	*-οῦσαι,*	*-οῦντα,*
G.	*ἀγγελ-ούντων,*	*-ουσῶν,*	*-ούντων,*
D.	*ἀγγελ-οῦσι(ν),*	*-ούσαις,*	*-οῦσι(ν),*
A.	*ἀγγελ-οῦντας,*	*-ούσᾱς,*	*-οῦντα,*
V.	*ἀγγελ-οῦντες,*	*-οῦσαι,*	*-οῦντα.*

REMARK. The present participles active of these same verbs are declined like *τύπτων*, on page 148. Thus, *ἀγγέλλ-ων, ἀγγέλλ-ουσα, ἄγγελλ-ον*: *gen. ἀγγέλλ-οντος, ἀγγελλ-ούσης, ἀγγέλλ-οντος*, &c.

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REMARK 1. The termination *ώς*, as has just been mentioned, arises from contraction. Thus, *masculine, ἑστυ-ώς*, contracted

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τετῠφ-ώς, τετῠφ-υῖα, τετῠφ-ός, "*having struck.*"

Singular.

N.	τετῠφ-ώς,	-υῖα,	-ός,
G.	τετυφ-ότος,	-υίᾶς,	-ότος,
D.	τετυφ-ότι,	-υίᾳ,	-ότι,
A.	τετυφ-ότα,	-υῖαν,	-ός,
V.	τετῠφ-ώς,	-υῖα,	-ός.

Dual.

N.	τετυφ-ότε,	-υίᾱ,	-ότε,
G.	τετυφ-ότοιν,	-υίαιν,	-ότοιν,
D.	τετυφ-ότοιν,	-υίαιν,	-ότοιν,
A.	τετυφ-ότε,	-υίᾱ,	-ότε,
V.	τετυφ-ότε,	-υίᾱ,	-ότε.

Plural.

N.	τετυφ-ότες,	-υῖαι,	-ότα,
G.	τετυφ-ότων,	-υιῶν,	-ότων,
D.	τετυφ-όσι(ν),	-υίαις,	-όσι(ν),
A.	τετυφ-ότας,	-υίᾱς,	-ότα,
V.	τετυφ-ότες,	-υῖαι,	-ότα.

ἑστ-ώς, ἑστ-ῶσα, ἑστ-ώς, and ἑστ-ός, "*standing.*"

Singular.

N.	ἑστ-ώς,	-ῶσα,	-ώς and -ός,
G.	ἑστ-ῶτος,	-ώσης,	-ῶτος,

D.	ἐστ-ῶτι,	-ώσῃ,	-ῶτι,
A.	ἐστ-ῶτα,	-ῶσαν,	-ώς and -ός,
V.	ἐστ-ώς,	-ῶσα,	-ώς and -ός.
		Dual.	
N.	ἐστ-ῶτε,	-ώσᾱ,	-ῶτε,
G.	ἐστ-ώτοιν,	-ώσαιν,	-ώτοιν,
D.	ἐστ-ώτοιν,	-ώσαιν,	-ώτοιν,
A.	ἐστ-ῶτε,	-ώσᾱ,	-ῶτε,
V.	ἐστ-ῶτε,	-ώσᾱ,	-ῶτε.
		Plural.	
N.	ἐστ-ῶτες,	-ῶσαι,	-ῶτα,
G.	ἐστ-ώτων,	-ωσῶν,	-ώτων,
D.	ἐστ-ῶσι(ν),	-ώσαις,	-ῶσι(ν),
A.	ἐστ-ῶτας,	-ώσᾱς,	-ῶτα,
V.	ἐστ-ῶτες,	-ῶσαι,	-ῶτα.

ANOMALOUS ADJECTIVES OF THREE TERMINATIONS.

I. Originally some adjectives had two forms, of both of which certain cases have been retained in use; so that the cases which are wanting in one form are supplied by those of the other. Of this kind are *μέγας, μεγάλη, μέγα*, "*great*:" *πολύς, πολλή, πολύ*, "*much*:" and *πρᾶος, πρᾶεῖα, πρᾶον*, "*mild*."

II. In the declension of *μέγας* two stems appear, namely, ΜΕΓΑΤ and ΜΕΓΑΛΟ, or ΜΕΓΑΛΑ. From the former of these comes *μέγας* (*i. e.*, *μέγατ-ς*); and from the latter *μεγάλος*, fem. *μεγάλη*.

III. From *μεγάλος*, the feminine *μεγάλη* has remained in use throughout, as well as the entire dual and plural, and the genitive and dative masculine and neuter of the singular number. The remaining cases, *i. e.*, the nominative, accusative, and vocative singular, masculine and neuter, are taken from *μέγας*.

IV. In the declension of *πολύς* two stems in like manner appear, namely, ΠΟΛΥ and ΠΟΛΛΟ. From the former of these comes *πολύς*, from the latter *πολλός*. In *πολύς*, the feminine, and the dual and plural numbers are *entirely taken from πολλός*.

V. The adjective πρᾶος forms itself in part after πρανύς, which exists as a dialectic variety; or, in other words, it follows in some of its inflections the termination ύς, εῖα, ύ.

μέγας, "*great.*"

Singular.

N.	μέγ-ας,	μεγ-ἁλη,	μέγ-α,
G.	μεγ-ἁλου,	μεγ-ἁλης,	μεγ-ἁλου,
D.	μεγ-ἁλῳ,	μεγ-ἁλῃ,	μεγ-ἁλῳ,
A.	μέγ-αν,	μεγ-ἁλην,	μέγ-α,
V.	μέγ-ας,	μεγ-ἁλη,	μέγ-α.

Dual.

N.	μεγ-ἁλω,	μεγ-ἁλᾱ,	μεγ-ἁλω,
G.	μεγ-ἁλοιν,	μεγ-ἁλαιν,	μεγ-ἁλοιν,
D.	μεγ-ἁλοιν,	μεγ-ἁλαιν,	μεγ-ἁλοιν,
A.	μεγ-ἁλω,	μεγ-ἁλᾱ,	μεγ-ἁλω,
V.	μεγ-ἁλω,	μεγ-ἁλᾱ,	μεγ-ἁλω.

Plural.

N.	μεγ-ἁλοι,	μεγ-ἁλαι,	μεγ-ἁλα,
G.	μεγ-ἁλων,	μεγ-ἁλῶν,	μεγ-ἁλων,
D.	μεγ-ἁλοις,	μεγ-ἁλαις,	μεγ-ἁλοις,
A.	μεγ-ἁλους,	μεγ-ἁλας,	μεγ-ἁλα,
V.	μεγ-ἁλοι,	μεγ-ἁλαι,	μεγ-ἁλα.

Remark. The radical form μεγάλος is never found in the nominative and accusative singular, masculine, and neuter; nor yet in the vocative masculine, except in the single instance of μεγάλε Ζεῦ, in Æschylus. (*Sept. c. Theb.*, 822.)

πολύς, "*much.*"

Singular.

N.	πολ-ύς,	πολλ-ή,	πολ-ύ,
G.	πολλ-οῦ,	πολλ-ῆς,	πολλ-οῦ,
D.	πολλ-ῷ,	πολλ-ῇ,	πολλ-ῷ,
A.	πολ-ύν,	πολλ-ήν,	πολ-ύ,
V.	πολ-ύ,	πολλ-ή,	πολ-ύ.

Dual.

N.	πολλ-ώ,	πολλ-ά,	πολλ-ώ,
G.	πολλ-οῖν,	πολλ-αῖν,	πολλ-οῖν,
D.	πολλ-οῖν,	πολλ-αῖν,	πολλ-οῖν,
A.	πολλ-ώ,	πολλ-ά,	πολλ-ώ,
V.	πολλ-ώ,	πολλ-ά,	πολλ-ώ.

Plural.

N.	πολλ-οί,	πολλ-αί,	πολλ-ά,
G.	πολλ-ῶν,	πολλ-ῶν,	πολλ-ῶν,
D.	πολλ-οῖς,	πολλ-αῖς,	πολλ-οῖς,
A.	πολλ-ούς,	πολλ-άς,	πολλ-ά,
V.	πολλ-οί,	πολλ-αί,	πολλ-ά.

Remark 1. The Ionic dialect declines πολλός regularly throughout; as, *nom.* πολλός, πολλή, πολλόν: *gen.* πολλοῦ, πολλῆς, πολλοῦ: *acc.* πολλόν, πολλήν, πολλόν: *voc.* πολλέ, πολλή, πολλόν.—We even find πολλός in Sophocles (*Antig.*, 86).

Remark 2. In the Epic language, πολύς is regularly declined in the masculine and neuter. In Homer we find the following forms:

Sing. N. πολύς and πουλύς, πολλή, πολύ,
G. πολέος,
A. πολύν and πουλύν.
Plur. N. πολέες and πολεῖς,
G. πολέων,
D. πολέσι, πολέσσι, and πολέεσσι
A. πολέας and πολεῖς.

πρᾶος, "*mild.*"

Singular.

N.	πρᾶ-ος,	πρα-εῖα,	πρᾶ-ον,
G.	πρά-ου,	πρα-είᾱς	πρά-ου,
D.	πρά-ῳ,	πρα-είᾳ,	πρά-ῳ,
A.	πρᾶ-ον,	πρα-εῖαν,	πρᾶ-ον,
V.	πρᾶ-ος, or -ε,	πρα-εῖα,	πρᾶ-ον.

Dual.

N.	πρά-ω,	πρα-είᾱ,	πρά-ω,
G.	πρά-οιν,	πρα-είαιν,	πρά-οιν,
D.	πρά-οιν,	πρα-είαιν,	πρά-οιν,
A.	πρά-ω,	πρα-είᾱ,	πρά-ω,
V.	πρά-ω,	πρα-είᾱ,	πρά-ω.

Plural.

N.	πρᾶ-οι and πρα-εῖς,	πρα-εῖαι,	πρα-έα,
G.	πρα-έων,	πρα-ειῶν,	πρα-έων,
D.	πρά-οις and πρα-έσι(ν),	πρα-είαις,	πρα-έσι(ν),
A.	πρά-ους " πρα-εῖς,	πρα-είᾱς,	πρα-έα,
V	πρᾶ-οι " πρα-εῖς,	πρα-εῖαι,	πρα-έα

II. ADJECTIVES OF TWO TERMINATIONS.

(1.) Termination in ος, neuter ον.

ἔνδοξος, "*of high repute.*"

Singular.

N.	ἔνδοξ-ος,	-ος,	-ον,
G.	ἐνδόξ-ου,	-ου,	-ου,
D.	ἐνδόξ-ῳ,	-ῳ,	-ῳ,
A.	ἔνδοξ-ον,	-ον,	-ον,
V.	ἔνδοξ-ε,	-ε,	-ον.

Dual.

N.	ἐνδόξ-ω,	-ω,	-ω,
G.	ἐνδόξ-οιν,	-οιν,	-οιν,
D.	ἐνδόξ-οιν,	-οιν,	-οιν,
A.	ἐνδόξ-ω,	-ω,	-ω,
V.	ἐνδόξ-ω,	-ω,	-ω.

Plural.

N.	ἔνδοξ-οι,	-οι,	-α,
G.	ἐνδόξ-ων,	-ων,	-ων,
D.	ἐνδόξ-οις,	-οις,	-οις,
A.	ἐνδόξ-ους,	-ους,	-α,
V.	ἔνδοξ-οι,	-οι,	-α.

(2.) Termination in ους, neuter ουν.

I. Adjectives of this termination are, 1. Such as are formed, by composition, from the contracted substantives νοῦς and πλοῦς, and are, therefore, declined like these in the masculine and feminine, and in the neuter like ὀστοῦν, but with this difference, that the neuter plural in οα suffers no contraction. 2. Such as are formed, by composition, from the substantive ποῦς: as, ὁ, ἡ, πολύπους, τὸ πολύπουν.

II. These derivatives of πούς are susceptible of a double inflection, and follow, in part, the contracted second declension, in part the third; as, *gen.* πολύποδος and πολύπου: *accus.* πολύποδα and πολύπουν, &c.

Remark. The form πολύπου may, perhaps, be more correctly referred to the regular second declension in ος, since, even in Homer, the forms τρίπος, ἀελλόπος, &c., appear.

εὔνους, "*well-disposed.*"

Singular.

N.	εὔν-ους,	-ους,	-ουν,
G.	εὔν-ου,	-ου,	-ου,
D.	εὔν-ῳ,	-ῳ,	-ῳ,
A.	εὔν-ουν,	-ουν,	-ουν,
V.	εὔν-ου,	-ου,	-ουν.

Dual.

N.	εὔν-ω,	-ω,	-ω,
G.	εὔν-οιν,	-οιν,	-οιν,
D.	εὔν-οιν,	-οιν,	-οιν,
A.	εὔν-ω,	-ω,	-ω,
V.	εὔν-ω,	-ω.	-ω

Plural.

N.	εὖν-οι,	-οι,	-οα,
G.	εὔν-ων,	-ων,	-ων,
D.	εὔν-οις,	-οις,	-οις,
A.	εὔν-ους,	-ους,	-οα,
V.	εὖν-οι,	-οι,	-οα.

εὔπλους, "*sailing well.*"

Singular.

N.	εὔπλ-ους,	-ους,	-ουν,
G.	εὔπλ-ου,	-ου,	-ου,
D.	εὔπλ-ῳ,	-ῳ,	-ῳ,
A.	εὔπλ-ουν,	-ουν,	-ουν,
V.	εὔπλ-ου,	-ου,	-ουν.

Dual.

N.	εὔπλ-ω,	-ω,	-ω,
G.	εὔπλ-οιν,	-οιν,	-οιν,
D.	εὔπλ-οιν,	-οιν,	-οιν,
A.	εὔπλ-ω,	-ω,	-ω,
V.	εὔπλ-ω,	-ω,	-ω.

Plural.

N.	εὖπλ-οι,	-οι,	-οα,
G.	εὔπλ-ων,	-ων,	-ων,
D.	εὔπλ-οις,	-οις,	-οις,
A.	εὔπλ-ους,	-ους,	-οα,
V.	εὖπλ-οι,	-οι,	-οα.

πολύπους, "*many-footed.*"

Singular.

N.	πολύπ-ους,	-ους,	-ουν,
G.	πολύπ-οδος and -ου,	-οδος and -ου,	-οδος and -ου,
D.	πολύπ-οδι,	-οδι,	-οδι,
A.	πολύπ-οδα and -ουν,	-οδα and -ουν,	-ουν,
V.	πολύπ-ου,	-ου,	-ουν.

Dual.

N.	πολύπ-οδε,	-οδε,	-οδε,
G.	πολυπ-όδοιν,	-όδοιν,	-όδοιν,
D.	πολυπ-όδοιν,	-όδοιν,	-όδοιν,
A.	πολύπ-οδε,	-οδε,	-οδε,
V.	πολύπ-οδε,	-οδε,	-οδε.

Plural.

N.	πολύπ-οδες,	-οδες,	-οδα,
G.	πολυπ-όδων,	-όδων,	-όδων,
D.	πολύπ-οσι(ν),	-οσι(ν),	-οσι(ν),
A.	πολύπ-οδας,	-οδας,	-οδα,
V.	πολύπ-οδες,	-οδες,	-οδα.

(3.) Termination in ους, neuter ον.

Under this head fall the compounds of ὀδούς: as, μονο-ους, neuter μονόδον, *gen.* μονόδοντος: their declension eing like that of the simple ὀδούς. So, ἀνόδους, *gen.* νόδοντος: καρχαρόδους, *gen.* καρχαρόδοντος, &c.

μονόδους, "*one-toothed.*"

Singular.

N.	μονόδ-ους,	-ους,	-ον,
G.	μονόδ-οντος,	-οντος,	-οντος,
D.	μονόδ-οντι,	-οντι,	-οντι,
A.	μονόδ-οντα,	-οντα,	-ον,
V.	μονόδ-ους,	-ους,	-ον.

Dual.

N.	μονόδ-οντε,	-οντε,	-οντε,
G.	μονοδ-όντοιν,	-όντοιν,	-όντοιν,
D.	μονοδ-όντοιν,	-όντοιν,	-όντοιν,
A.	μονόδ-οντε,	-οντε,	-οντε,
V.	μονόδ-οντε,	-οντε,	-οντε.

Plural.

N.	μονόδ-οντες,	-οντες,	-οντα,
G.	μονοδ-όντων,	-όντων,	-όντων,
D.	μονόδ-ουσι,	-ουσι,	-ουσι,
A.	μονόδ οντας,	-οντας,	-οντα,
V.	μονόδ-οντες,	-οντες,	-οντα.

(4.) TERMINATION IN ως, NEUTER ων.

Adjectives of this termination follow the Attic Second Declension; as, ὁ, ἡ, ἵλεως, τὸ ἵλεων: *gen.* ἵλεω, &c.

ἵλεως, "*propitious.*"

Singular.

N.	ἵλε-ως,	-ως,	-ων,
G.	ἵλε-ω,	-ω,	-ω,
D.	ἵλε-ῳ,	-ῳ,	-ῳ,
A.	ἵλε-ων,	-ων,	-ων,
V.	ἵλε-ως,	-ως,	-ων.

Dual.

N.	ἵλε-ω,	-ω,	-ω,
G.	ἵλε-ῳν,	-ῳν,	-ῳν,
D.	ἵλε-ῳν,	-ῳν,	-ῳν,
A.	ἵλε-ω,	-ω,	-ω,
V.	ἵλε-ω,	-ω,	-ω.

Plural.

N.	ἵλε-ῳ,	-ῳ,	-ω,
G.	ἵλε-ων,	-ων,	-ων,
D.	ἵλε-ῳς,	-ῳς,	-ῳς,
A.	ἵλε-ως,	-ως,	-ω,
V.	ἵλε-ῳ,	-ῳ,	-ω.

REMARK 1. The accusative singular ends regularly in ων, but many compounds have it in ω; as, ἀξιόχρεω, ἀνάπλεω.

REMARK 2. The simple πλέως has three endings, namely,

Nom. πλέως, πλέα, πλέων,
Gen. πλέω, πλέας, πλέω.
Plur., Nom. πλέῳ, πλέαι, πλέα, &c.

The compounds, however, are generally of two terminations; as, ὁ, ἡ, ἀνάπλεως. In the Ionic dialect, however, even these have a separate form for the feminine; as, ἐμπλεαι. And so, also, of the simple πλέως, we find the nominative plural πλέῳ, not unfrequently, for the masculine and feminine. Eu-

ripides (*Alcest.*, 730) has *πλέον* in the neuter singular; in this following Homer. (*Od.*, xx., 355.) Plato, moreover, has *ἵλεα* as the neuter plural of *ἵλεως*. (*Phædon.*, p. 95, A.)

Remark 3. From the old radical form *σάος*, we have, by contraction, *ὁ, ἡ, σῶς, τὸ σῶν*. This word, besides the nominative *σῶς, σῶν*, forms only the accusative singular *σῶν*, according to the Attic second declension. The plural is mixed up with forms from *σῶς*, according to the third declension, and with forms from the lengthened *σῶος*, namely,

Plur., N. *σῶς* (from *σῶες*) and *σῶοι*, neut. *σῶα*, seldom *σα* (from *σάα*).

A. *σῶς* (from *σῶας*) and *σώους*, neut. *σῶα*, seldom *σᾶ*.

In the Epic language we have *σόος*, shortened from *σῶος*.—Corresponding to *σῶς* is the Homeric *ζῶς*, "*living*" (from *ζάος*), whence, in the common language, came *ζωός*.

Remark 4. The compounds of *γέλως* and *κέρως* follow partly the Attic second declension, partly the third: thus, *ὁ, ἡ, φιλόγελως, τὸ φιλόγελων*: *gen. φιλόγελω* and *φιλογέλωτος*: —*ὁ, ἡ, χρυσόκερως, τὸ χρυσόκερων*: *gen. χρυσόκερω* and *χρυσοκέρωτος*: —*βούκερως*: *gen. βούκερω* and *βουκέρωτος*, &c. The adjective *δύσερως* has the same accentuation, but follows only the third declension; as, *δυσέρωτος*, &c.—Out of the forms of the Attic second declension arise shortened forms, which follow the ordinary second declension; as, *δίκερον, νήκεροι, ἄκερα*.

Remark 5. Dissyllabic adjectives in *ως*, belonging to this class, are *perispomena*; but polysyllabic ones are *properispomena*, when the ending *ως* has either an *ε* immediately before, or else only a liquid intervening; as, *ἵλεως, χρυσόκερως*: but *ἀγήρως* *μακρογήρως*, &c.

(5.) Termination in *ων*, neuter *ον*.

σώφρων, "*discreet.*"

Singular.

N.	*σώφρ-ων*,	*-ων*,	*-ον*,
G.	*σώφρ-ονος*,	*-ονος*,	*-ονος*,
D.	*σώφρ-ονι*,	*-ονι*,	*-ονι*,
A.	*σώφρ-ονα*,	*-ονα*,	*-ον*,
V.	*σῶφρ-ον*,	*-ον*,	*-ον*.

Dual.

N.	*σώφρ-ονε*,	*-ονε*,	*-ονε*,
G.	*σωφρ-όνοιν*,	*-όνοιν*,	*-όνοιν*,

D.	σωφρ-όνοιν,	-όνοιν,	-όνοιν,
A.	σώφρ-ονε,	-ονε,	-ονε,
V.	σώφρ-ονε,	-ονε,	-ονε.

Plural.

N.	σώφρ-ονες,	-ονες,	-ονα,
G.	σωφρ-όνων,	-όνων,	-όνων,
D.	σώφρ-οσι(ν),	-οσι(ν),	-οσι(ν),
A.	σώφρ-ονας,	-ονας,	-ονα,
V.	σώφρ-ονες,	-ονες,	-ονα.

REMARK. Adjectives in ων are *paroxytons*, and in the neuter *properispomena*. Comparatives carry the tone back as far as the final syllable will allow; as, ἐχθίων: but ἔχθιον.

I. Under this same head fall comparatives in ων, which are declined like σώφρων, except that they are syncopated and contracted in the accusative singular, and in the nominative, accusative, and vocative plural.

II. These comparatives end in ων, neuter ον; and ίων, neuter ιον; and it is to be remarked that the ι in those in ίων, ιον, is with the Attic poets regularly long; only seldom short; but with the old Epic writers always short. With the later Epic poets and the epigrammatic writers the quantity varies; thus, βελτῖων, βέλτῖον, *Attic*; but βελτῖων, βέλτῖον, *Epic*, and so of the rest.

μείζων, "*greater.*"

Singular.

N.	μείζ-ων,	-ων,	-ον,
G.	μείζ-ονος,	-ονος,	-ονος,
D.	μείζ-ονι,	-ονι,	-ονι,
A.	μείζ-ονα,	-ονα,	
	-οα, syncope,	-οα,	-ον,
	-ω, crasis,	-ω,	
V.	μεῖζ-ον,	-ον,	-ον.

Dual.

N.	μείζ-ονε,	-ονε,	-ονε,
G.	μειζ-όνοιν,	-όνοιν,	-όνοιν,
D.	μειζ-όνοιν,	-όνοιν,	-όνοιν,
A.	μείζ-ονε,	-ονε,	-ονε,
V.	μείζ-ονε,	-ονε,	-ονε.

Plural.

N.	μείζ-ονες,	-ονες,	-ονα,
	-οες, syncope,	-οες,	-οα,
	-ους, crasis,	-ους,	-ω,
G.	μειζ-όνων,	-όνων,	-όνων,
D.	μείζ-οσι(ν),	-οσι(ν),	-οσι(ν),
A.	μείζ-ονας,	-ονας,	-ονα,
	-εας, syncope,	-οας,	-οα,
	-ους, crasis,	-ους,	-ω,
V.	μείζ-ονες,	-ονες,	-ονα,
	-οες, syncope,	-οες,	-οα,
	-ους, crasis,	-ους,	-ω.

ἐχθίων, "*more hostile.*"

Singular.

N.	ἐχθί-ων,	-ων,	-ον,
G.	ἐχθί-ονος,	-ονος,	-ονος,
D.	ἐχθί-ονι,	-ονι,	-ονι,
A.	ἐχθί-ονα,	-ονα,	
	-οα, syncope,	-οα,	-ον,
	-ω, crasis,	-ω,	
V.	ἔχθῖ-ον,	-ον,	-ον.

Dual.

N.	ἐχθί-ονε,	-ονε,	-ονε,
G.	ἐχθι-όνοιν,	-όνοιν,	-όνοιν,
D.	ἐχθι-όνοιν,	-όνοιν,	-όνοιν,
A.	ἐχθί-ονε,	-ονε,	-ονε,
V.	ἐχθί-ονε,	-ονε,	-ονε.

Plural.

N.	ἐχθί-ονες,	-ονες,	-ονα,
	-οες, syncope,	-οες,	-οα,
	-ους, crasis,	-ους,	-ω,
G.	ἐχθι-όνων,	-όνων,	-όνων,
D.	ἐχθί-οσι(ν),	-οσι(ν),	-οσι(ν),
A.	ἐχθί-ονας,	-ονας,	-ονα,
	-οας, syncope,	-οας,	-οα,
	-ους, crasis,	-ους,	-ω,
V.	ἐχθί-ονες,	-ονες,	-ονα,
	-οες, syncope,	-οες,	-οα,
	-ους, crasis,	-ους,	-ω.

Remark. We often find with the Attics the uncontracted forms in *ονα*, *ονας*; seldom, however, those in *ονες*; as, *μείζο-*

να, ἐλάττονα, καλλίονα, in Plato: πλέονας in Thucydides: ζόνες, ἥσσονες, in Euripides: βελτίονες in Aristophanes, &c

(6.) Termination in ής, neuter ές.

I. Adjectives in ής, of two terminations, undergo c
traction, changing έος into οῦς: έϊ into εῖ: έα into ῆ, ά

II. But when the termination ής is preceded by a vo
then έα is contracted into ᾶ, not into ῆ; as, ἀκλεής, ἀκλ
contracted ἀκλεᾶ: ὑγιής, ὑγιέα, contracted ὑγιᾶ. And
we sometimes even here have the contraction in ῆ;
ὑγιῆ, διφυῆ, ἀφυῆ.

Remark 1. We have already given an example of the
flection of adjectives in ής, among the paradigms of the t
declension; namely, σαφής. Consult page 89.

Remark 2. The compounds of ἕτος have often a special f
for the feminine, namely, in -έτις, gen. -έτιδος; as, ἑπτέτης, f
ἑπτέτις. Hence we have in Aristophanes, σπονδαὶ τριακον
τιδες: and, in Plato, μετὰ τὸν ἑξέτη καὶ τὴν ἑξέτιν. (*Leg.*,
p. 333, *Bip.*)

Remark 3. The Epic language has a special feminine f
in εια, of certain compounds in ής; as, μουνογένεια, fem
μουνογενής. So, ἠριγένεια, ἠόνέπεια, Κυπρογένεια, Τριτογέν
&c.

ἀληθής, "*true.*"

Singular.

N.	ἀληθ-ής,	-ής,	-ές,
G.	ἀληθ-έος,	-έος,	-έος,
	-οῦς,	-οῦς,	-οῦς,
D.	ἀληθ-έϊ,	-έϊ,	-έϊ,
	-εῖ,	-εῖ,	-εῖ,
A.	ἀληθ-έα,	-έα,	-ές,
	-ῆ,	-ῆ,	
V.	ἀληθ-ές,	-ές,	-ές.

Dual.

N.	ἀληθ-έε,	-έε,	-έε,
	-ῆ,	-ῆ,	-ῆ,
G.	ἀληθ-έοιν,	-έοιν,	-έοιν,
	-οῖν,	-οῖν,	-οῖν,

D.	ἀληθ-έοιν, -οῖν,	-έοιν, -οῖν,	-έοιν, -οῖν,
A.	ἀληθ-έε, -ῆ,	-έε, -ῆ.	-έε, -ῆ,
V.	ἀληθ-έε, -ῆ,	-έε. -ῆ,	-έε, -ῆ.

Plural.

N.	ἀληθ-έες, -εῖς,	-έες, -εῖς,	-έα, -ᾶ,
G.	ἀληθ-έων, -ῶν,	-έων, -ῶν,	-έων, -ῶν,
D.	ἀληθ-έσι(ν),	-έσι(ν),	-έσι(ν),
A.	ἀληθ-έας, -εῖς,	-έας, -εῖς.	-έα, -ῆ,
V.	ἀληθ-έες, -εῖς,	-έες, -εῖς,	-έα, -ῆ.

ὑγιής, "*healthy.*"

Singular.

N.	ὑγῐ-ής,	-ής,	-ές,
G.	ὑγῐ-έος, -οῦς,	-έος, -οῦς,	-έος, -οῦς,
D.	ὑγῐ-έϊ, -εῖ,	-έϊ, -εῖ,	-έϊ, -εῖ,
A.	ὑγῐ-έα, -ᾶ,	-έα, -ᾶ.	-ές,
V.	ὑγῐ-ές,	-ές,	-ές.

Dual.

N.	ὑγῐ-έε, -ῆ,	-έε, -ῆ,	-έε, -ῆ.
G.	ὑγῐ-έοιν, -οῖν,	-έοιν, -οῖν,	-έοιν, -οῖν,
D.	ὑγῐ-έοιν, -οῖν,	-έοιν, -οῖν,	-έοιν, -οῖν,
A.	ὑγῐ-έε, -ῆ,	-έε, -ῆ,	-έε, -ῆ,
V.	ὑγῐ-έε, -ῆ,	-έε, -ῆ,	-έε, -ῆ.

Plural.

N.	ὑγῖ-έες, -εῖς,	-έες, -εῖς,	-έα, -ῆ,
G.	ὑγῖ-έων, -ῶν,	-έων, -ῶν,	-έων, -ῶν,
D.	ὑγῖ-έσι(ν),	-έσι(ν),	-έσι(ν),
A.	ὑγῖ-έας, -εῖς,	-έας, -εῖς,	-έα, -ῆ.
V.	ὑγῖ-έες, -εῖς,	-έες, -εῖς,	-έα, -ῆ.

(7.) TERMINATION IN *ηv*, NEUTER *εv*.

The only adjective that falls under this head is ἄῤῥη "*male.*" It makes the neuter in *εv*, and the genitive *-ενος*, and follows the third declension throughout.

REMARK. The old Attic form of this adjective was *ἄρσην*, which the Ionians said *ἔρσην*. This form *ἄρσην*, moreover, the only one found in Homer, and in Attic writers until the time of Plato; while Herodotus, on the other hand, uses only the Ionic *ἔρσην*. The same may be said of all derivatives and compounds.

ἄῤῥην, "*male.*"

Singular.

N.	ἄῤῥ-ην,	-ην,	-εν,
G.	ἄῤῥ-ενος,	-ενος,	-ενος,
D.	ἄῤῥ-ενι,	-ενι,	-ενι,
A.	ἄῤῥ-ενα,	-ενα,	-εν,
V.	ἄῤῥ-εν,	-εν,	-εν.

Dual.

N.	ἄῤῥ-ενε,	-ενε,	-ενε,
G.	ἀῤῥ-ένοιν,	-ένοιν,	-ένοιν,
D.	ἀῤῥ-ένοιν,	-ένοιν,	-ένοιν,
A.	ἄῤῥ-ενε,	-ενε,	-ενε,
V.	ἄῤῥ-ενε,	-ενε,	-ενε.

Plural.

N.	ἄῤῥ-ενες,	-ενες,	-ενα,
G.	ἀῤῥ-ένων,	-ένων,	-ένων,
D.	ἄῤῥ-εσι(ν),	-εσι(ν),	-εσι(ν),
A.	ἄῤῥ-ενας,	-ενας,	-ενα,
V.	ἄῤῥ-ενες,	-ενες,	-ενα.

(8.) Termination in ις, neuter ι.

I. Adjectives in ις, of two terminations, commonly form the genitive, after the Ionic manner, in ιος: as, ἴδρις, *gen.* ἴδριος: νῆστις, *gen.* νήστιος. The strict Attic termination, however, for the genitive of these adjectives is εως; as, ἴδρεως, νήστεως.

Remark. In the few simple adjectives of this termination we find, besides the ending ιος, a poetic one in ιδος, which, however, is not of frequent occurrence; as, ἴδρις, *gen.* ἰδριδος. —νῆστις, *gen.* νήστιδος.

II. The compound adjectives of this termination are mostly declined like the substantives from which they come; thus, εὔχαρις makes εὐχάριτος in the genitive, because coming from χάρις, *gen.* χάριτος: εὔελπις makes εὐέλπιδος, because coming from ἐλπίς, gen. ἐλπίδος: φιλόπατρις makes φιλοπάτριδος, because coming from πατρίς, gen. πατρίδος; and so of others.

Remark. But the following must be observed with regard to the compounds of πολίς. When they refer to persons, they have in the genitive the Attic form ιδος; as, ἄπολις, "*one without a city* or *state*," *i. e.*, a banished man; *gen.* ἀπόλιδος. When however, they are employed as epithets of cities, &c., they follow the inflexion of the simple πόλις; as, καλλίπολις, "*beautiful city*," *gen.* καλλιπόλεως.

ἴδρις, "*experienced.*"

	Singular.		
N.	ἴδρ-ις,	-ις,	-ι,
G.	ἴδρ-ῐος,	-ῐος,	-ῐος.
D.	ἴδρ-ῐι,	-ῐι,	-ῐι,
A.	ἴδρ-ιν,	-ιν,	-ι,
V.	ἴδρ-ι,	-ι,	-ι.
	Dual.		
N.	ἴδρ-ῐε,	-ῐε,	-ῐε,
G.	ἰδρ-ῖοιν,	-ῖοιν,	-ῖοιν,
D.	ἰδρ-ῖοιν,	-ῖοιν,	-ῖοιν,
A.	ἴδρ-ῐε,	-ῐε,	-ῐε,
V.	ἴδρ-ῐε,	-ῐε,	-ῐε.

Plural.

N.	ἰδρ-ῖες,	-ῖες,	-ῖα,
G.	ἰδρ-ἰων,	-ἰων,	-ἰων,
D.	ἰδρ-ῖσι(ν),	-ῖσι(ν),	-ῖσι(ν),
A.	ἰδρ-ῖας,	-ῖας,	-ῖα,
V.	ἰδρ-ῖες,	-ῖες,	-ῖα.

εὔχἄρις, "*agreeable.*"

Singular.

N.	εὔχἄρ-ις,	-ις,	-ι,
G.	εὐχάρ-ῖτος,	-ῖτος,	-ῖτος,
D.	εὐχάρ-ῖτι,	-ῖτι,	-ῖτι,
A.	εὐχάρ-ῖτα, or -ιν,	-ῖτα, or -ιν,	-ι,
V.	εὔχἄρ-ι,	-ι,	-ι.

Dual.

N.	εὐχάρ-ῖτε,	-ῖτε,	-ῖτε,
G.	εὐχαρ-ἰτοιν,	-ἰτοιν,	-ἰτοιν,
D.	εὐχαρ-ἰτοιν,	-ἰτοιν,	-ἰτοιν,
A.	εὐχάρ-ῖτε,	-ῖτε,	-ῖτε,
V.	εὐχάρ-ῖτε,	-ῖτε,	-ῖτε.

Plural.

N.	εὐχάρ-ῖτες,	-ῖτες,	-ῖτα,
G.	εὐχαρ-ἰτων,	-ἰτων,	-ἰτων,
D.	εὐχάρ-ῖσι(ν),	-ῖσι(ν),	-ῖσι(ν),
A.	εὐχάρ-ῖτας,	-ῖτας,	-ῖτα,
V	εὐχάρ-ῖτες,	-ῖτες,	-ῖτα.

(9.) TERMINATION IN υς, NEUTER υ.

I. Under this head fall the compounds of πῆχυς: as, δίπηχυς, "*of two cubits*;" τρίπηχυς, "*of three cubits*," &c., the masculine and feminine of which are declined like γλυκύς, and the neuter like γλυκύ, except that the neuter plural contracts εα into η (like ἄστη): as, διπήχεα, contracted διπήχη.

II. The compounds of δάκρυ also belong here; but it must be observed that they only inflect the accusative singular after the third declension; as, ἄδακρυν, neuter ἄδακρυ. The other cases are supplied by ἀδάκρυτος, gen.

ακρύτου, which follows the second declension. So, also, πολύδακρυς borrows from πολυδάκρυτος.

δίπηχυς, "*of two cubits.*"

Singular.

N.	δίπηχ-υς,	-υς,	-υ,
G.	διπήχ-εος,	-εος,	-εος,
D.	διπήχ-ει,	-ει,	-ει,
A.	δίπηχ-υν,	-υν,	-υ,
V.	δίπηχ-υ	-υ,	-υ.

Dual.

N.	διπήχ-εε,	-εε,	-εε,
G.	διπηχ-έοιν,	-έοιν,	-έοιν,
D.	διπηχ-έοιν,	-έοιν,	-έοιν,
A.	διπήχ-εε,	-εε,	-εε,
V.	διπήχ-εε,	-εε,	-εε.

Plural.

N.	διπήχ-εις,	-εις,	-η,
G.	διπηχ-έων,	-έων,	-έων,
D.	διπήχ-εσι(ν),	-εσι(ν),	-εσι(ν),
A.	διπήχ-εις,	-εις,	-η,
V.	διπήχ-εις,	-εις,	-η.

(10.) TERMINATION IN ωρ, NEUTER ορ.

Adjectives in ωρ, of two terminations, are declined like τωρ. Thus,

ἀπάτωρ, "*fatherless.*"

Singular.

N.	ἀπάτ ωρ,	-ωρ,	-ορ,
G.	ἀπάτ-ορος,	-ορος,	-ορος.
D.	ἀπάτ-όρι,	-ορι,	-ορι,
A.	ἀπάτ-ορα,	-ορα,	-ορ,
V.	ἄπατ-ορ,	-ορ,	-ορ.

Dual.

N.	ἀπάτ-ορε,	-ορε,	-ορε,
G.	ἀπατ-όροιν,	-όροιν,	-όροιν,
D.	ἀπατ-όροιν,	-όροιν,	-όροιν,
A.	ἀπάτ-ορε,	-ορε,	-ορε,
V.	ἀπάτ-ορε,	-ορε,	-ορε.

	Plural.		
N.	ἀπάτ-ορες,	-ορες,	-ορα,
G.	ἀπατ-όρων,	-όρων,	-όρων,
D.	ἀπάτ-ορσι(ν),	-ορσι(ν),	-ορσι(ν).
A.	ἀπάτ-ορας,	-ορας,	-ορα,
V.	ἀπάτ-ορες,	-ορες,	-ορα.

III. ADJECTIVES OF ONE TERMINATION.

I. Adjectives of one termination are used only for the masculine and feminine, since the idea expressed by these adjectives is such that it can only be conceived of in connection with persons, not with things.

II. In the language of poetry, however, we sometimes find these same adjectives joined with neuters, in those cases where the neuter-form coincides with that of the masculine and feminine, namely, in the genitive and dative. Thus, we have, in Euripides, *μανιάσιν λυσσήμασιν* (*Orest.*, 264); and, again, *ἐν πέπλοις σώματι* (*El.*, 375).—But in the other cases their place is supplied by other adjectives of similar signification; as, *λυσσήματα μανικά.*

III. These adjectives only very seldom take a special form for the neuter; as, *ἔπηλυς* (*Herod.*, viii., 73), from which we have the nominative plural neut. *ἐπήλυδα.*

IV. Some of these adjectives are found commonly joined with masculines, and others with feminines; as, *ὁ μονίας*, *ὁ ἐθελοντής*, where we must supply *ἀνήρ*: *—ἡ φυγάς*, *ἡ μανάς*, supply *γυνή*: *—ἡ πατρίς*, supply *γῆ*.

(1.) Termination in *ας*, genitive *ου*.

As, *ὁ μονίας*, genitive *μονίου*, "*lonesome.*"—These adjectives appear merely as masculines, that is, in connection with substantives of the masculine gender. They are all *paroxytons.*

(2.) Termination in *ας*, genitive *αντος*.

As, *ἀκάμας*, genitive *ἀκάμαντος*, "*unwearied.*" These are all *paroxytons.*

(3.) TERMINATION IN *ας*, GENITIVE *άδος*.

As, *φυγάς*, genitive *φυγάδος*, "*fleeing*."—These adjectives commonly appear in connection only with feminine substantives; as, Στάγειραν πόλιν Ἑλλάδα (*Herod.*, vii., 115); and, again, the substantive having been omitted, they appear as substantives themselves; as, ἡ Ἑλλάς, "*Greece*," where γῆ is properly understood; ἡ Μαινάς, "*the Mænad*," γυνή being understood. Sometimes, however, they are found with substantives of the masculine and neuter genders; as, δρομάσι βλεφάροις (*Eurip.*, *Orest.*, 835): τίς Ἑλλὰς ἢ τίς βάρβαρος, κ. τ. λ. (*Id.*, *Phœn.*, 1512).

(4.) TERMINATION IN *αρ*, GENITIVE *αρος*.

Of this termination, *μάκαρ* is the only instance; of which, however, the feminine form *μάκαιρα* is sometimes found.

(5.) TERMINATION IN *ης*, GENITIVE *ους*.

As, *ἑθελοντής*, genitive *ἑθελοντοῦ*, "*voluntary*."—These adjectives are commonly found only with substantives of the masculine gender. Some of them, however, are joined with feminine nouns, and then take a special feminine-form in *ις*, genitive *ιδος*; as, *εὐώπης*, fem. *εὐῶπις*, "*beautiful*." —As regards accentuation, they are *paroxytons*, with the exception of *ἑθελοντής* and *ἑκοντής*.

(6.) TERMINATION in *ης*, GENITIVE *ητος*.

As, *ἀργής*, genitive *ἀργῆτος*, "*white*." Under this head fall all compounds in *-σθνής*, *-δμής*, *-βλής*, *-πλής*, and *-αμής*: and also some simple adjectives; as, *γυμνής*, "*light-armed*;" *χέρνης*, "*needy*;" *πλάνης*, "*wandering*;" *πένης*, "*poor*," &c. From *πένης* comes a rare feminine-form *πένησσα*.

(7.) TERMINATION IN *ήν*, GENITIVE *ῆνος*.

As, *ἀπτήν*, genitive *ἀπτῆνος*, "*unfledged*." No other example occurs.

(8.) TERMINATION IN ὡς, GENITIVE ὦτος.

Under this head fall all compounds in -βρώς, -γνώς, and -χρώς, and also ἀπτώς, genitive ἀπτῶτος, "*not falling.*"

(9.) TERMINATION IN ις, GENITIVE ιδος.

As, ἀνάλκις, genitive ἀνάλκιδος, "*weak.*" These adjectives regularly are employed only as feminines; and, like those in άς, genitive άδος, they often have the noun with which they in reality agree understood, and thus appear as substantives; as, ἡ πατρίς, "*one's native land,*" γῆ being understood. Occasionally, however, we find them employed as masculines. Thus, Homer joins ἀνάλκις with ἀπτόλεμος and κακός: and Pindar has ἄναλκιν φῶτα. (*Olymp.*, i., 81, *ed. Diss.*)

(10.) TERMINATION IN ῠς, GENITIVE ῠδος.

As, νέηλυς, genitive νεήλῠδος, "*newly come.*" So, also, a few other compounds; as, ἔπηλυς, σύγκλυς, &c.

(11.) TERMINATION IN ξ, GENITIVE γος, κος, χος.

As, ἅρπαξ, genitive ἅρπᾰγος, "*rapacious:*" ἥλιξ, gen. ἡλῐκος, "*of the same age:*" μῶνυξ, μώνῠχος, "*of uncloven hoof.*"

(12.) TERMINATION IN ψ, GENITIVE πος.

As, αἰγίλιψ, genitive αἰγίλῐπος, "*high,*" "*steep.*" Literally, "*destitute even of goats:*" θώψ, gen. θωπός, "*flattering:*" ἀγλαώψ, gen. ἀγλαῶπος, "*bright-eyed.*"

FINALLY, such as terminate in an unaltered substantive; as, ἄπαις, "*childless:*" μακρόχειρ, "*long-handed:*" μακραίων, "*long-living:*" μακραύχην, "*long-necked:*" εὔριν, "*keen-scented:*" λεύκασπις, "*with white-shield,*" &c. The declension of these adjectives follows that of the noun; as, ἄπαις, gen. ἄπαιδος: μακρόχειρ, gen. μακρόχειρος, &c.

REMARK 1. Words ending in τής, τηρ, τωρ, &c., which regularly are employed to indicate persons, are sometimes found as adjectives, and made to refer to things; as, μυλίτης λίθος, "a

mill-stone:" ἰπνίτης ἄρτος, "*baked bread*." In the language of poetry, such adjectives were also employed as *common* ones, or of two terminations; as, παμβώτορα γαῖαν: Ἐριννύες λωβητῆρες. With the word αὐτοκράτωρ, this usage prevailed even in prose; as, πόλις αὐτοκράτωρ: βουλὴ αὐτοκράτωρ.

REMARK 2. Several adjectives are found under double forms; as, διάκτωρ and διάκτορος: δίοψ and δίοπος: ἀστήν and ἄστηνος: δίπτυξ and δίπτυχος: δίζυξ and δίζυγος, &c., as in Latin we have *opulens* and *opulentus*; *præcox* and *præcoquus*; *hilaris* and *hilarus*, &c.

IV. COMPARISON OF ADJECTIVES.

I. The property expressed by an adjective can usually be attributed to more objects than one. Yet it is seldom found exactly to the same extent in one as in another; but it is possessed by one in a usual degree, by another in a higher, or in a pre-eminent degree.

II. Now if one and the same property be attributed to two different objects, and these be compared with each other in reference to the measure of this property, there arises a new form of adjective, namely, the *comparative*.

III. But if a property exists in many objects, and one of them is to be distinguished as possessing this property in the greatest degree, this is also effected by a new form, called the *superlative*.

IV. These two forms are called *degrees of comparison*; and, for the sake of uniformity, a corresponding appellation has also been given to the simple form of the adjective, namely, the *positive*. Strictly speaking, however, the positive is no degree of comparison, but merely the primitive form, on which the comparison is based.

V. The simple superlative-form has a twofold use in both Greek and Latin. It expresses, namely, either the highest degree in comparison with some other object, or else the highest degree without any particular comparison. Thus, ἄριστος means either "*the most excellent*," or simply "*very*

excellent." In the former case, this is called by grammarians "*the superlative of comparison*;" in the latter, "*the absolute superlative*."

VI. In the Greek language, only *adjectives* and *adverbs* are susceptible of comparison; not participles, except in a few rare cases, where the participle has the signification of an adjective; as, ἐρρωμένος, "*stout*:" ἐρρωμενέστερος, "*stouter*:" ἐρρωμενέστατος, "*stoutest*."

V. FORMS OF COMPARISON.

I. The Greek language has two forms to denote the two degrees of comparison, or comparative and superlative; of which one is far more usual than the other.

II. The *ordinary* form of comparison consists in appending the termination -τερος, -τέρᾱ, -τερον for the comparative, and -τατος, -τάτη, -τατον for the superlative.

III. The *rarer* form of comparison consists in appending -ίων, neuter -ιον, or -ων, neuter -ον, for the comparative, and -ιστος, -ίστη, -ιστον for the superlative.

I. ORDINARY FORMATION OF THE DEGREES OF COMPARISON IN τερος AND τατος.

I. The degrees of comparison are formed from the positive; namely, the comparative by appending the termination -τερος, -τέρᾱ, -τερον; and the superlative by appending -τατος, -τάτη, -τατον.

II. These terminations are appended to the root or stem of the positive in the following manner:

I. Adjectives in ος.

1. Most adjectives in ος throw away the final ς of the masculine singular, and append -τερος, -τέρᾱ, -τερον, to the pure stem, in order to form the comparative, and -τατος, -τάτη, -τατον, to the same, in order to form the superlative.

2. If the penult of the positive be short by nature, the ο

of the stem, which precedes the ς that has been dropped, is changed into ω; but if the penult of the positive be long by nature, or by position, then the ο remains unchanged.

3. In such positives as these a mute and liquid regularly make the preceding vowel long by position. Thus,

1. WITH SHORT PENULT.

POSITIVE.		COMPARATIVE.	SUPERLATIVE.
ἄξῐ-ος,	"*worthy*;"	ἀξι-ώ-τερος,	ἀξι-ώ-τατος,
ἐχῠρ-ός,	"*secure*;"	ἐχυρ-ώ-τερος,	ἐχυρ-ώ-τατος,
καθᾰρ-ός,	"*pure*;"	καθαρ-ώ-τερος,	καθαρ-ώ-τατος,
φανερ-ός,	"*manifest*;"	φανερ-ώ-τερος,	φανερ-ώ-τατος,
εὐτον-ος,	"*brawny*;"	εὐτον-ώ-τερος,	εὐτον-ώ-τατος.

2. WITH LONG PENULT.

POSITIVE.		COMPARATIVE.	SUPERLATIVE.
κοῡφ-ος,	"*light*;"	κουφ-ό-τερος,	κουφ-ό-τατος,
ἰσχῡρ-ός,	"*strong*;"	ἰσχῡρ-ό-τερος,	ἰσχῡρ-ό-τατος,
λεπτ-ός,	"*thin*;"	λεπτ-ό-τερος,	λεπτ-ό-τατος,
σφοδρ-ός,	"*vehement*;"	σφοδρ-ό-τερος,	σφοδρ-ό-τατος,
πικρ-ός,	"*bitter*;"	πικρ-ό-τερος,	πικρ-ό-τατος.

REMARK 1. This rule about the penult of the positive appears to have been caused by the conditions of the hexameter verse, the oldest measure in the Greek language, and by which that language itself was first formed. Thus, for example, a comparative in ὄτερος, with the preceding syllable short, consequently ⏑⏑–, would not have been admissible into the hexameter. The same objection would apply to a comparative ending in ῶτερος, with the preceding syllable long (except where another long syllable went before the latter), since the result would be –⏑⏑–, a combination equally inadmissible.

REMARK 2. The Attic poets sometimes, on account of the exigencies of the verse, neglect the rule given above respecting the mute and liquid, and regard such penults as short. Thus, we have εὐτεκνώτατος from εὔτεκνος, and δυσποτμώτατος from δυσποτμός. So, also, in the Epic language, we sometimes find, for the sake of the metre, ώτερος and ώτατος, though a long syllable precedes; as, κακοξεινώτερος (*Od.*, xx., 366): and λᾱρώτατος (*Od.*, ii., 350): ὀϊζῡρώτερος (*Od.*, v., 105), &c.

REMARK 3. The two adjectives κενός, "*empty*," and στενός,

"*καττυω*," take, according to the ancient grammarians, an *ο*, not *ω*; as, *κενότερος, στενότερος*. This was retained, perhaps, from the Ionic forms *κεινός* and *στεινός*.

2. Adjectives in εος, contracted οῦς.

Adjectives in *εος*, contracted *οῦς*, form their comparative and superlative regularly from the uncontracted positive, and then undergo contraction themselves. Thus,

Positive,	*πορφύρ-εος*,	*contracted*	*πορφυρ-οῦς*,
Comparative,	*πορφυρ-εώτερος*,	"	*πορφυρ-ώτερος*,
Superlative,	*πορφυρ-εώτατος*,	"	*πορφυρ-ώτατος*.

Adjectives in οος, contracted οῦς.

Adjectives in *οος*, contracted *οῦς*, reject final *ος* from the positive, append *-έστερος* and *-έστατος* to what remains, and then contract *οε* into *ου*; as,

Positive,	*ἁπλό-ος*,	*contracted*	*ἁπλοῦς*,
Comparative,	*ἁπλο-έστερος*,	"	*ἁπλ-ούστερος*,
Superlative,	*ἁπλο-έστατος*,	"	*ἁπλ-ούστατος*.

To this same head belong contracted adjectives of two terminations; as, *εὔνους, εὐνούστερος, εὐνούστατος*.

Remark. Adjectives in *οος* take, also, the open and uncontracted form in *ώτερος, ώτατος*; as, *ἁπλώτερος* (*Thucyd.*): *εὐχρώτατος* (*Xen.*). This form is, in reality, an Ionic one, and hence we find in Hippocrates, *εὐρώτερος, δυσπνοώτερος, εὐπνοώτερος, λευκοχρώτερος*, &c.

3. Adjectives in ης, genitive ου.

Adjectives in *ης*, genitive *ου*, of the first declension, shorten the termination *ης* into *ις*, and append *-τερος* and *-τατος*; as, *κλέπτης*, "*thievish*," comparative *κλεπτ-ίσ-τερος*, superlative *κλεπτ-ίσ-τατος*.

Remark 1. The adjective *ὑβριστής, gen. -οῦ*, has, however, for the sake of euphony, *ὑβριστότερος, ὑβριστότατος*. (*Buttmann, Ausf. Spr.*, § 66, *Anm.* 1.) Some, however, prefer referring these forms to *ὕβριστος*.

Remark 2. The adjective *ψευδής*, though forming *-εος* in the genitive, and, consequently, belonging to the third declension (*vid.* page 180), has *ψευδέστερος, ψευδέστατος*.

II. EXCEPTIONS TO THE ORDINARY FORMATION OF THE DEGREES OF COMPARISON.

I. The following adjectives in *αιος* throw away *ος*, and append *-τερος* and *-τατος* to what remains, namely, *γεραιός*, "*old*:" *παλαιός*, "*ancient*:" *περαῖος*, "*beyond*:" *σχολαῖος*, "*at leisure.*" Thus,

γεραϊ-ός,	*comparative*	*γεραί-τερος*,	*superlative*	*γεραί-τατος*,
παλαι-ός,	"	*παλαί-τερος*,	"	*παλαί-τατος*,
περαῖ-ος,	"	*περαί-τερος*,	"	*περαί-τατος*,
σχολαῖ-ος,	"	*σχολαί-τερος*,	"	*σχολαί-τατος*.

REMARK. The adjectives *παλαιός* and *σχολαῖος* take, also, the ordinary form of comparison; as, *παλαιότερος*, *σχολαιότερος*. (*Xen.*).

II. The following adjectives in *ος*, also, throw away the final *ος*, and form, like the preceding, the comparative in *-αίτερος*, and the superlative in *-αίτατος*, namely, *εὔδιος*, "*clear*:" *ἥσυχος*, "*quiet*:" *ἴδιος*, "*private*:" *ἴσος*, "*equal*:" *μέσος*, "*middle*:" *ὄρθριος*, "*early*:" *ὄψιος*, "*late*:" *πρώϊος*, "*at morn*:" and *φίλος*, "*dear.*" Thus,

εὔδι-ος,	*comparative*	*εὐδι-αίτερος*,	*superlative*	*εὐδι-αίτατος*,
ἥσυχ-ος,	"	*ἡσυχ-αίτερος*,	"	*ἡσυχ-αίτατος*,
ἴδι-ος,	"	*ἰδι-αίτερος*,	"	*ἰδι-αίτατος*,
ἴσ-ος,	"	*ισ-αίτερος*,	"	*ισ-αίτατος*,
μέσ-ος,	"	*μεσ-αίτερος*,	"	*μεσ-αίτατος*,
ὄρθρι-ος,	"	*ὀρθρι-αίτερος*,	"	*ὀρθρι-αίτατος*,
ὄψι-ος,	"	*ὀψι-αίτερος*,	"	*ὀψι-αίτατος*,
πρώϊ-ος,	"	*πρωϊ-αίτερος*,	"	*πρωϊ-αίτατος*,
φίλ-ος,	"	*φιλ-αίτερος*,	"	*φιλ-αίτατος*.

REMARK 1. Sometimes, also, we find the common forms of comparison in the case of these adjectives; as, *ἡσυχώτερος*, *ἡσυχώτατος*. (*Plato.*)

REMARK 2. The adjective *φίλος* is remarkable for several different forms of comparison. The most common is *φίλτερος*, *φίλτατος*. The form given above, namely, *φιλαίτερος*, *φιλαίτατος*, is frequently found, however, among the Attics. A third one, *φιλώτερος*, *φιλώτατος*, is more rare. Besides these three

forms, we find, also, in the Attic poets, a superlative φίλιστος, just as in Homer we have a comparative φιλίων.—The Dorians said φίντερος, φίντατος.

REMARK 3. The adjectives μέσος, "*middle*," and νέος, "*young*," have each a peculiar, and, very probably, old form of the superlative; as, μέσατος, νέατος, but which are only used when the idea of a row or series is meant to be conveyed; so that μέσατος will mean the middle of a row, and νέατος (Epic νείατος) the last of one; whereas μεσαίτατος refers to the middle in general, and νεώτατος has its original meaning of "*young*," &c. In prose, νέατος is only employed of the tones in music (νέατος φθόγγος), and then the feminine undergoes contraction; as, νήτη, "*the lowest string*" of an instrument.

III. Two adjectives in ος, namely, ἐῤῥωμένος, "*stout*," and ἄκρᾱτος, "*unmixed*," throw away final ος, and append -έστερος, -έστατος, to what remains. Thus,

ἐῤῥωμέν-ος, *comp.* ἐῤῥωμεν-έστερος, *super.* ἐῤῥωμεν-έστατος,
ἄκρᾱτ-ος, " ἀκρατ-έστερος, " ἀκρατ-έστατος.

REMARK 1. So, also, the adjective αἰδοῖος has the superlative αἰδοιέστατος. This same form of comparison is also sometimes assumed by ἄφθονος, "*abundant*;" σπουδαῖος, "*zealous*;" and ἄσμενος, "*well-pleased*." Thus, ἄφθονος, ἀφθον-έστερος, ἀφθον-έστατος, &c. The more common form, however, is in -ώτερος, -ώτατος, and hence from ἄσμενος we have ἀσμενώτερος also.

REMARK 2. Besides the adjectives mentioned in *Remark* 1, several others take -έστερος, -έστατος, among the poets; such as, εὔζωρος, "*pure*;" ἥδυμος, "*sweet*;" ἐπίπεδος, "*level*;" and, generally speaking, contracted adjectives in ους from εος.

REMARK 3. The form in έστερος, έστατος, belongs regularly to adjectives in ης and ων of the third declension.

IV. The following adjectives in ος throw away final ος, and append -ίστερος, -ίστατος, namely, λάλος, "*talkative*;" μονοφάγος, "*eating alone*;" ὀψοφάγος, "*dainty*;" and πτωχός, "*poor*." Thus,

λάλος, *comp.* λαλ-ίστερος, *sup.* λαλ-ίστατος,
μονοφάγος, " μονοφαγ-ίστερος, " μονοφαγ-ίστατος,
ὀψοφάγος, " ὀψοφαγ-ίστερος, " ὀψοφαγ-ίστατος,
πτωχός, " πτωχ-ίστερος, " πτωχ-ίστατος.

REMARK. The form in *ίστερος, ίστατος*, belongs regularly, it will be remembered, to adjectives in *ης*, of the first declension, *genitive ου, vid.* p. 176.

III. RARER FORMATION OF THE DEGREES OF COMPARISON IN *ίων* AND *ων*, &c.

I. Some adjectives in *ύς* throw away final *ύς*, and append to what remains the termination *-ίων* (neuter *ιον*) for the comparative, and *-ιστος, -ίστη, -ιστον*, for the superlative.

II. This formation always occurs in the case of *ἡδύς*, among the Attic writers. Other adjectives in *ύς* have it occasionally among the poets. Thus, *ἡδύς* : comparative *ἡδ-ίων* : superlative *ἡδ-ίστος*.

REMARK 1. Among the Attic poets, for example, such instances occur as the following: *βράχιστος, πρέσβιστος, ὤκιστος*, &c. Others are found in the Epic language; as, *βαθίων* (*Tyrtæus*): *βάθιστος* (*Homer*): *βραδίων* (*Hesiod*): *παχίων* (*Aratus*), &c. The ordinary form of adjectives in *ύς* is in *ύτερος, ύτατος*. But *ἡδύς* has this only in unattic writers.

REMARK 2. In the comparative ending *ίων*, the *ι* is short in the Epic writers, but always long with the Attics. The passage in Euripides (*Suppl.*, 1104), *κατεῖχε χειρί· πατρὶ δ' οὐδὲν ἡδίων*, is evidently corrupt.

III. In some adjectives in *ύς*, the *ι* of the ending *ίων* is rejected, and the last letter of the root, if *δ*, *θ*, *κ*, or *χ*, changes into *σσ* (Attic *ττ*). Thus, *ταχύς* (old form *θαχύς*), comparative *ταχίων*, changed to *θάσσων*, Attic *θάττων*, superlative *τάχιστος*. So, *ἐλαχύς*, comparative *ἐλαχίων*, changed to *ἐλάσσων*, Attic *ἐλάττων*, superlative *ἐλάχιστος*

REMARK 1. The *σσ* must here be regarded as a strengthening of the *χ*, just as we have the verb *τάσσω* from the radical form *τάγω*.

REMARK 2. The form *ταχίων* occurs only in later writers. The change of *τ* into *θ*, or, rather, the change from *θ* of the root to *τ* of the positive, will be found explained on page 33.

REMARK 3. Rarer forms under this head are *βράσσων*, for *βραχίων*, from *βραχύς* (*Il.*, x., 226): *βάσσων*, for *βαθίων*, from *βαθύς* (*Epicharm. ap. Etym. Mag.*, p. 191, 8): *γλύσσων*, for

γλυκίων, from *γλυκύς* (*Aristoph. ap. Etym. Mag.*): *πάσσων*, for *παχίων*, from *παχύς* (*Od.*, vi., 230), &c.

IV. Some adjectives in *ρος* throw away final *ρος*, and then append *-ίων* and *-ιστος*, like adjectives in *υς*. These are, *αἰσχρός*, "*base*:" *ἐχθρός*, "*hostile*:" *κυδρός*, "*glorious*:" and, in the superlative only, *μακρός*, "*long*:" and *οἰκτρός* "*lamentable*." Thus,

αἰσχρός,	*comparative*	*αἰσχ-ίων*,	*superlative*	*αἶσχ-ιστος*,
ἐχθρός,	"	*ἐχθ-ίων*,	"	*ἔχθ-ιστος*,
κυδρός,	"	*κυδ-ίων*,	"	*κύδ-ιστος*,
οἰκτρός,	"	* * * * *	"	*οἶκτ-ιστος*,
μακρός,	"	* * * * *	"	*μήκ-ιστος*.

REMARK 1. The comparative *οἰκτίων* never occurs, but in its place we have always *οἰκτρότερος*. The adjective *μακρός* properly belongs to the head of anomalous comparisons. It forms *μάσσων* in the comparative, never *μακίων*, and in the superlative *μήκιστος*, poetic for *μάκιστος*.

REMARK 2. Besides the forms here given, and which are preferred by the Attics, these adjectives are also found with the endings in *-ότερος* and *-ότατος*; as, for example, *ἐχθρότατος*, in Sophocles and Demosthenes.

REMARK 3. Other forms in *ίων* and *ιστος* will be found under the head of *Anomalous Comparison*, immediately following.

ADJECTIVES OF THE THIRD DECLENSION.

GENERAL RULE. Adjectives of the Third Declension form their comparative and superlative by adding *-τερος* and *-τατος* to the pure stem of the word, as it appears in the nominative singular neuter; and this is done either without any previous insertion of a letter or a whole syllable, or else after such insertion.

1. *-τερος and -τατος joined immediately to the pure Stem.*

The comparison-endings *-τερος* and *-τατος* are joined immediately to the pure stem of the word, as it appears in the neuter, in the adjectives ending in *ύς*, *εῖα*, *ύ*: *ής*, neuter *ές*

(genitive *έος*); *ας, αινα, αν*; and the solitary *μάκαρ*, "*blessed.*" Thus,

POSITIVE.		COMPARATIVE.	SUPERLATIVE.
γλυκύς, "*sweet;*"	N. (*γλυκ-ύ*),	*γλυκύ-τερος*,	*γλυκύ-τατος*,
ἀληθής, "*true;*"	" (*ἀληθ-ές*),	*ἀληθέσ-τερος*,	*ἀληθέσ-τατος*,
μέλας, "*black;*"	" (*μέλ-αν*),	*μελάν-τερος*,	*μελάν-τατος*,
μάκαρ, "*blessed;*"	" (*μάκ-αρ*),	*μακάρ-τερος*,	*μακάρ-τατος*.

REMARK. The adjectives *ἡδύς, ταχύς*, and *πολύς* are excepted from this, and take the form of comparison in *ίων* and *ων*.

2. *A single letter or a whole syllable inserted before* -τερος *and* -τατος.

The comparison-endings are affixed to the pure stem of the word immediately after the insertion of a single letter or a whole syllable. Thus,

1. The compounds of *χάρις* insert *ω*; as,

ἐπίχαρις, gen. ἐπιχάριτ-ος, "*agreeable.*"

Compar. ἐπιχαριτ-ώ-τερος; *superl. ἐπιχαριτ-ώ-τατος*.

2. Adjectives in *ων*, neuter *ον* (genitive *-ονος*), and *ην*, neuter *εν* (genitive *-ενος*), insert *ες*; as,

εὐδαίμων, neuter εὔδαιμον, "*fortunate.*"

Compar. εὐδαιμον-έσ-τερος; *superl. εὐδαιμον-έσ-τατος*.

τέρην, neuter τέρεν, "*tender.*"

Compar. τερεν-έσ-τερος; *superl. τερεν-έσ-τατος*.

3. Adjectives in *εις*, neut. *εν*, append *-στερος* and *-στατος* to the pure stem, as it appears in the neuter; and hence *ν* is rejected before *σ*. (*Page* 36, *Rule* 3.) Thus,

χαρίεις, neuter χαρίεν, "*attractive.*"

Compar. χαριέ-στερος; *superl. χαριέ-στατος*.

4. Adjectives in *ξ* insert, some *ες*, others *ις*; as,

ἀφῆλιξ, gen. ἀφήλικ-ος, "*elderly.*"

Compar. ἀφηλικ-έσ-τερος; *superl. ἀφηλικ-έσ-τατος*.

ἅρπαξ, gen. ἅρπαγ-ος, "*rapacious.*"

Compar. ἁρπαγ-ίσ-τερος; *superl. ἁρπαγ-ίσ-τατος*.

REMARK. Xenophon has from *βλάξ* a comparative *βλακώτερος*, and a superlative *βλακώτατος*. (*Mem.*, iii., 13, 4.—*Ib.*, iv.,

γλυκίων, from *γλυκύς* (*Aristoph. ap. Etym. Mag.*): *πάσσων*, for *παχίων*, from *παχύς* (*Od.*, vi., 230), &c.

IV. Some adjectives in *ρος* throw away final *ρος*, and then append *-ίων* and *-ιστος*, like adjectives in *υς*. These are, *αἰσχρός*, "*base*:" *ἐχθρός*, "*hostile*:" *κυδρός*, "*glorious*:" and, in the superlative only, *μακρός*, "*long*:" and *οἰκτρός* "*lamentable*." Thus,

αἰσχρός,	*comparative*	*αἰσχ-ίων*,	*superlative*	*αἴσχ-ιστος*,
ἐχθρός,	"	*ἐχθ-ίων*,	"	*ἔχθ-ιστος*,
κυδρός,	"	*κυδ-ίων*,	"	*κύδ-ιστος*,
οἰκτρός,	"	* * * * *	"	*οἴκτ-ιστος*,
μακρός,	"	* * * * *	"	*μήκ-ιστος*.

REMARK 1. The comparative *οἰκτίων* never occurs, but in its place we have always *οἰκτρότερος*. The adjective *μακρός* properly belongs to the head of anomalous comparisons. It forms *μάσσων* in the comparative, never *μακίων*, and in the superlative *μήκιστος*, poetic for *μάκιστος*.

REMARK 2. Besides the forms here given, and which are preferred by the Attics, these adjectives are also found with the endings in *-ότερος* and *-ότατος*; as, for example, *ἐχθρότατος*, in Sophocles and Demosthenes.

REMARK 3. Other forms in *ίων* and *ιστος* will be found under the head of *Anomalous Comparison*, immediately following.

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(genitive *εος*); *ας, αινα, αν*; and the solitary *μάκαρ*, "*blessed.*" Thus,

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
γλυκύς, "*sweet;*" N. (γλυκ-ύ),	γλυκύ-τερος,	γλυκύ-τατος,
ἀληθής, "*true;*" " (ἀληθ-ές),	ἀληθέσ-τερος,	ἀληθέσ-τατος,
μέλας, "*black;*" " (μέλ-αν),	μελάν-τερος,	μελάν-τατος,
μάκαρ, "*blessed;*" " (μάκ-αρ),	μακάρ-τερος,	μακάρ-τατος.

REMARK. The adjectives *ἡδύς, ταχύς*, and *πολύς* are excepted from this, and take the form of comparison in *ίων* and *ων*.

2. *A single letter or a whole syllable inserted before -τερος and -τατος.*

The comparison-endings are affixed to the pure stem of the word immediately after the insertion of a single letter or a whole syllable. Thus,

1. The compounds of *χάρις* insert *ω*; as,

ἐπίχαρις, gen. ἐπιχάριτ-ος, "*agreeable.*"

Compar. ἐπιχαριτ-ώ-τερος; superl. ἐπιχαριτ-ώ-τατος.

2. Adjectives in *ων*, neuter *ον* (genitive *-ονος*), and *ην*, neuter *εν* (genitive *-ενος*), insert *ες*; as,

εὐδαίμων, neuter εὔδαιμον, "*fortunate.*"

Compar. εὐδαιμον-έσ-τερος; superl. εὐδαιμον-έσ-τατος.

τέρην, neuter τέρεν, "*tender.*"

Compar. τερεν-έσ-τερος; superl. τερεν-έσ-τατος.

3. Adjectives in *εις*, neut. *εν*, append *-στερος* and *-στατος* to the pure stem, as it appears in the neuter; and hence *ν* is rejected before *σ*. (*Page* 36, *Rule* 3.) Thus,

χαρίεις, neuter χαρίεν, "*attractive.*"

Compar. χαριέ-στερος; superl. χαριέ-στατος.

4. Adjectives in *ξ* insert, some *ες*, others *ις*; as,

ἀφῆλιξ, gen. ἀφήλικ-ος, "*elderly.*"

Compar. ἀφηλικ-έσ-τερος; superl. ἀφηλικ-έσ-τατος.

ἅρπαξ, gen. ἅρπαγ-ος, "*rapacious.*"

Compar. ἁρπαγ-ίσ-τερος; superl. ἁρπαγ-ίσ-τατος.

REMARK. Xenophon has from *βλάξ* a comparative *βλακώτερος*, and a superlative *βλακώτατος*. (*Mem.*, iii., 13, 4.—*Id.*, iv.,

γλυκίων, from γλυκύς (*Aristoph. ap. Etym. Mag.*); πάσσων, for παχίων, from παχύς (*Od.*, vi., 230), &c.

IV. Some adjectives in ρος throw away final ρος, and then append -ίων and -ιστος, like adjectives in υς. These are, αἰσχρός, "*base*:" ἐχθρός, "*hostile*:" κυδρός, "*glorious*:" and, in the superlative only, μακρός, "*long*:" and οἰκτρός "*lamentable*." Thus,

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ἐχθρός,	"	ἐχθ-ίων,	"	ἔχθ-ιστος,
κυδρός,	"	κυδ-ίων,	"	κύδ-ιστος,
οἰκτρός,	"	* * * * *	"	οἰκτ-ιστος,
μακρός,	"	* * * * *	"	μήκ-ιστος.

Remark 1. The comparative οἰκτίων never occurs, but in its place we have always οἰκτρότερος. The adjective μακρός properly belongs to the head of anomalous comparisons. It forms μάσσων in the comparative, never μακίων, and in the superlative μήκιστος, poetic for μάκιστος.

Remark 2. Besides the forms here given, and which are preferred by the Attics, these adjectives are also found with the endings in -ότερος and -ότατος; as, for example, ἐχθρότατος, in Sophocles and Demosthenes.

Remark 3. Other forms in ίων and ιστος will be found under the head of *Anomalous Comparison*, immediately following.

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genitive *ος*) ; *ας, αινα, αν* ; and the solitary *μάκαρ*, "*blessed.*" Thus,

POSITIVE.		COMPARATIVE.	SUPERLATIVE.
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ἀληθής, "*true*;"	" (*ἀληθ-ές*),	*ἀληθέσ-τερος*,	*ἀληθέσ-τατος*,
μέλας, "*black*;"	" (*μέλ-αν*),	*μελάν-τερος*,	*μελάν-τατος*,
μάκαρ, "*blessed*;"	" (*μάκ-αρ*),	*μακάρ-τερος*,	*μακάρ-τατος*.

REMARK. The adjectives *ἡδύς*, *ταχύς*, and *πολύς* are excepted from this, and take the form of comparison in *ίων* and *ων*.

2. *A single letter or a whole syllable inserted before -τερος and -τατος.*

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1. The compounds of *χάρις* insert *ω* ; as,

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Compar. ἐπιχαριτ-ώ-τερος ; *superl. ἐπιχαριτ-ώ-τατος*.

2. Adjectives in *ων*, neuter *ον* (genitive *-ονος*), and *ην*, neuter *εν* (genitive *-ενος*), insert *εσ* ; as,

εὐδαίμων, neuter εὔδαιμον, "*fortunate.*"

Compar. εὐδαιμον-έσ-τερος ; *superl. εὐδαιμον-έσ-τατος*.

τέρην, neuter τέρεν, "*tender.*"

Compar. τερεν-έσ-τερος ; *superl. τερεν-έσ-τατος*.

3. Adjectives in *εις*, neut. *εν*, append *-στερος* and *-στατος* to the pure stem, as it appears in the neuter ; and hence *ν* is rejected before *σ*. (*Page* 36, *Rule* 3.) Thus,

χαρίεις, neuter χαρίεν, "*attractive.*"

Compar. χαριέ-στερος ; *superl. χαριέ-στατος*.

4. Adjectives in *ξ* insert, some *εσ*, others *ισ* ; as,

ἀφῆλιξ, gen. ἀφήλικ-ος, "*elderly.*"

Compar. ἀφηλικ-έσ-τερος ; *superl. ἀφηλικ-έσ-τατος*.

ἅρπαξ, gen. ἅρπαγ-ος, "*rapacious.*"

Compar. ἁρπαγ-ίσ-τερος ; *superl. ἁρπαγ-ίσ-τατος*.

REMARK. Xenophon has from *βλάξ* a comparative *βλακώτερος*, and a superlative *βλακώτατος*. (*Mem.*, iii., 13, 4.—*Id.*, iv.,

2, 40.) Buttmann, however (§ 66), proposes to read βλακικώτερος, βλακικώτατος, from βλακικός.

IV. ANOMALOUS COMPARISON.

I. Under the head of *Anomalous Comparison* two classes of forms are generally comprehended; namely,

1. Those which deviate from the rules already laid down; and,

2. Those whose positive has disappeared from the language; or else which never had an actual positive, and which are, therefore, assigned to existing positives, to which they approximate in meaning in a greater or less degree.

II. To this latter class the title *Anomalous*, though commonly given, does not, in strictness, very closely apply; since, when several different forms of comparison are assigned to one common positive, it must be evident that these forms are, in reality, marked by different shades of meaning. (Consult *Remarks.*)

III. The usual arrangement of Anomalous Comparisons is as follows:

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
1. ἀγαθός, "good,"	ἀμείνων, neut. ἄμεινον,	ἄριστος,
	βελτίων,	βέλτιστος,
	βέλτερος (*poetic*),	βέλτατος (*poetic*),
	κρείσσων, Att. κρείττων,	κράτιστος,
	λώων,	λῷστος,
	φέρτερος (*poetic*),	φέρτατος, &c. (*poetic*),
		φέριστος, (*poetic*),
2. κακός, "bad,"	κακίων,	κάκιστος,
	χείρων,	χείριστος,
	ἧσσων, Attic ἥττων,	* * * * *
3. καλός, "handsome,"	καλλίων,	κάλλιστος,
4. ἀλγεινός, "painful,"	ἀλγεινότερος,	ἀλγεινότατος,
	ἀλγίων,	ἄλγιστος,
5. μακρός, "long,"	μακρότερος,	μακρότατος,
	μάσσων (*more poetic*),	μήκιστος,
6. μικρός, "small," ἐλαχύς (*Homeric*),	μικρότερος,	μικρότατος,
	ἐλάσσων, Att. ἐλάττων,	ἐλάχιστος,
7. ὀλίγος, "little,"	μείων,	ὀλίγιστος,
8. μέγας, "great,"	μείζων,	μέγιστος,
9. πολύς, "much,"	πλείων or πλέων,	πλεῖστος,
10. ῥᾴδιος, "easy,"	ῥᾴων,	ῥᾷστος,
11. πέπων, "ripe,"	πεπαίτερος,	πεπαίτατος,
12. πίων, "fat,"	πιότερος,	πιότατος.

REMARK 1. The regular forms ἀγαθώτερος, ἀγαθώτατος, belong to the later writers. Sophocles has προφερέστερος, -τατος. The poetic φέριστος occurs in Plato, also, in the expression ὦ φέριστε.

REMARK 2. In the *Epic language* and in the *Dialects*, the following forms also occur:

1. ἀγαθός, *compar.* ἀρείων (ἀρειότερος, *Theognis*), λωΐων, λωΐτερος (*Ionic* κρέσσων, *Doric* κάρρων), *superlative* κάρτιστος (*Doric* βέντιστος).

2. κακός, κακώτερος, χειρότερος, χερειότερος, χερείων (*Doric* χερήων), (*Ionic* ἐσσων), *superl.* κακώτατος, ἥκιστος.

3. ὀλίγος, ὀλίζων (*Alexandrine*), but ὑπολίζονες (*Il.*, xviii., 519), μεῖστος (*Bion*, v., 10).

4. ῥηΐδιος (*Ionic*); *compar.* ῥηΐτερος (*Ionic* ῥηΐων): *superl.* ῥηΐτατος and ῥᾴστος (from a stem ῥηϊ̄ς).

OBSERVATIONS ON THE ANOMALOUS COMPARISONS.

1. Although different forms of comparison are frequently assigned to one common positive, yet derivation often enables us to detect in many of them an actual difference of meaning. Thus, for example, ἄριστος belongs to the same family with ἀρετή, and both may be traced to a common root with Ἄρης, "*Mars*." Hence the original meaning of ἄριστος is "*bravest*," that is, according to early notions, "*best*."—The forms κράτιστος and κρείσσων may be traced to an Epic positive κρατύς, or to the noun κράτος, "*strength*;" and hence κρείσσων and κράτιστος mean, originally, "*stronger*" and "*strongest*."—The positive of ἀμείνων has been partially preserved for us in the Latin *amoenus*, and the primitive signification appears to have been "*more pleasing*," or "*agreeable*," as referring to external beauty.—The form βελτίων evidently belongs to the same root with the Latin *melior*, unless we prefer connecting it with the Sanscrit *bal-a*, "strength," the Gothic *balthe*, and the old Saxon *bald*, "bold."—The poetic φέρτερος, φέρτατος, φέριστος, may readily be traced to φέρω, and the primitive idea will be that of "*vigorous*," as referring to productive energy, like *ferax* and *fertilis* in Latin.

2. The forms χείρων and ἧσσων carry with them, properly, the idea of "*weakness*." The former is, like χέρης, to be traced to the term χείρ, "*the hand*" (*i. e.*, "power"), and signifies, properly, "*under the hand* or *power* of another."—The forms ἧσσων and ἥκιστος are to be deduced from ἧκα, "*weakly*," "*slightly*," "*in a small degree*."—The Epic superlative-form ἥκιστος is employed by later writers, but not

in Attic prose, except in the adverbial neuter-form *ἥκιστα*, in which it is of very frequent occurrence among the best Attic writers.

3. The Homeric *ἐλαχύς* (*ἐ-λαχ-ύς*) is the Sanscrit *lagh-u* and English *light*, with the euphonic *s* prefixed.—The form *μείων* was originally, according to Pott (*Etymol. Forsch.*, vol. ii., p. 69), *μνείων* or *μνείων*, from a positive *μινύς*, neuter *μινύ*, which we see appearing in the Latin *minus*.—The form *μείζων* (earlier *μέζων*) appears to have arisen from *μεγίων*, in the same way as *ὀλίζων* may have come from *ὀλιγίων*. And with *μείζων*, *μέζων*, we may compare the Sanscrit *mahijan*. (*Pott, Etymol. Forsch.*, vol. ii., p. 38, 602.)

4. The comparison of *πολύς* appears to have arisen from the stem *πλε*, with the endings *ίων*, *ιστος*. (Compare the Epic *πλέες*, *accus.* *πλέας*.) The form *πλέων* is shortened from *πλείων*. The Attic writers commonly employ the longer form *πλείων* in prose; and in the contracted cases they do this regularly; as, *τὸν πλείω*, *πλείους*, *τὰ πλείω*. In the neuter singular, on the other hand, and especially in an adverbial signification, they employ, for the most part, *πλέον*.

5. Herodotus and the Dorians contract *εο*, in the cases of *πλέων*, into *ευ*; as, *neuter*, *πλεῦν* for *πλέον*: so, *πλεῦνες*, *πλεύνων*, &c., for *πλέονες*, *πλεόνων*, &c.

6. The positive *πῖος*, to *πιότερος*, *πιότατος*, is a rare poetic form. (*Pind., Pyth.*, iv., 99.—*Epich.*, p. 74.—*Orph., Arg.*, 508.)

V. OTHER PECULIARITIES OF COMPARISON.

I. In many adjectives in Greek, as in other languages, the formation of a comparative and superlative from the root of the positive was not usual, but the gradation of ideas was expressed by adding the adverbial forms *μᾶλλον*, "*more*," and *μάλιστα*, "*most*." These adverbs are placed either before or after the positive. Thus, *τρωτός*, "*vulnerable*;" *μᾶλλον τρωτός*, "*more vulnerable*;" *μάλιστα τρωτός*, "*most vulnerable*."—*θνητός*, "*mortal*;" *θνητὸς μᾶλλον*, "*more mortal*;" *θνητὸς μάλιστα*, "*most mortal*."

II. A few instances occur where, to express a still higher gradation of an idea, an existing degree or form of comparison becomes the positive or basis to a new formation. Thus, *ἔσχατος*, "*last*;" *ἐσχατώτερος*, "*more extreme*;" *ἐσχατώτατος*, "*last of all*."—*πρῶτος*, "*first*;" *πρώτιστος*

"*first of all*," or "*the very first*."—πρότεραῖος, "*before*;" πρότεραίτερος, "*long before*," &c.

III. From μόνος we find, in the poets, and even in the prose writers also, the superlative μονώτατος, "*the one only person*," "*one above all others*;" and from αὐτός, in a comic sense, αὐτότερος in Epicharmus (p. 2), and αὐτότατος, "*his very self*," in Aristophanes (*Plut.*, 83). With this last we may compare the "*ipsissimus*" of Plautus (*Trinum.*, iv., 2).

IV. Several adjectives, which carry with them the idea of an *arrangement*, *succession*, or *series*, are found only under the form of comparatives, since the idea implied by them has reference merely to comparison, and is not to be taken absolutely. These have, for the most part, an adverb or preposition, indicative of place, for their stem. Thus,

From πλησίον, "*near*" (in Homer, πλησίος), we have πλησιαίτερος or πλησιέστερος, and πλησιαίτατος or πλησιέστατος.

" ἀγχοῦ, "*near*," ἀγχοτέρη (*Herod.*).

" ἄγχι, "*near*," ἄσσον, ἄγχιστος.

" πρόσω, "*onward*," προσώτερος, προσώτατος.

" πρό, "*before*," πρότερος, πρῶτος (contracted from πρόατος), Doric πρᾶτος.

" ἄνω, "*upward*," ἀνώτερος, ἀνώτατος.

" ὑπέρ, "*above*," ὑπέρτερος, ὑπέρτατος, poetic ὕπατος.

" ὑπό, "*under*," ὕστερος, ὕστατος.

" ἐξ, "*out of*," ἔσχατος, "*the last*," "*the outermost*."

V. The Greek language forms comparisons also from substantives. Thus,

βασιλεύς,	"*a king*;"	βασιλεύτερος,	"*more kingly*,"
δοῦλος,	"*a slave*;"	δουλότερος,	"*more slavish*,"
κύων,	"*a dog*;"	κύντερος,	"*more impudent*,"
κέρδος,	"*gain*;"	κερδίων,	"*more advantageous*," &c.

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	COMPARATIVE.	SUPERLATIVE.
	σοφώτερον,	σοφώτατα,
	σαφέστερον,	σαφέστατα,
	ἥδιον,	ἥδιστα,
	χαριέστερον,	χαριέστατα,
	εὐδαιμονέστερον,	εὐδαιμονέστατα
	αἰσχίον,	αἰσχιστα,
	θᾶσσον, θᾶττον,	τάχιστα.

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Anzf. Spr.*, vol. ii., § 1
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superl. ἀνωτάτω,
κατωτάτω,
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		COMPARATIVE.	SUPERLATIVE.
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σαφῶς	(from σαφής),	σαφέστερον,	σαφέστατα,
ἡδέως	(from ἡδύς),	ἥδιον,	ἥδιστα,
χαριέντως	(from χαρίεις),	χαριέστερον,	χαριέστατα,
εὐδαιμόνως	(from εὐδαίμων),	εὐδαιμονέστερον,	εὐδαιμονέστατα
αἰσχρῶς	(from αἰσχρός),	αἰσχῖον,	αἴσχιστα,
ταχέως	(from ταχύς),	θᾶσσον, θᾶττον,	τάχιστα.

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as,

ἄνω,	*compar.*	ἀνωτέρω,	*superl.*	ἀνωτάτω,	
κάτω,	"	κατωτέρω,	"	κατωτάτω,	
ἔξω,	"	ἐξωτέρω,	"	ἐξωτάτω,	
ἔσω,	"	ἐσωτέρω,	"	ἐσωτάτω.	

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adverbs; as,

ἀγχοῦ,	*compar.*	ἀγχοτέρω,	*superl.*	ἀγχοτάτω,
πέρᾱ,	"	περαιτέρω,		(no superlative

1. On the formation, &c., of adverbs, consult page 387, se

τηλοῦ,	*compar.*	τηλοτέρω,	*superl.*	τηλοτάτω,
ἑκάς,	"	ἑκαστέρω,	"	ἑκαστάτω,
ἔνδον,	"	ἐνδοτέρω,	"	ἐνδοτάτω,
μακράν,	"	μακρότερον,	"	μακροτάτω and μακρότατον,
ἐγγύς,	"	ἐγγυτέρω,	"	ἐγγυτάτω,
	"	ἐγγύτερον,	"	ἐγγύτατα,
	"	ἔγγῖον,	"	ἔγγιστα,
πρό,	"	προτέρω,		(no superlative),
ἄπο,	"	ἀποτέρω,	"	ἀποτάτω.

Remark 1. The adverbs *πρωΐ*, "*early*," and *ὀψέ*, "*late*," form their comparison, according to the analogy of adverbs derived from adjectives, from the neuter of the adjectives derived from them, namely, *πρώϊος* and *ὄψιος*: as, *πρωϊαίτερον* or *πρῳαίτερον*, -τατα: *ὀψιαίτερον*, -*τατα*.

Remark 2. The adverbs *μάλα*, *ἄγχι*, and *ἐγγύς*, also form their comparison according to the analogy of adverbs derived from adjectives. Thus, *μάλα*, *μᾶλλον*, *μάλιστα*: *ἄγχι*, *ἄσσον*, *ἄγχιστα*, and *ἔγγιον*, *ἔγγιστα*. The last two forms, namely, *ἔγγιον*, *ἔγγιστα*, though old, are not Attic. The forms *ἄγχι*, *ἄσσον*, *ἄγχιστα*, are almost entirely poetic, and only used in prose in certain expressions; as, *ἄγχιστα γένους*, "*very nearly related.*"

NUMERALS.

Numerals are divided into two great classes, viz., *Fundamental* (called also *Cardinal*) and *Derivative* Numerals.

Cardinal Numerals indicate simply a particular number and answer to the question "*How many?*" as, *εἷς*, "*one*;" *δύο*, "*two*;" *τρεῖς*, "*three*."

Derivative Numerals indicate, also, a particular number in one existing at the time in a certain relation; as, *τρίτος*, "*third*;" *δέκατος*, "*tenth*;" *τρίς*, "*three times*;" *δεκάκις*, "*ten times*."

The first four of the cardinal numbers, and all the derivative numbers of the same class from 200 (*διακόσιοι*) to 900 (*ἐνακόσιοι*), with their compounds, have the inflection

of adjectives; all the others, from *πέντε*, "*five*," to *ἑκατὸν ἐνενήκοντα καὶ ἐννέα*, "*one hundred and ninety-nine*" inclusive, are not susceptible of declension.

V. The tens of thousands after *μύριοι* are expressed by numeral adverbs in composition with *μύριοι*, and are all declined like this last; as, *δισμύριοι, -αι, -α*, "*twenty thousand*;" *τρισμύριοι, -αι, -α*, "*thirty thousand*;" *δεκακισμύριοι, -αι, -α*, "*one hundred thousand*."

VI. *Derivative* Numerals are divided into the following classes:

Ordinal numbers, answering to the question "*Of what rank or place (in a series)?*" as, *πρῶτος*, "*first*;" *δεύτερος*, "*second*;" *τρίτος*, "*third*," &c. And these are all declined like adjectives of three terminations, ending in *ος, η, ον*, except *δεύτερος, ᾱ, ον*, which ends in *ος, ᾱ, ον*.

Multiplicatives, which answer to the question "*How many fold?*" These are all compounds of *πλόος*, and adjectives of three terminations, *όος, όη, όον*, contracted *οῦς, ῆ, οῦν*: as, *διπλοῦς*, "*twofold*;" *τριπλοῦς*, "*threefold*," &c.

Numeral Adverbs, which answer to the question "*How often?*" These, with the exception of the first three, end in *άκις*, which is appended to the numeral after the latter has thrown away its final vowel; as, *τετράκις*, "*four times*;" *πεντάκις*, "*five times*;" *εἰκοσάκις*, "*twenty times*," &c.

Proportionals, which answer to the question "*How many times more?*" These are compounds, with the threefold termination *-πλᾶσιος, -πλασίᾱ, -πλάσιον*; as, *διπλάσιος*, "*double*;" *τριπλάσιος*, "*triple*," &c.

VII. *Substantive* numerals, which express the abstract idea of the number, are here to be mentioned as occupying a class by themselves; though, strictly speaking, they belong to the derivative numerals: these are formed, with the exception of the first, from the cardinal number, with the ending *άς, genitive άδος*; as, *μονάς* (from *μόνος*, "*alone*"), "*unity*;" *δυάς*, "*duality*;" *τριάς*, "*a triad*," &c.

NUMERAL SIGNS.

I. For marks of number the Greeks employ the 24 letters of their alphabet; but, to make the number more complete, they introduce also three ancient letters, namely; one after ε, called Βαῦ, or Digamma, and also Ἐπίσημον, but more commonly Στῖ, and answering to the number 6: a second, called Κόππα, which is the mark for 90: and a third, called Σαμπῖ, which answers to 900.

II. The mark of *ἐπίσημον*, or *στῖ*, is ϛ: that of *κόππα* is ϟ: and that of *σαμπῖ* is ϡ.

Remark 1. The first nine letters, from α to θ, including *στι*, denote units: the succeeding nine, including *κόππα*, answer to the tens: and the last nine, including *σαμπῖ*, to the hundreds.

Remark 2. With respect to the three ancient letters mentioned above, consult page 2, Remark 5. The original mark for the *κόππα* was ϙ, whence comes the Latin Q. (*Knight, Greek Alph.*, p. 5.) The *σαμπῖ* is, no doubt, to be traced back in name to the old appellation for the letter σ, namely, *σάν*, and appears to have been formed from the union of this letter with a π, the early form of the Greek S having been C. Buttmann thinks that the earlier name of the numeral in question was Σάν, and that Σαμπῖ came in as an appellation at a later period.

III. When the letters are employed to denote numbers, a mark resembling an accent is placed over them; but, to designate the *thousands*, the same mark is placed below. Thus, *ά* is *one*, but ͵α is *one thousand*. So, *κ́* is *twenty*, but ͵κ is *twenty thousand*.

IV. These marks above and below the letters are not, however, expressed in the case of every letter, when we have several letters placed side by side, and indicating a series of numbers; but only over or below the last of the series. Thus, we write *νϡχβ́* for 54,602; and *͵αωμδ́* for 1844.

V. The following combinations may serve as examples of the Greek system of notation:

͵αυιέ = 1415	*͵ζωμϛ́* = 2846
͵ϡσξέ = 9265	*κ͵αφά* = 21,501
͵δϕπθ́ = 4589	*͵ρνϛσγ́* = 155,203
͵ζωλβ́ = 7832	*͵πϡδ́* = 89,004

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II. Adverbs formed or derived from adjectives have regularly no special adverbial termination, but employ in the comparative the neuter singular, and in the superlative the neuter plural of the corresponding forms of the adjective. Thus,

		COMPARATIVE.	SUPERLATIVE.
σοφῶς	(from σοφός),	σοφώτερον,	σοφώτατα,
σαφῶς	(from σαφής),	σαφέστερον,	σαφέστατα,
ἡδέως	(from ἡδύς),	ἥδῖον,	ἥδιστα,
χαριέντως	(from χαρίεις),	χαριέστερον,	χαριέστατα,
εὐδαιμόνως	(from εὐδαίμων),	εὐδαιμονέστερον,	εὐδαιμονέστατα,
αἰσχρῶς	(from αἰσχρός),	αἰσχῖον,	αἴσχιστα,
ταχέως	(from ταχύς),	θᾶσσον, θᾶττον,	τάχιστα.

III. Sometimes, however, the termination ως of the positive remains also in the comparative; as, χαλεπῶς, χαλεπωτέρως: ἀγρίως, ἀγριωτέρως: ἀληθῶς, ἀληθεστέρως: φιλοτίμως, φιλοτιμοτέρως, &c.

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ἔσω, " ἐσωτέρω, " ἐσωτάτω.

V. In the same way are compared most other primitive adverbs; as,

ἀγχοῦ, *compar.* ἀγχοτέρω, *superl.* ἀγχοτάτω,
πέρᾱ, " περαιτέρω, (no superlative),

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τηλοῦ,	*compar.* τηλοτέρω,	*superl.*	τηλοτάτω,	
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ἔνδον,	" ἐνδοτέρω,	"	ἐνδοτάτω,	
μακράν,	" μακρότερον,	"	μακροτάτω and μακρότατον,	
ἐγγύς,	" ἐγγυτέρω,	"	ἐγγυτάτω,	
	" ἐγγύτερον,	"	ἐγγύτατα,	
	" ἔγγῖον,	"	ἔγγιστα,	
πρό,	" προτέρω,		(no superlative),	
ἄπο,	" ἀποτέρω,	"	ἀποτάτω.	

Remark 1. The adverbs πρωΐ, "*early*," and ὀψέ, "*late*," form their comparison, according to the analogy of adverbs derived from adjectives, from the neuter of the adjectives derived from them, namely, πρώῖος and ὄψιος: as, πρωῖαίτερον or πρφαίτερον, -τατα: ὀψιαίτερον, -τατα.

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ἔσω, " *ἐσωτέρω*, " *ἐσωτάτω*.

V. In the same way are compared most other primitive adverbs; as,

ἀγχοῦ, *compar. ἀγχοτέρω*, *superl. ἀγχοτάτω*,
πέρᾱ, " *περαιτέρω*, (no superlative),

1. On the formation, &c., of adverbs, consult page 387, *seqq.*

τηλοῦ,	*compar.* τηλοτέρω,	*superl.*	τηλοτάτω,	
ἑκάς,	" ἑκαστέρω,	"	ἑκαστάτω,	
ἔνδον,	" ἐνδοτέρω,	"	ἐνδοτάτω,	
μακράν,	" μακρότερον,	"	μακροτάτω and μακρότατον,	
ἐγγύς,	" ἐγγυτέρω,	"	ἐγγυτάτω,	
	" ἐγγύτερον,	"	ἐγγύτατα,	
	" ἔγγῖον,	"	ἔγγιστα,	
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REMARK 1. The adverbs *πρωΐ*, "*early*," and *ὀψέ*, "*late*," form their comparison, according to the analogy of adverbs derived from adjectives, from the neuter of the adjectives derived from them, namely, *πρώϊος* and *ὄψιος*: as, *πρωϊαίτερον* or *πρφαίτερον*, -*τατα*: *ὀψιαίτερον*, -*τατα*.

REMARK 2. The adverbs *μάλα*, *ἄγχι*, and *ἐγγύς*, also form their comparison according to the analogy of adverbs derived from adjectives. Thus, *μάλα*, *μᾶλλον*, *μάλιστα*: *ἄγχι*, *ἄσσον*, *ἄγχιστα*, and *ἔγγιον*, *ἐγγιστα*. The last two forms, namely, *ἔγγιον*, *ἐγγιστα*, though old, are not Attic. The forms *ἄγχι*, *ἄσσον*, *ἄγχιστα*, are almost entirely poetic, and only used in prose in certain expressions; as, *ἄγχιστα γένους*, "*very nearly related.*"

NUMERALS.

I. Numerals are divided into two great classes, viz., *Fundamental* (called also *Cardinal*) and *Derivative* Numerals.

II. *Cardinal* Numerals indicate simply a particular number, and answer to the question "*How many?*" as, *εἷς*, "*one*;" *δύο*, "*two*;" *τρεῖς*, "*three*."

III. *Derivative* Numerals indicate, also, a particular number, but one existing at the time in a certain relation; as, *τρίτος*, "*third*;" *δέκατος*, "*tenth*;" *τρίς*, "*three times*;" *δεκάκις*, "*ten times*."

IV. The first four of the cardinal numbers, and all the round numbers of the same class from 200 (*διακόσιοι*) to 10,000 (*μύριοι*), with their compounds, have the inflection

VI. In place of this system of notation, the Athenians adopted the following, which is far more striking to the eye:

I, 1, is the mark of unity, being the first letter of *ἷος*, old form for *εἷς*.

II, 2, } express the other numbers below 5.
III, 3, }
IIII, 4, }

II, 5, is the initial letter of Πέντε, "*five.*"

Δ, 10, " " Δέκα.

H, 100, " " Ηεκατόν, old form for *ἑκατόν*.

X, 1000, " " Χίλιοι.

M, 10000, " " Μύριοι.

The numbers between these are denoted partly by the combination of the above marks; as, ΠΙ for 6; ΠΙΙΙ for 7; ΔΙ for 11; ΔΠ for 12; ΔΔ for 20; ΔΔΙ for 21; ΔΔΔΠΙΙΙΙ for 39; and partly by the multiplication of Δ, H, X, M, into Π, or 5, these marks being placed within the Π, to denote such multiplication. Thus,

[Π]Δ for *πεντάκις δέκα*, or 50.
[Π]Δ = 60.
[Π]H = 500.
[Π]X = 5000.
[Π]M = 50000.
XXX[Π]H[Π] = 3650.
X[Π]HHHΔΔΔΔΙΙΙΙ = 1844.

Remark 1. This manner of notation is to be particularly noticed, since it has been preserved in many important Attic inscriptions. Consult, on this subject, the remarks of *Rose, Inscript. Grac. Vet. Prolegom.*, p. 11, *seq.*

Remark 2. For an account of the arithmetic of the Greeks, consult *Delambre, Histoire de l'Astronomie Ancienne*, vol. ii., p. 2, *seqq.*

LIST OF CARDINALS AND ORDINALS.

	CARDINALS.	ORDINALS.
1 α′	*εἷς, μία, ἕν, one.*	*πρῶτος, η, ον, prime, a, um.*
2 β′	*δύο, two.*	*δεύτερος, α, ον, secundus, a, um*
3 γ′	*τρεῖς, τρία, three.*	*τρίτος, η, ον, tertius, a, um.*
4 δ′	*τέτταρες, α, or τέσσαρ.*	*τέταρτος, η, ον.*
5 ε′	*πέντε.*	*πέμπτος, η, ον.*
6 ϛ′	*ἕξ.*	*ἕκτος, η, ον.*
7 ζ′	*ἑπτά.*	*ἕβδομος, η, ον.*

		CARDINALS.	ORDINALS.
8	η′	ὀκτώ.	ὄγδοος, η, ον.
9	θ′	ἐννέα.	ἔνατος, η, ον.
10	ι′	δέκα.	δέκατος, η, ον.
11	ια′	ἕνδεκα.	ἑνδέκατος, η, ον.
12	ιβ′	δώδεκα.	δωδέκατος, η, ον.
13	ιγ′	τρισκαίδεκα.	τρισκαιδέκατος, η, ον.
14	ιδ′	τετταρεσκαίδεκα, or τεσσ.	τετταρακαιδέκατος, η, ον
15	ιε′	πεντεκαίδεκα.	πεντεκαιδέκατος, η, ον.
16	ις′	ἑκκαίδεκα.	ἑκκαιδέκατος, η, ον.
17	ιζ′	ἑπτακαίδεκα.	ἑπτακαιδέκατος, η, ον.
18	ιη′	ὀκτωκαίδεκα.	ὀκτωκαιδέκατος, η, ον.
19	ιθ′	ἐννεακαίδεκα.	ἐννεακαιδέκατος, η, ον.
20	κ′	εἴκοσι(ν).	εἰκοστός, ή, όν.
21	κα′	εἴκοσιν εἷς, μία, ἕν.	εἰκοστὸς πρῶτος.
30	λ′	τριάκοντα(ά).	τριακοστός, ή, όν.
40	μ′	τετταράκοντα, or τεσσ.	τετταρακοστός, ή, όν
50	ν′	πεντήκοντα.	πεντηκοστός, ή, όν.
60	ξ′	ἑξήκοντα.	ἑξηκοστός, ή, όν.
70	ο′	ἑβδομήκοντα.	ἑβδομηκοστός, ή, όν.
80	π′	ὀγδοήκοντα.	ὀγδοηκοστός, ή, όν.
90	ϟ	ἐνενήκοντα.	ἐνενηκοστός, ή, όν.
100	ρ′	ἑκατόν.	ἑκατοστός, ή, όν.
200	σ′	διακόσιοι, αι, α.	διακοσιοστός, ή, όν.
300	τ′	τριακόσιοι, αι, α.	τριακοσιοστός, ή, όν.
400	υ′	τετρακόσιοι, αι, α.	τετρακοσιοστός, ή, όν.
500	φ′	πεντακόσιοι, αι, α.	πεντακοσιοστός, ή, όν.
600	χ′	ἑξακόσιοι, αι, α.	ἑξακοσιοστός, ή, όν.
700	ψ′	ἑπτακόσιοι, αι, α.	ἑπτακοσιοστός, ή, όν.
800	ω′	ὀκτακόσιοι, αι, α.	ὀκτακοσιοστός, ή, όν.
900	ϡ	ἐννακόσιοι, αι, α.	ἐννακοσιοστός, ή, όν.
1000	,α	χίλιοι, αι, α.	χιλιοστός, ή, όν.
2000	,β	δισχίλιοι, αι, α.	δισχιλιοστός, ή, όν.
3000	,γ	τρισχίλιοι, αι, α.	τρισχιλιοστός, ή, όν.
4000	,δ	τετρακισχίλιοι, αι, α.	τετρακισχιλιοστός, ή, όν.
5000	,ε	πεντακισχίλιοι, αι, α.	πεντακισχιλιοστός, ή, όν.
6000	,ϛ	ἑξακισχίλιοι, αι, α.	ἑξακισχιλιοστός, ή, όν.
7000	,ζ	ἑπτακισχίλιοι, αι, α.	ἑπτακισχιλιοστός, ή, όν.
8000	,η	ὀκτακισχίλιοι, αι, α.	ὀκτακισχιλιοστός, ή, όν.
9000	,θ	ἐννακισχίλιοι, αι, α.	ἐννακισχιλιοστός, ή, όν.
10,000	,μ	μύριοι, αι, α.	μυριοστός, ή, όν.
20,000	,κ	δεκμύριοι, αι, α.	δεκμυριοστός, ή, όν.
100,000	,ρ	δεκακισμύριοι, αι, α.	δεκακισμυριοστός, ή, όν.

OBSERVATIONS ON THE NUMERALS.

I. In compound numbers it is more usual for the smaller number with *καί* to precede the greater; as, *τρεῖς καὶ εἴκοσι*, "*three-and-twenty*;" *πέντε καὶ τριάκοντα*, "*five-and-thirty.*"

II. Often, however, the greater number precedes the smaller without any connecting *καί*; as, *εἴκοσι πέντε*, *twenty-five.*" Sometimes, though much more rarely, a *καί* is inserted; as, *εἴκοσι καὶ πέντε.*

III. So, also, in the more complicated numbers, the several parts are commonly united in such a manner as to proceed from the less to the greater; as, *τέτταρα καὶ ἑβδομήκοντα καὶ ἐννακόσια καὶ τρισχίλια καὶ ἑξακισμύρια τάλαντα*, "*sixty-three thousand nine hundred and seventy-four talents.*"

IV. The rule with regard to the ordinal numbers is the same as in the case of the cardinal ones, namely, the smaller one generally precedes the greater, with *καί* intervening; as, *πεμπτὸς καὶ εἰκοστός*, "*twenty-fifth*;" less frequently, *εἰκοστὸς πεμπτός.*

V. In place of the conjunction *καί*, the preposition *ἐπί* is sometimes employed to express the addition or combination of numbers, and the dative case is made to follow the preposition, where this case can be expressed by the numeral. On these occasions the smaller number precedes; as, *πέντε ἐπὶ εἴκοσι*, "*five upon* or *added to twenty*," *i. e.*, twenty-five; *πέμπτος ἐπὶ εἰκοστῷ*, "*a fifth upon* or *added to a twentieth*," *i. e.*, twenty-fifth.

VI. For the greater numbers a numeral substantive is frequently used with the requisite cardinal number; as, *δέκα μυριάδες*, 100,000; *τρισχίλιοι καὶ πέντε μυριάδες*, 53,000.

VII. In the case of tens, compounded with 8 or 9, the definition is often given by subtraction; as, *τριάκοντα δυοῖν δεόντοιν* or *δέοντα*, 28; *ὀγδοήκοντα ἑνὸς δέοντος*, 79: in other words, "*thirty, two being wanting*, or *wanting two*," and "*eighty, one being wanting.*" If a substantive of the feminine gender be referred to, then this gender must be employed; as, *νῆες μιᾶς δέουσαι εἴκοσι*, "*twenty ships wanting one*," *i. e.*, 19 ships, &c.

VIII. The Latin distributives are expressed in Greek by compounding the cardinal numbers with *σύν*; as, *σύνδυο*, "*two by two*;" *σύντρεις*, "*three by three*," &c. Occasionally the prepositions *κατά*, *ἀνά*, &c., are employed. Sometimes, however, the addition of *σύν* merely serves to express "*together*;" as in Plato (*Hipp. Maj.*, p. 282, E.), *ἢ ἄλλους σύνδυο*, "*than any two* (*sophists*) *together.*"

IX. In order to express half or fractional numbers in money, measures, and weights, the Greeks used words compounded of the

name of the sum, measure, or weight (namely, μνᾶ, ὀβολός, τάλαντον, χόος, &c.), with the adjective termination ον, ιον, αῖον, and ἡμι, "*half*," and placed before them the ordinal number of which the half is taken. Thus, τέταρτον ἡμιτάλαντον, "3½ *talents*," *i. e.*, "the first a talent, the second a talent, the third a talent, *the fourth a half talent*." So, also, τρίτον ἡμιμναῖον, "2½ *minæ*:" ἕβδομον ἡμίδραχμον, "6½ *drachmæ*:" πέμπτον ἡμιχοινίκιον, "4½ *chœnices*," &c.

X. From the foregoing, however, we must carefully distinguish such phrases as the following: τρία ἡμιτάλαντα, "1½ *talents*," *i. e.*, three half talents: πέντε ἡμιμναῖα, "2½ *minæ*," &c.

XI. From the ordinal numbers are derived, 1. *Numerals in* -αῖος, which commonly answer to the question "On what day?"; as, τριταῖος, "*on the third day*;" δεκαταῖος, "*on the tenth day*." 2. *Multiple numbers* in -φάσιος (besides the multiplicatives already mentioned in -πλοῦς): as, διφάσιος, "*twofold*:" τριφάσιος, "*threefold*," &c.

DECLENSION OF THE FIRST FOUR NUMERALS.

εἷς, μία, ἕν, "one."

Singular.

N.	εἷς,	μία,	ἕν,
G.	ἑνός,	μιᾶς,	ἑνός,
D.	ἑνί,	μιᾷ,	ἑνί,
A.	ἕνα,	μίαν,	ἕν.

δύο, "two."

Dual.	*Plural.*
N. δύο and δύω,	N. (wanting),
G. δυοῖν and δυεῖν,	G. δυῶν,
D. δυοῖν,	D. δυσί(ν),
A. δύο and δύω.	A. (wanting).

τρεῖς, "three."

	Plural.	
N. τρεῖς,	τρεῖς,	τρία,
G. τριῶν,	τριῶν,	τριῶν,
D. τρισί(ν),	τρισί(ν),	τρισί(ν),
A. τρεῖς,	τρεῖς,	τρία.

τέτταρες, "four."

	Plural.	
N. τέτταρες,	τέτταρες,	τέτταρα,
G. τεττάρων,	τεττάρων,	τεττάρων,
D. τέτταρσι(ν),	τέτταρσι(ν),	τέτταρσι(ν
A. τέτταρας,	τέτταρας,	τέτταρα.

REMARKS ON THE FIRST FOUR NUMERALS.

Εἷς.

Remark 1. Hesiod (*Theog.*, 145) lengthens *εἷς* into *ἓεις*. An Epic collateral form of *μία* is *ἴα*, *gen.* *ἰῆς*: *dat.* *ἰῇ*: *accus.* *ἴαν*. Of the masculine of this same form we have only *ἰῷ* for *ἑνί* (*Il.*, vi., 422).—For *εἷς* Theocritus (xi., 33) has *ἧς*.

Remark 2. From the composition of this numeral with *οὐδέ* and *μηδέ* arise the negative adjectives *οὐδείς* and *μηδείς*, which are declined in the same manner; as,

	Singular.		
N.	*οὐδείς*,	*οὐδεμία*,	*οὐδέν*,
G.	*οὐδενός*,	*οὐδεμιᾶς*,	*οὐδενός*,
D.	*οὐδενί*,	*οὐδεμιᾷ*,	*οὐδενί*,
A.	*οὐδένα*,	*οὐδεμίαν*,	*οὐδέν*.

Remark 3. The later Greek writers, as, for example, Aristotle, wrote *οὐθείς*, *μηθείς*, neuter *οὐθέν*, *μηθέν*, but leaving the feminine unaltered; as, *οὐδεμία*, &c. These forms, however, are, in reality, old ones, since they occur also in Æolic Greek. (*Eustath.*, *ad Od.*, p. 1841.) They are commonly supposed to come from *οὔτε* and *μήτε* (*Matthiæ*, § 137), but Kühner considers them the result of a vicious mode of pronunciation, by which the middle mute *δ* changes into an aspirate before the rough breathing. Compare *δθ' Ἑρμῆς*, for *δδ' Ἑρμῆς*, in an Attic inscription given by Böckh (i., *n.* 12).

Remark 4. *Οὐδείς* and *μηδείς* are often separated, and written *οὐδὲ εἷς* and *μηδὲ εἷς*, &c.; and this separation increases the negative signification. Thus, *οὐδὲ εἷς*, "*not even one*;" *οὐδ' ὑφ' ἑνός*, "*not even by one.*"

Remark 5. The numeral *εἷς*, from its very nature, can have no plural; but *οὐδείς* and *μηδείς* have *οὐδένες* and *μηδένες*, in the sense of "*insignificant*," "*of no value.*"

Δύο.

Remark 1. Strictly speaking, the dual-form is *δύω*, and it occurs so in Homer. The Attics, however, always have *δύο*. (*Porson*, *ad Eurip.*, *Orest.*, 1550.) In Homer and Herodotus it is often indeclinable. *Δυοῖν* is the form for the genitive and dative: *δυεῖν* is more rare, and is used only in the genitive. At the present day, however, *δυεῖν* is excluded from the best editions of good Attic writers; as, *Eur.*, *El.*, 536; *Thucyd.*, i., 20 (*vid. Ellendt*, *Lex. Soph.*, *s. v. δύο*, *sub fin.*).

Remark 2. The genitive plural *δυῶν* is unattic. According

to Buttmann, it belongs only to the Ionians, and its being written here and there with subscript *ι*, as if it were for *δυοῖν*, is a mere refinement on the part of the grammarians. (*Ausf. Spr.*, vol. i., p. 282, *n.*)—The dative *δυσί* is found only in Thucydides (viii., 101), and no where else in the old Attic writers. For *δυσί* the Ionians and the unattic writers have *δυοῖσι*, formed after the second declension.

Remark 3. Ἄμφω accords, in great measure, with *δύω*. In the old poets it is frequently indeclinable; otherwise, *ἀμφοῖν* is used in the genitive and dative.

Τρεῖς and τέτταρες.

Remark 1. The dative *τριοῖσι* is of very rare occurrence. (*Hipponax, ap. Schol. Lycophr.*, 1165.)

Remark 2. For *τέτταρες, τέτταρα*, the less Attic form is *τέσσαρες, τέσσαρα*. The Ionians for *τέσσαρες* said *τέσσερες*: the Dorians, *τέττορες* or *τέτορες*: and an old Epic, and likewise Æolic form, is *πίσυρες*, which last is akin to the Oscan *petur*. For the dative *τέτταρσι* we have an Epic form *τέτρασι*, which also appears in later prose.

NUMERAL ADVERBS.

1	ἅπαξ, "once,"	18	ὀκτωκαιδεκάκις,
2	δίς, "twice,"	19	ἐννεακαιδεκάκις,
3	τρίς, "thrice," &c.	20	εἰκοσάκις,
4	τετράκις,	30	τριακοντάκις,
5	πεντάκις,	40	τετταρακοντάκις,
6	ἑξάκις,	50	πεντηκοντάκις,
7	ἑπτάκις,	60	ἑξηκοντάκις,
8	ὀκτάκις,	70	ἑβδομηκοντάκις,
9	ἐννεάκις or ἐννάκις,	80	ὀγδοηκοντάκις,
10	δεκάκις,	90	ἐννενηκοντάκις,
11	ἑνδεκάκις,	100	ἑκατοντάκις,
12	δωδεκάκις,	200	διακοσιάκις,
13	τρισκαιδεκάκις,	300	τριακοσιάκις,
14	τετταρεσκαιδεκάκις,	1000	χιλιάκις,
15	πεντεκαιδεκακίς,	2000	δισχιλιάκις,
16	ἑκκαιδεκάκις,	10,000	μυριάκις,
17	ἑπτακαιδεκάκις,	20,000	δισμυριάκις.

MULTIPLICATIVES.

1	ἁπλοῦς,	"*simple*,"
2	διπλοῦς,	"*twofold*."
3	τριπλοῦς,	"*threefold*."
4	τετραπλοῦς,	"*fourfold*."
5	πενταπλοῦς,	"*fivefold*."
6	ἑξαπλοῦς,	"*sixfold*."
7	ἑπταπλοῦς,	"*sevenfold*."
8	ὀκταπλοῦς,	"*eightfold*."
9	ἐννεαπλοῦς,	"*ninefold*."
10	δεκαπλοῦς,	"*tenfold*."
100	ἑκατονταπλοῦς,	"*one hundredfold*."
1,000	χιλιαπλοῦς,	"*one thousandfold*."
10,000	μυριαπλοῦς,	"*ten thousandfold*."

PROPORTIONALS.

2	διπλάσιος,	"*twice as much*,"
3	τριπλάσιος,	"*thrice as much*,"
4	τετραπλάσιος,	&c.
5	πενταπλάσιος,	
6	ἑξαπλάσιος,	
7	ἑπταπλάσιος,	
8	ὀκταπλάσιος,	
9	ἐννεαπλάσιος,	
10	δεκαπλάσιος,	
100	ἑκατονταπλάσιος,	
1000	χιλιοπλάσιος,	
10,000	μυριοπλάσιος.	

SUBSTANTIVE NUMERALS.

1 μονάς (more rarely ἑνάς), "*unity*."
2 δυάς, "*duality*,"
3 τριάς, "*the number three*," &c.
4 τετράς,
5 πεντάς and πεμπτάς,

6 ἕξάς,	40 τετταρακοντάς,
7 ἑπτάς and ἑβδομάς,	50 πεντηκοντάς,
8 ὀγδοάς,	100 ἑκατοντάς,
9 ἐννεάς,	1,000 χιλιάς,
10 δεκάς,	10,000 μυριάς,
20 εἰκάς,	20,000 δύο μυριάδες.
30 τριᾶκάς,	

PRONOUNS.

All pronouns serve to supply the place of a noun; but, at the same time, they give different relations of the substantives which they represent. According to these relations so expressed by them, they are divided into the following classes:

1. *Personal pronouns*, which express the simple idea of person, and directly represent the same. These are,

ἐγώ, "*I.*"
σύ, "*thou.*"
οὗ, "*of him,*" "*of himself,*" &c.

2. *Possessive pronouns*, which are formed from the personal, and indicate the property of an individual; as,

ἐμ-ός,	-ή,	-ον,	"*mine.*"
σός,	σή,	σόν,	"*thine.*"
ἑός or ὅς,	ἑή or ἥ,	ἑόν or ὅν,	"*his,*" "*her,*" "*its*"
ἡμέτερ-ος,	-ᾱ,	-ον,	"*our.*"
ὑμέτερ-ος,	-ᾱ,	-ον,	"*your.*"
σφέτερ-ος,	-ᾱ,	-ον,	"*their.*"
νωΐτερ-ος,	-ᾱ,	-ον,	"*of us both.*"
σφωΐτερ-ος,	-ᾱ,	-ον,	"*of you both.*"

3. *Definite pronoun*, for the nearer and stronger distinction of one object from another; as, αὐτός, αὐτή, αὐτό, "*he himself,*" "*she herself,*" "*itself.*"

4. *Reflexive pronouns*, for the more accurate indication and separation of a person; as,

ἐμαυτοῦ,	ἐμαυτῆς,	———,	"*of myself.*"
σεαυτοῦ, or σαυτοῦ,	σεαυτῆς, or σαυτῆς,	———,	"*of thyself.*"
ἑαυτοῦ, or αὐτοῦ,	ἑαυτῆς, or αὐτῆς,	ἑαυτοῦ, or αὐτοῦ,	"*of himself, herself, itself.*"

5. *Demonstrative pronouns*, which distinctly point out the object of which we are discoursing, with the accessary idea of place; as,

ὁ,	ἡ,	τό	(Homeric),	"*this*," "*that.*"
ὅδε,	ἥδε,	τόδε,		
οὗτος,	αὕτη,	τοῦτο,		
ἐκεῖνος,	ἐκείνη,	ἐκεῖνο,		

6. *Indefinite pronouns*, which merely indicate an object generally, without farther definition; as,

τὶς,	τὶς,	τὶ,	"*any*," &c.
δεῖνα,	δεῖνα,	δεῖνα,	"*a certain one*," &c.

7. *Relative pronouns*, which refer to an object already mentioned, and give it a nearer definition; as,

ὅς,	ἥ,	ὅ,	"*who*," "*which.*"
ὅστις,	ἥτις,	ὅτι,	"*whosoever*," "*whatsoever*"

8. *Interrogative pronoun*; as,

τίς,	τίς,	τί,	"*who?*" "*what?*"

9. *Reciprocal pronoun*, which designates the mutual action of different persons upon each other; as, *dual*, *ἀλλήλοιν*, *ἀλλήλαιν*, *ἀλλήλοιν*, &c.; *plural*, *ἀλλήλων*, *ἀλλήλων*, *ἀλλήλων*, &c., "*of one another*," &c.

INFLECTION OF PRONOUNS.

1. Personal.

Ἐγώ, "*I.*"

	Singular.		*Dual.*	
N.	ἐγώ,	"*I,*"	N. νῶϊ, Attic νώ,	"*we two,*"
G.	ἐμοῦ or μοῦ,	"*of me,*"	G. νῶϊν, " νῷν,	"*of us two,*"
D.	ἐμοί or μοί,	"*to me,*"	D. νῶϊν, " νῷν,	"*to us two,*"
A.	ἐμέ or μέ,	"*me.*"	A. νῶϊ, " νώ,	"*us two*"

Plural.

N. ἡμεῖς, "*we*,"
G. ἡμῶν, "*of us*,"
D. ἡμῖν, "*to us*,"
A. ἡμᾶς, "*us*."

Σύ, "*thou*."

Singular.		*Dual.*	
N	σύ, "*thou*,"	N. σφῶϊ, Attic σφώ,	"*you two*,"
G	σοῦ, "*of thee*,"	G. σφῷϊν, " σφῷν,	"*of you two*,"
D	σοί, "*to thee*,"	D. σφῷϊν, " σφῷν,	"*to you two*,"
A.	σέ, "*thee*."	A. σφῶϊ, " σφώ,	"*you two*."

Plural.

N. ὑμεῖς, "*you*," (ῡ)
G. ὑμῶν, "*of you*," (ῡ)
D. ὑμῖν, "*to you*," (ῡ)
A. ὑμᾶς, "*you*," (ῡ)

οὗ, "*of himself*, or *herself*," &c.

Singular.

N. (obsolete),
G. οὗ, "*of himself*, or *herself*," and also "*of him*, or *her*,"
D. οἷ, "*to himself*, or *herself*," " " "*to him*, or *her*,"
A. ἕ, "*himself, herself, itself*," " " "*him, her, it*"

Dual.

N. σφωέ, "*they both*,"
G. σφωΐν, "*of both themselves*," and "*of them both*,"
D. σφωΐν, "*to both themselves*," " "*to them both*,"
A. σφωέ, "*both themselves*," " "*them both*."

Plural.

N. σφεῖς, neut. σφέα, "*they themselves*," and "*they*,"
G. σφῶν, "*of themselves*," " "*of them*,"
D. σφίσι(ν), "*to themselves*," " "*to them*,"
A. σφᾶς, neut. σφέα, "*themselves*," " "*them*"

GENERAL REMARKS ON THE PERSONAL PRONOUNS.

1. On the obsolete nominative of the pronoun of the third person, namely, ἑ or ἕ, consult remarks on page 203, § 2.

2. The pronoun of the third person, οὗ, &c., was originally a reflexive one, and we have, therefore, placed this signification first in order. It has besides, however, the ordinary meaning of a personal pronoun, "*of him*," "*of her*," &c. (Consult page 204, § 1.) In both

these senses it is frequently used by the Epic and Ionic writers. In Attic Greek, on the other hand, it is only very seldom employed; thus, in Attic prose, we find merely *οἱ*, with the meaning "*to him*," and *σφίσι*, "*to them*;" although *σφῶν*, *σφίσι*, *σφᾶς*, were sometimes employed, by good Attic writers, in the signification of *sui*, *sibi*, *se*, in place of *ἑαυτῶν*. In general, however, the Attics employ, as the pronoun of the third person, *αὐτός*, *αὐτή*, *αὐτό*, "*he*, *she*, *it*;" and as a reflexive pronoun the compound *ἑαυτοῦ*, *ἑαυτῆς*, *ἑαυτοῦ*; thus, *ἔλεξε αὐτῷ* (instead of *οἱ*), "*I said to him*:" *ἀπέκτεινεν ἑαυτόν* (instead of *ἑ*), "*he slew himself*."

3. The genitive singular of the three personal pronouns often appears in Homer, and, after his example, in the Attic poets also, under the form of *ἐμέθεν*, *σέθεν*, *ἕθεν*. These forms are always accented; except when *ἕθεν* is employed as the pronoun of the third person merely, not as a reflexive. Thus, *Il.*, i., 114, *ἐπεὶ οὔ ἑθέν ἐστι χερείων*, not *οὐ ἕθεν*.

4. The accusative singular and plural of *οὗ* appears in Ionic under the form of *μίν*, in Doric and Attic poetry under that of *νίν*, both these forms, namely, *μίν* and *νίν*, being used for *ἑ*, *σφᾶς*, and *σφέα*, in the sense of "*him*, *her*, *it*," plural "*they*," &c., not, however, in the reflexive sense.

5. The dual form *σφωέ* has been given by us in both the nominative and accusative. Strictly speaking, however, it appears only in Epic, and there merely as an accusative. In Attic Greek it is unknown.

6. The longer dual-forms, *νῶϊ*, *νώϊν*, *σφώϊ*, *σφώϊν*, belong to the Ionic dialect, though *νώ* is found twice in the Odyssey, xv., 474; xvi., 306. The Attics employ only the shorter ones, *νώ*, *νῷν*, *σφώ*, *σφῷν*. The forms *νώ* and *σφώ* are written by some with the subscript iota, as *νῴ*, *σφῴ*, because arising by contraction, as they maintain, from forms where the iota occurs. This, however, is quite unnecessary.

7 The plural dative and accusative endings, *ῑν*, *ᾱς*, of the pronouns of the first and second person were sometimes shortened by the poets, and then written *ἡμίν*, *ἡμάς*, *ὑμίν*, *ὑμάς*, or, also, *ἧμιν*, *ἧμας*, *ὕμιν*, *ὕμας*. These shortenings, however, it must be apparent, can only be used when the pronouns carry with them no particular emphasis.

8. The pronoun of the third person is used in the dative and accusative plural by the poets, and among these by the Attics also, in the following shortened forms: *dat.* *σφί* or *σφίν*, instead of *σφίσι*, "*to them*:" *accus.* *σφέ* in place of *σφεας*, "*them*." Of the two forms *σφί*

and σφίν, the tragic writers seem to have always employed the latter. Both these forms, moreover, were used by the poets, though only seldom, as the dative singular. The form σφέ, on the other hand, was employed far more frequently as an accusative singular, in place of αὐτόν, αὐτήν, αὐτό, all three genders; and also for the reflexive ἑαυτόν.

DIALECTS OF THE PERSONAL PRONOUNS.

Singular.

N.	Ἐγών, *Æolic, Doric,* and *Epic,* which last uses it along with ἐγώ.	Τύ, *Doric:* τύνη, *Epic,* used along with σύ: τού and τούν, *Bœotian:* τοννή, *Laconian.*	
G.	Ἐμέο, ἐμεῦ, μεῦ (μευ), *Epic* and *Ionic.*	Τεῦ, *Doric:* σέο, σεῦ (σευ), *Epic* and *Ionic.*	Ἕο, εὗ (ευ), *Epic* and *Ionic.*
	Ἐμεῖο, *Epic.*	Σεῖο, *Epic:* τεοῖο, *Il.*, viii., 37.	Εἷο, *Epic:* ἑεῖο, *later Epic.*
	Ἐμέθεν, *Epic.*	Σέθεν, *Epic.*	Ἕθεν, *Epic.*
	Ἐμεῦς, ἐμοῦς, *Æolic* and *Doric.*	Τεῦς, τεοῦς, *Æolic* and *Doric.*	Ἑοῦς, *Æolic* and *Doric.*
		Τίος, τίως, τίω, τιοῦς, *Doric.*	
D.	Ἐμίν, *Doric.*	Τίν, *Doric:* τεῖν (ῑ), *Doric* and *Epic.*	Ἴν, *Doric.*
		Τοί (τοι), *Epic* and *Ionic,* along with σοί.	Ἑοῖ, *Epic* (and *reflexive*).
A.		Τέ, *Doric* and *Epic.*	Ἑέ, *Epic,* along with ἕ (ἑ), (and *reflexive*).
		Τύ (τυ), *Doric.*	
		Τίν (Theocritus).	Ἴν (in place of αὐτόν, αὐτήν, in Hesychius and a fragment of Ibycus).
			Νίν (νιν), *Doric* and *Attic poets.*
			Μίν (μιν), *Ionic* used also, for the plural.
			Σφέ (σφε), *Doric* and *Attic poets.*

Dual.

N.	Νῶε, νώϊν,	*Epic.*	Σφῶϊν, σφῶϊ, along with σφώ,	*Epic.*
G. D.	Νῶϊν,		Σφῶϊν,	
A.	Νῶϊ, along with νώ,		Σφῶϊ, along with σφώ,	

Σφωΐν (σφωιν),		*Epic*
Σφώε, σφώ (σφωε, σφω),		

Plural.

N.	Ἡμέες, *Ionic.* Ἀμές, *Doric.* Ἄμμες, *Æolic.*	Ὑμέες, *Ionic.* Ὑμές, *Doric.* Υ̓́μμες, *Æolic.*	
G.	Ἡμέων, *Ionic* and *Epic.*	Ὑμέων, *Ionic* and *Epic.*	Σφέων (σφεων), *Ionic* and *Epic*, along with σφῶν (σφων).
	Ἡμείων, *Epic.* Ἀμμέων, *Æolic.*	Ὑμείων, *Epic.* Ὑμμέων, *Æolic.*	Σφείων, *Epic.*
D.	Ἄμμι(ν), *Æolic* and *Epic*, along with ἡμῖν: Ἀμμέσι(ν), *Æolic*	Υ̓́μμι(ν), *Æolic* and *Epic*, along with ὑμῖν.	Σφί, *Ionic*: σφίν, σφί (σφιν, σφι), along with σφίσι(ν), σφισι(ν), *Epic.* — In Callimachus (*Dian.*, 125, 213) we have φίν (φιν). — ψίν (ψιν), *Doric.*
A.	Ἡμέας, *Ionic* and *Epic*, along with ἡμᾶς.	Ὑμέας, *Ionic.*	Σφέας (σφεας), *Ionic* and (along with σφάς, σφας), *Epic.*
	Ἄμμε, *Æolic* and *Epic.*	Υ̓́μμε, *Æolic* and *Epic.*	Σφέ (σφε), *Epic*: ἄσφε, *Æolic*: ψέ (ψε), *Doric.*
	Ἀμέ, *Doric.*	Ὑμέ, *Doric.*	

REMARK. The forms given without accents in the above list are enclitic.

SPECIAL OBSERVATIONS ON THE PERSONAL PRONOUNS

1. PERSONAL PRONOUNS OF THE FIRST AND SECOND PERSONS.

1. Four stems contribute to form the declension of the pronoun of the *first* person. The ground-stem of all is μι, a trace of which exists in the termination of verbs in μι, which verbs arise out of the earliest period of the language. The nominative singular deviates from the other case-forms of the same number, just as the same part does in Sanscrit: thus, nom. *aham*; dat. *mac*; accus. *mām*; abl. *mae*. It is to this *aham* that we may trace the Greek ἐγώ(ν) and the Gothic *ik*.

2. In the strengthened or emphatic forms, ἐμοῦ, ἐμοί, ἐμέ, the prefixed ε does not belong to the stem (nothing analogous appearing in the cognate languages), but is merely appended, by a peculiarity of the Greek language, for the purpose of strengthening the meaning.

3. Three stems contribute to form the declension of the pronoun of the *second* person. The ground-stem of all is τί, or, with a fuller vowel-sound, τύ. (Compare *Table of Dialects.*) The τ gradually became softened down into a σ, and σύ arose.

4. The σ in the dual forms σφωΐ and σφῶϊν does not appear to belong to the root, but to have come into this number from the singular; and an argument, in favor of the σ not being radical here, may be drawn from the Sanscrit *vās* and the Latin *vos*, where no initial *s* appears.

5. The plural forms of the first and second person have preserved themselves, in a nearly original state, in the Æolic dialect (ἄμμες, ὔμμες, instead of ἄσμες, ὔσμες), as may clearly be seen by a comparison with the Sanscrit, where these pronouns form the most of the plural forms out of the roots *ăsm yŭsm*. After throwing out the σ from ἄσμες and ὔσμες, we have ἄμες and ὔμες, and then, by lengthening ἄ and ὔ into η and υ, and changing the breathing, &c., we have at length ἡμεῖς and ὑμεῖς.

6. The dative form in ιν; as, ἐμίν, τεΐν or τίν, ἴν, σφίν, ἡμῖν, ὑμῖν, answers to the Sanscrit locative form singular, which, in the case of the personal pronouns of the first and second person, ends in ĭ, and in the other pronouns in ĭn; as, *maji*, "in me:" *twaji*, "in thee:" *tasmin*, "in this:" *asmin*, "in the same:" *jasmin*, "in which."

7. The dual forms, νῶϊ, νώ, σφῶϊ, σφώ, appear to have arisen from the union of the Sanscrit masculine and feminine dual form of the nominative and accusative, ending in *au* (= ω), with the neuter dual-form of the nominative and accusative ending in ĭ.

8. The accusative forms, ἐμέ, μέ, σέ, ἔ, σφέ, ἄμμε, ὔμμε, have nothing analogous to themselves in the cognate languages, except the forms *me*, *te*, *se*, in Latin.

9. The plurality of stems, to which we have alluded in the case of these two pronouns, appears to arise from the want that man naturally feels of expressing, by some variety of form, the various relations in which he is able to appear. He employs, therefore, one form when he appears as an acting subject; another, when he presents himself as an object; a third, when he opposes himself to others, with whom he is either connected or otherwise.

2. Personal Pronoun of the Third Person.

In giving the inflection of this pronoun, we have considered the nominative as obsolete or wanting, in accordance with ordinary custom. No nominative certainly occurs in the common language; but still the ancient grammarians make mention of a nominative-form, ἴ or ἰ, with which we may compare the Latin *is*, *ea*, *id*; the Gothic *is*, *si*, *ita* ("he, she, it"); and the Sanscrit *aj-am*, *ij-am*, *id-am*. This nominative is found in a fragment of Sophocles: ἡ μὲν ὡς ἴ θάν-

σον', ἡ δ' ὡς ἑ τέκοι παῖδα. (*Soph., Frag.*, 418.) We have also the dative ἵν (or ἰν) αὐτῷ, "*sibi ipsi*," in a fragment of Hesiod (*Fr.*, 66), and the accusative ἵν (or ἰν), in a fragment of Ibycus (p. 103). According to Hesychius, this was a Cyprian form of speech: ἰν, αὐτόν, αὐτήν· Κύπριοι.—Hermann also has restored ἰν as a dative and accusative in many passages of Pindar. (Compare *Böckh, Pind., P.*, 4, 36, 62.)—The accusative form ἰν corresponds exactly to the old Latin forms *im* and *em*, for *eum*. (*Fest.*—*Paul. Diac., Exc.*, p. 36 and 56, *ed. Lind.*) The accusative forms μίν and νίν, already referred to, belong undoubtedly to the same stem. The more correct form of the nominative appears to have been ἴ, with the *lenis*, and this opinion is strengthened by those expressions that seem to be derived from this source; such as, ἴδιος, "*proprius*;" ἰος; *i-dem*, &c., as well as by a comparison with cognate languages, as, for example, in the case of the Latin *is*. From this ἴ was formed the demonstrative, or, rather, demonstrative-relative ἰ, just as in Latin we have from *is* the pronoun *hic*; and this latter form ἰ may be traced in several compounds; as, ἰγνητες, a Rhodian expression for αὐθιγενεῖς, "*indigenæ*," properly, "*hoc in loco nati*;" ἰθαγενής, from ἰ-θα (like ἐν-θα) and γενής, the aspirate changing to a lenis, on account of the aspirate coming after.

3. Reflexive Pronoun of the Third Person

οὗ, οἷ, ἕ.

1. The forms οὗ, οἷ, ἕ, which are accustomed to be ranked under the pronoun of the third person, had originally the force merely of reflexive pronouns, and assumed the functions of a personal pronoun of the third person.

2. The stem of the pronoun οὗ began originally with the two consonants σφ (or σϝ), as may fairly be inferred, partly from the singular forms σφίν and σφέ, and all the dual and plural forms; partly from a comparison of the Sanscrit (where the possessive pronoun is *swĕs*, *swā*, *swăm*), and the Latin *sui*, *suus*, *sua*, &c.

3. The stem σφ then underwent a change, the σ passing into the aspirate, and the φ (or ϝ) being converted into a υ. This υ, however, did not maintain its ground, but, in part, changed to an ι (as in γίο, for οὗ, as cited by Hesychius; with which we may compare the Doric forms from τύ, name-

ly, *τίος, τίους*), in part, and, indeed, in most forms, to an *ε* (compare *ἑοῖο, ἑοῦς, ἑοῖ, ἑἷν, ἑέ, ἑός*), and in part, again, was either entirely lost, or became blended with the following vowel (as in *οὗ, εὗ, οἷ, ὅς*).

4. It is highly probable that the pronoun *οὗ* (*σφου*) existed originally only in the singular, as in German and Latin. For the forms *σφίν, σφέ, σφός*, are evidently singular ones, and correspond exactly to the singular forms of the first and second person; as, *ἐμίν, τίν, ἐμέ, σέ, ἐμός, σός*: and, moreover, the forms *οἷ, ἕ, ὅς*, are found united with the dual and plural; and, again, the form *σφέ* with the singular. In like manner, *σφέτερος* is often found in conjunction with the singular number. (Compare *Orph.*, *Argon.*, 497: *Æschyl.*, *Pers.*, 194: *Pind.*, *Pyth.*, iv., 146: *Id.*, *Isthm.*, v., 40, 33: *Hesiod*, *Scut. Herc.*, 90: *Thucyd.*, i., 43, &c.)

5. The Doric forms *ψέ* for *σφέ*, and *ψίν* for *σφίν*, arise from a transposition of the radical letters *σφ*. We may compare with this the Latin *ipse*, from *is* and *pse*, *i. e.*, *ψέ* for *σφέ*.

2. POSSESSIVE, OR ADJECTIVE-PERSONAL PRONOUNS.

I. The possessive pronouns are formed from the genitive of the personal pronouns. Thus,

ἐμ-ός,	*-ή, -όν*, "*mine*,"	from *ἐμοῦ*,	
ἡμέτερ-ος,	*-ᾱ, -ον*, "*our*,"	" *ἡμῶν*,	
σός,	*-ή, -όν*, "*thine*,"	" *σοῦ*,	
ὑμέτερ-ος,	*-ᾱ, -ον*, "*your*,"	" *ὑμῶν*,	
νωΐτερ-ος,	*-ᾱ, -ον*, "*of us both*,"	" *νῶϊν*	(only Epic),
σφωΐτερ-ος,	*-ᾱ, -ον*, "*of you both*,"	" *σφῶϊν*	(only Epic),
σφέτερ-ος,	*-ᾱ, -ον*, "*their*,"	" *σφῶν*	(only Epic).

ἑός, ἑή or *ἑά, ἑόν*, Doric and Epic: *ὅς, ἥ, ὅν*, Doric, Epic, and Attic, *suus, sua, suum*, "his, her, its," for which the Attics commonly use *ἑαυτοῦ, ἧς, οὗ*, in the reflexive signification; and *αὐτοῦ, ἧς, οὗ*, in the sig-

nification of the personal pronoun of the third person; as, *τύπτει τὸν ἑαυτοῦ υἱόν*, or *τὸν υἱὸν τὸν ἑαυτοῦ*, "*he is striking his own son*:" *τύπτει αὐτοῦ τὸν υἱόν*, or *τὸν υἱὸν αὐτοῦ*, "*he is striking his son*," *i. e.*, the son of him, *ejus filium*.

II. The possessive pronouns are declined exactly like adjectives in ος of three terminations. Thus,

ἐμ-ός, -ή, -όν, "*mine*."

	Singular.			*Dual.*			*Plural.*		
N.	*ἐμ-ός,*	*-ή,*	*-όν,*	N. *ἐμ-ώ,*	*-ᾱ,*	*-ώ,*	N. *ἐμ-οί,*	*-αί,*	*-ᾰ,*
G.	*ἐμ-οῦ,*	*-ῆς,*	*-οῦ,*	G. *ἐμ-οῖν,*	*-αῖν,*	*-οῖν,*	G. *ἐμ-ῶν,*	*-ῶν,*	*-ῶν,*
D.	*ἐμ-ῷ,*	*-ῇ,*	*-ῷ,*	D. *ἐμ-οῖν,*	*-αῖν,*	*-οῖν,*	D. *ἐμ-οῖς,*	*-αῖς,*	*-οῖς,*
A.	*ἐμ-όν,*	*-ήν,*	*-όν,*	A. *ἐμ-ώ,*	*-ᾱ,*	*-ώ,*	A. *ἐμ-ούς,*	*-ᾱς,*	*-ᾰ,*
V.	*ἐμ-έ,*	*-ή,*	*-όν.*	V. *ἐμ-ώ,*	*-ᾱ,*	*-ώ.*	V. *ἐμ-οί,*	*-αί,*	*-ᾰ.*

ὑμέτερ-ος, ᾱ, ον, "*your*."

	Singular.			*Dual.*			*Plural.*		
N.	*ὑμέτερ-ος,*	*-ᾱ,*	*-ον,*	N. *ὑμετέρ-ω,*	*-ᾱ,*	*-ω,*	N. *ὑμέτερ-οι,*	*-αι,*	*-ᾰ,*
G.	*ὑμετέρ-ου,*	*-ᾱς,*	*-ου,*	G. *ὑμετέρ-οιν,*	*-αιν,*	*-οιν,*	G. *ὑμετέρ-ων,*	*-ων,*	*-ων,*
D.	*ὑμετέρ-ῳ,*	*-ᾳ,*	*-ῳ,*	D. *ὑμετέρ-οιν,*	*-αιν,*	*-οιν,*	D. *ὑμετέρ-οις,*	*-αις,*	*-οις,*
A.	*ὑμέτερ-ον,*	*-ᾱν,*	*-ον,*	A. *ὑμετέρ-ω,*	*-ᾱ,*	*-ω,*	A. *ὑμετέρ-ους,*	*-ᾱς,*	*-ᾰ,*
V.	*ὑμέτερ-ε,*	*-ᾱ,*	*-ον.*	V. *ὑμετέρ-ω,*	*-ᾱ,*	*-ω.*	V. *ὑμέτερ-οι,*	*-αι,*	*-ᾰ.*

REMARK. In the Doric and Epic language the following forms likewise occur, namely, *ἀμός, ή, όν*, or *ἀμός, ή, όν*, "*our*:" *ὑμός, ή, όν*, "*your*:" *σφός, ή, σφόν, suus, sua, suum*; and, finally, *τεός, ά (ή), όν*, for *σός*.—The tragic writers also sometimes employ the forms *ἀμός*, and *ἀμός, ή, όν*, but principally, however, in the sense of "*our*" for "*mine*."

3. DEFINITE PRONOUN.

I. The definite pronoun, *αὐτός, αὐτή, αὐτό*, is employed for the nearer and stronger distinction of one object from another.

II. It corresponds not only to the Latin *ipse, ipsa, ipsum*, that is, it not only has a reflexive force; but also, when in the oblique cases, and not at the beginning of a sentence, answers to the simple pronoun of the third person, "*he, she, it*." Its declension is, like that of adjectives in ος, of three terminations. Thus,

αὐτός, αὐτή, αὐτό, "*self*, or *he, she, it.*"

	Singular.			*Dual.*			*Plural.*		
N	*αὐτ-ός,*	*-ή,*	*-ό,*	N. *αὐτ-ώ,*	*-ᾱ́,*	*-ώ,*	N. *αὐτ-οί,*	*-αί,*	*-ά,*
G.	*αὐτ-οῦ,*	*-ῆς,*	*-οῦ,*	G. *αὐτ-οῖν,*	*-αῖν,*	*-οῖν,*	G. *αὐτ-ῶν,*	*-ῶν,*	*-ῶν,*
D.	*αὐτ-ῷ,*	*-ῇ,*	*-ῷ,*	D. *αὐτ-οῖν,*	*-αῖν,*	*-οῖν,*	D. *αὐτ-οῖς,*	*-αῖς,*	*-οῖς,*
A.	*αὐτ-όν,*	*-ήν,*	*-ό,*	A. *αὐτ-ώ,*	*-ᾱ́,*	*-ώ,*	A. *αὐτ-ούς,*	*-ᾱ́ς,*	*-ᾱ́,*
V	*αὐτ-ός,*	*-ή,*	*-ό.*	V. *αὐτ-ώ,*	*-ᾱ́,*	*-ώ.*	V. *αὐτ-οί,*	*-αί,*	*-ά.*

REMARK 1. The pronoun *αὐτός* arises from *αὖ*, "*again*," and *τός*, "*this*," old form of *ὁ*. Hence it properly signifies "*this one again*," that is, "*the same*," in which sense it often occurs in Homer. From this, again, arises the meaning of "*self*," analogous to the Latin *ipse*, &c., that is, it serves to designate an object more nearly, and separates it, as it were, from all others. Thus, *ἐγὼ αὐτὸς ἔγραψα*, "*I myself* (no other person) *wrote.*"

REMARK 2. The pronoun *αὐτός*, with the article prefixed, namely, *ὁ αὐτός, ἡ αὐτή, τὸ αὐτό*, denotes, with the Attic writers, what *αὐτός* originally signified without the article, that is, "*the same*," and corresponds to the Latin *idem, eadem, idem.*

REMARK 3. This same pronoun takes upon itself the functions, also, of the obsolete personal pronoun of the third person, "*he, she, it*," &c.

REMARK 4. It must be carefully borne in mind, however, that, to express the meaning of "*self*," the nominative *αὐτός* is chiefly employed; and that the oblique cases only have this force when they begin the construction; as, *αὐτὸν γὰρ εἶδον*, "for *himself* have I seen;" but *εἶδον γὰρ αὐτόν*, "for I have seen *him.*"—Again, it stands for the personal pronoun of the third person only in the oblique cases, and even then only when it stands after other words in the clause; as, *ἔδωκεν αὐτοῖς τὸ πῦρ*, "he gave *them* the fire:" *οὐχ ἑώρακας αὐτόν*, "hast thou not seen *him*?"

REMARK 5. It follows, from what has been here stated, that the *nominative* *αὐτός* can never have the meaning of "*he, she, it.*"

REMARK 6. Like *αὐτός* are declined *ἐκεῖνος, η, ο*, "*that*;" and *ἄλλος, η, ο*, "*another*," the Latin *alius, e, ud.*

REMARK 7. The article usually blends with *αὐτός* by crasis, so as to form one word with it; thus, *αὐτός* for *ὁ αὐτός*: *ταὐτοῦ* for *τοῦ αὐτοῦ*: *ταὐτῷ* for *τῷ αὐτῷ*: *ταὐτῇ* for *τῇ αὐτῇ*: *ταὐτά* for *τὰ αὐτά*, &c. It must be borne in mind, however, that the neuter, in such instances, ends in *ον* as well as *ο*; as, *ταὐτό* and *ταὐτόν*, for *τὸ αὐτό.*

REMARK 8. Care must be taken not to confound the forms ταὐτῇ (for τῇ αὐτῇ) and ταὐτά (for τὰ αὐτά), especially when the coronis or mark of crasis is omitted, with ταύτη and ταῦτα, from οὗτος.

4. REFLEXIVE PRONOUNS.

I. As the ordinary reflexive pronoun σφεῖς, already referred to, performs also the functions of the personal pronoun of the third person, the Greek language has created for itself a special class of forms, to denote the three personal pronouns when they appear with a reflexive signification, that is, when they designate the *subject* of a proposition as being, at the same time, its object; as, "*I blame myself.*"

II. These special forms arise by compounding with αὐτοῦ the accusatives of the personal pronouns, namely, ἐμέ, σέ, ἕ, and they are then declined in the three oblique cases. Thus,

Gen. ἐμαυτοῦ, ἐμαυτῆς, &c.,	"*of myself*," &c
Gen. σεαυτοῦ or σαυτοῦ, σεαυτῆς or σαυτῆς, &c.,	"*of thyself*," &c.
Gen. ἑαυτοῦ or αὑτοῦ, ἑαυτῆς or αὑτῆς, &c.,	"*of himself, of herself*," &c.

III. The declension of these will be more fully given presently. The last of the three has also a neuter, and is likewise declined in the plural. The first and second, on the other hand, merely decline in the plural the two pronouns separately from which they are formed.

IV. It must be observed, however, that good Attic writers, besides the regular plural of ἑαυτοῦ, employ, also, σφῶν αὐτῶν for ἑαυτῶν, σφίσιν αὐτοῖς for ἑαυτοῖς, σφᾶς αὐτούς for ἑαυτούς, &c.

V. Although these pronouns are called reflexive, yet in the forms ἐμαυτόν, σεαυτόν, &c., the pronoun αὐτός loses its emphasis, and we must merely translate them by "*myself*," "*thyself*," "*himself*," not "*me myself*," "*thee thyself*," &c. Whenever this latter and more emphatic meaning is to be expressed, the Attics separate the personal pronoun

and αὐτός, and place the personal pronoun either before αὐτός or after it. Thus, ἐμὲ αὐτὸν ὕβρισε, "*he insulted me myself*," or αὐτόν με ὕβρισε. When in these cases the personal pronoun comes last, it is enclitic, since it then merely serves the purposes of explanation. (*Herm., de pronom.* αὐτός, *Opusc.*, i., p. 319.)

VI. From their very nature, the reflexive pronouns have no nominative. Some, indeed, seek, very unnecessarily, to complete the paradigms of these pronouns by such forms of nominatives as ἐγὼ αὐτός, σὺ αὐτός, σφεῖς αὐτοί, &c. These, however, are too strong for ordinary purposes, as will appear from the preceding paragraph.

ἐμαυτοῦ, ἐμαυτῆς, "*of myself*."

Singular.		*Plural.*			
G. ἐμαυτοῦ,	ἐμαυτῆς,	G. ἡμῶν,	αὐτῶν,	ἡμῶν,	αὐτῶν,
D. ἐμαυτῷ,	ἐμαυτῇ,	D. ἡμῖν,	αὐτοῖς,	ἡμῖν,	αὐταῖς,
A. ἐμαυτόν,	ἐμαυτήν.	A. ἡμᾶς,	αὐτούς,	ἡμᾶς,	αὐτάς.

σεαυτοῦ, σεαυτῆς, "*of thyself*."

Singular.

G. σεαυτοῦ, or σαυτοῦ,	σεαυτῆς, or σαυτῆς,	
D. σεαυτῷ, or σαυτῷ,	σεαυτῇ, or σαυτῇ,	
A. σεαυτόν, or σαυτόν,	σεαυτήν, or σαυτήν.	

Plural.

G. ὑμῶν,	αὐτῶν,	ὑμῶν,	αὐτῶν,
D. ὑμῖν,	αὐτοῖς,	ὑμῖν,	αὐταῖς,
A. ὑμᾶς,	αὐτούς,	ὑμᾶς,	αὐτάς.

ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ, "*of himself, herself, itself*."

Singular.

G. ἑαυτοῦ, or αὑτοῦ,	ἑαυτῆς, or αὑτῆς,	ἑαυτοῦ, or αὑτοῦ,
D. ἑαυτῷ, or αὑτῷ,	ἑαυτῇ, or αὑτῇ,	ἑαυτῷ, or αὑτῷ,
A. ἑαυτόν, or αὑτόν,	ἑαυτήν, or αὑτήν,	ἑαυτό, or αὑτό

Plural.

G. ἑαυτῶν, or αὑτῶν,	ἑαυτῶν, or αὑτῶν,	ἑαυτῶν, or αὑτῶν,
D. ἑαυτοῖς, or αὑτοῖς,	ἑαυταῖς, or αὑταῖς,	ἑαυτοῖς, or αὑτοῖς,
A. ἑαυτούς, or αὑτούς,	ἑαυτάς, or αὑτάς,	ἑαυτά, or αὑτά.

REMARK 1. We have followed, as regards the origin of these pronouns, the authority of Buttmann, and have supposed them to be compounded of the *accusative* of the personal pronoun and αὐτός. According to this view of the subject, the accusatives

ἐμαυτόν, σεαυτόν, ἑαυτόν, will have been the first that were formed, and the accusatives ἐμέ, σέ, ἕ, will have been subsequently employed in forming the other cases in conjunction with αὐτοῦ and αὐτῷ. There is no impropriety in this combination, if we only reflect that the accusative is the natural objective case, and might, therefore, have been easily used in forming the genitive and dative of pronouns of this peculiar signification. This view derives additional probability from the Homeric forms ἐμ' αὐτήν, ἑ αὐτόν. (*Buttmann, Ausf. Spr.*, vol. i., p. 301, n.)—Matthiæ, on the other hand, and other grammarians, form the pronouns in question from the *genitives* ἐμέο, σέο, ἕο; as, ἐμεοαυτοῦ, σεοαυτοῦ, ἑοαυτοῦ, and from ἐμεοαυτοῦ, by means of crasis, they deduce the Ionic form ἐμεωυτοῦ, just as from σέο αὐτοῦ they get σεωυτοῦ, &c.

Remark 2. The Homeric language does not use composition in the case of these pronouns, but gives each pronominal form separately; as, ἐμ' αὐτόν, σοὶ αὐτῷ, οἱ αὐτῷ, ἑ αὐτήν, and even sometimes inserts another word between; as, ἐμεῦ περιδώσομαι αὐτῆς. In Homer, however, αὐτός appears, in the case of these pronominal forms, to have the more emphatic meaning of *ipse*.

Remark 3. Among the Doric fragments of the Pythagoreans, we find such forms as αὐταύτῳ for ἑαυτῷ (*Eurypkr.*, *Stob.*, 103, 27): αὐταυτόν for ἑαυτό (*Archyt.*, *ib.*, i., 74: 115, 27), along with another neuter form αὐταυτό (*Id. ib.*, i., 75), &c.

5. DEMONSTRATIVE PRONOUNS.

I. Demonstrative pronouns distinctly point out the object of which we are discoursing, with the accessory idea of place; as, ὅδε, ἥδε, τόδε, "*this*," &c.

II. The demonstrative pronouns, though of three genders, like adjectives of three terminations, are yet distinguished from them in having the neuter of the nominative, accusative, and vocative singular end, not in ον, but in ο.

III. Among the demonstrative pronouns, ὁ, ἡ, τό, is usually given, in its original or Homeric sense, of "*this*," "*that*." We have, therefore, assigned it a place as such under the present head, having already given it as the article on page 44, to which the student is referred.

ὁ, ἡ, τό, "this," "that."

	Singular.			*Dual.*			*Plural.*		
N	ὁ,	ἡ,	τό,	τώ,	τᾱ́,	τώ,	οἱ,	αἱ,	τᾰ́,
G	τοῦ,	τῆς,	τοῦ,	τοῖν,	ταῖν,	τοῖν,	τῶν,	τῶν,	τῶν,
D.	τῷ,	τῇ,	τῷ,	τοῖν,	ταῖν,	τοῖν,	τοῖς,	ταῖς,	τοῖς,
A.	τόν,	τήν,	τό.	τώ,	τᾱ́,	τώ.	τούς,	τάς,	τᾰ́.

Remark 1. An account of the article has already been given at page 44, where remarks will also be found on its demonstrative force; and it will also be referred to in the Syntax.

Remark 2. The pronoun ὁ, ἡ, τό, had originally the force of a demonstrative, and it still appears as such in the Homeric poems. At a later period, however, it sank, especially in Attic Greek, to a mere definite article "*the*."

Remark 3. The pronoun ὁ, ἡ, τό, in both its original force, and its mode of formation, corresponds to the Sanscrit *sās*, *sā*, *tad* (hic, hæc, hoc); gen. *tasja*, *tasjās*, *tasja* (hujus, hujus, hujus), &c.

ὅδε, ἥδε, τόδε, "this, that."

	Singular.		
N.	ὅδε,	ἥδε,	τόδε,
G.	τοῦδε,	τῆσδε,	τοῦδε,
D.	τῷδε,	τῇδε,	τῷδε,
A.	τόνδε,	τήνδε,	τόδε.
	Dual.		
N.	τώδε,	τᾱ́δε,	τώδε,
G.	τοῖνδε,	ταῖνδε,	τοῖνδε,
D.	τοῖνδε,	ταῖνδε,	τοῖνδε,
A.	τώδε,	τᾱ́δε,	τώδε.
	Plural.		
N.	οἵδε,	αἵδε,	τᾰ́δε,
G.	τῶνδε,	τῶνδε,	τῶνδε,
D.	τοῖσδε,	ταῖσδε,	τοῖσδε,
A.	τούσδε,	τᾱ́σδε,	τᾰ́δε.

Remark. This pronoun arises from the union of the demonstrative ὁ, ἡ, τό, with the enclitic δέ. It will be referred to again in the Syntax.

οὗτος, αὕτη, τοῦτο, "this."

	Singular.		
N.	οὗτος,	αὕτη,	τοῦτο,
G.	τούτου,	ταύτης,	τούτου,

D.	τούτῳ,	ταύτῃ,	τούτῳ,
A.	τοῦτον,	ταύτην,	τοῦτο,
V.	οὗτος,	αὕτη,	τοῦτο.

Dual.

N.	τούτω,	ταύτᾱ,	τούτω,
G.	τούτοιν,	ταύταιν,	τούτοιν,
D.	τούτοιν,	ταύταιν,	τούτοιν,
A.	τούτω,	ταύτᾱ,	τούτω,
V.	τούτω,	ταύτᾱ,	τούτω.

Plural.

N.	οὗτοι,	αὗται,	ταῦτα,
G.	τούτων,	τούτων,	τούτων,
D.	τούτοις,	ταύταις,	τούτοις,
A.	τούτους,	ταύτας,	ταῦτα,
V.	οὗτοι,	αὗται,	ταῦτα.

Remark 1. The pronoun οὗτος, αὕτη, τοῦτο, arose from ὁ-τός, ἁ-τή, τὸ-τό, and the υ was merely inserted for the sake of euphony. The first part of this compound form agrees in its inflection with that of the article, by commencing with a vowel or the consonant τ, whenever the article commences with the same.

Remark 2. We have given a vocative form in the paradigm although many consider it as wanting. The Attics use ὦ οὗτος (seldom αὕτη) like the Latin *heus!* "*you, there!*" "*hollo, you!*" "*hear!*" This may be regarded either as the nominative for the vocative, or else as a species of vocative case itself. The latter appears to be the preferable opinion.

Remark 3. From the union of τόσος, τοῖος, and τηλίκος, with οὗτος, arise the pronominal forms, τοσοῦτος, τοιοῦτος, τηλικοῦτος, the inflection of which agrees with that of οὗτος in all things but one, namely, their making the neuter singular of the nominative, accusative, and vocative end in ον as well as ο. Thus,

τοσοῦτος, τοσαύτη, τοσοῦτο, "*so much.*"

Singular.

N.	τοσοῦτος,	τοσαύτη,	τοσοῦτο and -ον,
G.	τοσούτου,	τοσαύτης,	τοσούτου,
D.	τοσούτῳ,	τοσαύτῃ,	τοσούτῳ,
A.	τοσοῦτον,	τοσαύτην,	τοσοῦτο and -ον,
V.	τοσοῦτος,	τοσαύτη,	τοσοῦτο and -ον

		Dual.	
N.	τοσούτω,	τοσαύτᾱ,	τοσούτω,
G.	τοσούτοιν,	τοσαύταιν,	τοσούτοιν,
D.	τοσούτοιν,	τοσαύταιν,	τοσούτοιν,
A.	τοσούτω,	τοσαύτᾱ,	τοσούτω,
V.	τοσούτω,	τοσαύτᾱ,	τοσούτω.
		Plural.	
N.	τοσοῦτοι,	τοσαῦται,	τοσαῦτα,
G.	τοσούτων,	τοσούτων,	τοσούτων,
D.	τοσούτοις,	τοσαύταις,	τοσούτοις,
A.	τοσούτους,	τοσαύτας,	τοσαῦτα,
V.	τοσοῦτοι,	τοσαῦται,	τοσαῦτα.

In the same way are to be declined τοιοῦτος, τοιαύτη, τοιουτο and *-ον*: gen. τοιούτου, τοιαύτης, τοιούτου, &c., and τηλικοῦτος, τηλικαύτη, τηλικοῦτο and *-ον*: gen. τηλικούτου, τηλικαύτης, τηλικούτου, &c.

Remark 4. In Attic, τοσοῦτον is more frequent than τοσοῦτο (*Valck. ad Eurip., Hippol.*, 1250), and so even in the Odyssey; yet in comedy we have usually τοσοῦτο.—The form τοιοῦτον is used by the Attics as well as τοιοῦτο, though τοιοῦτον is also found in the Odyssey, and seems to prevail in Herodotus.

Remark 5. Buttmann condemns the formation of τοσοῦτος from τόσος and οὗτος, and of τοιοῦτος and τηλικοῦτος from τοῖος and τηλίκος, with the same pronoun. He considers them merely lengthened forms, namely, τοσοῦτος from τόσος, the termination *-οῦτος* being, according to him, merely a kind of superlative strengthening of the ending *-ος*. In like manner, he makes τοιοῦτος to be merely lengthened from τοῖος, and τηλικοῦτος from τηλίκος. (*Ausf. Spr.*, vol. i., p. 312.)—We have preferred, however, following the authority of Kühner, which has certainly more probability on its side. (*Kühner*, § 342, *Anm.* 3.)

6. INDEFINITE PRONOUNS.

I. Indefinite pronouns merely indicate an object generally, without farther definition; as, τὶς, τὶς, τὶ, "*any*;" ἐῖνα, "*a certain one*."

II. The indefinite τὶς and the interrogative τίς are only distinguished from one another by the accent, the declension of both being in other respects precisely the same.

The indefinite τὶς is always enclitic, and in the oblique cases takes the accent on its ending. On the contrary, the interrogative τίς, even in a connected discourse, always retains its accent in the nominative, and in the oblique cases not only retains it as in the nominative, but likewise places it on the radical syllable.

III. The pronoun ὅστις is frequently ranked under the head of Indefinite Pronouns. Some of the best grammarians, however, consider it, with more propriety, a species of compound relative.

τὶς, τὶς, τὶ, "*any.*"

	Singular.		
N.	τὶς,	τὶς,	τὶ,
G.	τινός,	τινός,	τινός,
D.	τινί,	τινί,	τινί,
A.	τινά,	τινά,	τὶ.
	Dual.		
N.	τινέ,	τινέ,	τινέ,
G.	τινοῖν,	τινοῖν,	τινοῖν,
D.	τινοῖν,	τινοῖν,	τινοῖν,
A.	τινέ,	τινέ,	τινέ.
	Plural.		
N.	τινές,	τινές,	τινά,
G.	τινῶν,	τινῶν,	τινῶν,
D.	τισί(ν),	τισί(ν),	τισί(ν),
A.	τινάς,	τινάς,	τινά.

Remark 1. It has been said above that this pronoun is always enclitic. Perhaps, however, in the phrases φαίνομαι τις εἶναι, δοκεῖ τις εἶναι, where it means "*a person of importance,*" or, as we say in English, "*somebody,*" it ought to be acuted.

Remark 2. The enclitic τὶς can never begin a proposition, and no passage can be found where this τὶς stands at the commencement when it is clearly indefinite. (Consult Matthiæ's note on *Eurip., Suppl.*, 1187, in opposition to Hermann, *de Emend. Rat., G. G.*, p. 94, *seq.*)—But τὶς often stands before the substantive, and after a comma, according to our punctuation.

Remark 3. The following is a tabular view of some of the dialectic forms:

Singular.	*Plural.*
G. *τέο, Epic* and *Ionic.*	G. *τέων, Epic* and *Ionic.*
τεῦ, Epic, Ionic, and *Doric.*	D. *τέοισι, Epic* and *Ionic.*
D. *τέῳ, τῳ, Epic* and *Ionic.*	(*Soph., Trach.*, 984, *τοῖσι* for *τισί.*)

Remark 4. The Attics, in place of *τινός*, employ *του*, and, in place of *τινί*, have *τῳ*, in all the genders; as, *ἀδίκημά τοῦ γυναικός* (*Eurip., Ion*, 336), and *οὔτε τῳ δίκῃ* (*Id., Androm.*, 568). In the plural they use only *τινῶν, τισί.* The grammarians say that from *τινός* a new nominative *τίος, gen. τίου, dat. τίῳ*, was formed; and that from this came *τοῦ*, by the Ionians resolved into *τέο* and *τέῳ.*

Remark 5. Instead of the neuter plural *τινά*, the Attics said, in certain combinations, particularly with adjectives, *ἄττα*, as, for example, *ἀλλ' ἄττα, ἕτερ' ἄττα, τοιαῦτ' ἄττα.* The Ionic form for this appears to have been *ἄσσα*, which occurs once in Homer (*Od.*, xix., 218). It is probable that this *ἄσσα* arose from the old word *ἄσσα*, for *ἄτινα* (which see under *ὅστις*), by an arbitrary usage, and that the difference of meaning was sought to be marked by the difference of breathing.

IV. From *τὶς* are formed, by composition with *οὐ* and *μή*, the negative pronominal forms *οὔτις* and *μήτις*, neuter *οὔτι* and *μήτι*, "*no one*," "*nothing*," which are declined like the simple *τὶς*. Thus,

Sing., N. *οὔτις. Neuter οὔτι,*
G. *οὔτινος,*
D. *οὔτινι,*
A. *οὔτινα. Neuter οὔτι,* &c.

V. The declension of the indefinite *δεῖνα* is as follows:

Singular.	*Plural.*
N. *ὁ, ἡ, τὸ, δεῖνα,*	N. *οἱ δεῖνες,*
G. *τοῦ, τῆς, τοῦ, δεῖνος,*	G. *τῶν δείνων,*
D. *τῷ, τῇ, τῷ, δεῖνι,*	D. wanting,
A. *τὸν, τὴν, τὸ, δεῖνα.*	A. *τοὺς δεῖνας.*

Remark 1. This pronoun is employed when we do not wish to name one, or do not know his appellation. Hence it answers frequently to the colloquial English forms, "*what's his name*," "*thingumbob.*" (*Brunck, ad Aristoph., Lys.*, 921.—*Id., Av.*, 648, &c.)

Remark 2. The pronoun *δεῖνα* came first into use from the time of Plato and Demosthenes. It does not appear in Herod-

otus or Thucydides, nor was it ever received into the language of poetry. The old grammarians deduced it from ὅδε, thus, ὁδέϊνα, = ὁ δεῖνα, so that the ending ινα is probably the same as ἵνα, "*where*," and ὁ δεῖνα will answer to the Latin *hic ubi*. (*Etymol. Mag.*, p. 614, *l.* 56.) This explanation has been condemned by modern scholars, and particularly by *Schmidt*. (*De Pronom. Græc. et Lat.*, p. 40.) This last-mentioned critic conjectures, that the Greek language possessed, at one time, a demonstrative commencing with ὁ, from which, as a stem, came ὄϝρο, ὄϝτε, ὀφθά, ὁή, ὅέ, and so, also, δεῖνα, which, according to him, was originally a demonstrative adverb, corresponding to ἵνα, "*quo in loco*," and signifying "*hoc in loco*." This subsequently received inflection, like ὅδε in τοῖςδεσι, τοῖςδεσσι.

7. RELATIVE PRONOUNS.

I. Relative pronouns refer to an object already mentioned, and give it a nearer definition. They are ὅς, ἥ, ὅ, "*who*," "*which*," and ὅστις, ἥτις, ὅτι, "*whosoever*," "*whatsoever*."

II. Some grammarians rank ὅστις under the indefinite pronouns; it is better, however, to regard it as a compound relative, or, in other words, a strengthening of ὅς. In declining it, both the ὅς and τὶς are inflected at the same time.

ὅς, ἥ, ὅ, "*who*," "*which*."

	Singular.			*Dual.*			*Plural.*		
N.	ὅς,	ἥ,	ὅ,	N. ὥ,	ᾱ́,	ὥ,	N. οἵ,	αἵ,	ᾰ́,
G.	οὗ,	ἧς,	οὗ,	G. οἷν,	αἷν,	οἷν,	G. ὧν,	ᾗν,	ὧν,
D.	ᾧ,	ᾗ,	ᾧ,	D. οἷν,	αἷν,	οἷν,	D. οἷς,	αἷς,	οἷς,
A.	ὅν,	ἥν,	ὅ.	A. ὥ,	ᾱ́,	ὥ.	A. οὕς,	ἅς,	ᾰ́.

Remark 1. The form ὅ, ἥ, τό, accentuated through all the cases, is very frequently employed in Homer for the relative pronoun ὅς, ἥ, ὅ, somewhat like the English "*that*" for "*which*." The same usage occurs also in Ionic and Doric; in these, however, only in the forms beginning with τ, and in the nominative plural masculine and feminine, τοί, ταί, so that it seems to be used only to avoid the hiatus. This usage was long denied to the tragic writers, even by Valckenaer (*ad Eurip., Hippol.*, 525),

It is, however, clear that they sometimes used it to avoid hiatus, in the forms beginning with τ (*Monk, ad Hippol.*, 527): but τοί and ταί are still disputed. Monk even claims δ, nom. sing. (Compare *Elmsley, ad Eurip., Bacch.*, 468.) In common and Attic prose, however, this relative is not found. (*Matthiæ*, § 292.)

Remark 2. In declension, the relative, even in dialects, follows the article. Buttmann, indeed, gives the nominative ὅ, ἥ, ὅ, but ἥ and ὅ are formed from the regular ὅς.

Remark 3. From what has been said, it appears plainly that the old language had only one common form for the demonstrative and relative. The special relative form arose from a change of the demonstrative τ into the rough breathing. We may hence compare the Sanscrit demonstrative *sâs, sâ, tad*, with the relative *jas, ja, jad*, where a similar principle appears to have prevailed.

ὅστις, ἥτις, ὅτι, "*whosoever*," "*whatsoever*."

Singular.

N.	ὅστις,	ἥτις,	ὅτι,
G.	οὑτινος,	ἧστινος,	οὑτινος,
D.	ᾧτινι,	ἧτινι,	ᾧτινι,
A.	ὁντινα,	ἥντινα,	ὅτι.

Dual.

N.	ὥτινε,	ἅτινε,	ὥτινε,
G.	οἱντινοιν,	αἱντινοιν,	οἱντινοιν,
D.	οἱντινοιν,	αἱντινοιν,	οἱντινοιν,
A.	ὥτινε,	ἅτινε,	ὥτινε.

Plural.

N.	οἵτινες,	αἵτινες,	ἅτινα,
G.	ὧντινων,	ὧντινων,	ὧντινων,
D.	οἷστισι(ν),	αἷστισι(ν),	οἷστισι(ν),
A.	οὕστινας,	ἅστινας,	ἅτινα.

Remark 1. Homer says ὁ τις for ὅστις (as, for example, *Il.*, iii., 279), where ὁ is a prefix syllable, that is, one which is not a significant part of the compound, but employed merely to facilitate pronunciation; and he retains, with the rest of the Ionic writers, the ὁ unchanged in all the cases. The following is a tabular view of these forms:

Singular.	*Plural.*
N. ὅτις, neuter ὅττι, *Epic.*	
G. ὅτευ, *Epic* and *Ionic.* ὅττεο, ὅττευ, *Epic.*	G. ὅτεων, *Epic* and *Ionic.*
D. ὅτεῳ, ὅτῳ, *Epic* and *Ionic.*	D. ὁτέοισ(ν), *Epic* and *Ionic.*
A. ὁτινα, *Epic.*—Neuter ὅττι, *Epic.*	A. ὁτινας, *Epic.*—Neut. ἄσσα (for ἄτινα), *Epic.*

Remark 2. The form ἄσσα, given in the preceding table, comes from ἁ compounded with σά, which last is a Megaric and Doric form for τινά. (*Eustath.*, p. 148, 38.) We must be careful, however, not to confound with this the Ionic ἄσσα, which stands merely for τινά (consult page 215, Remark 5); and yet it is very probable, as already remarked, that these two forms, namely, ἄσσα and ἄσσα, were originally one and the same, and that the subsequent difference of meaning was sought to be indicated by a difference in the breathing.

Remark 3. The longer forms, such as ἧστινος, ὥτινι, οἵστισι, were very seldom employed by the Attic poets. The Attic writers, in general, employed ὅτου for οὑτινος, and ὅτῳ for ὥτινι, retaining these from the Ionic. Xenophon (*Anab.*, vii., 6, 24) has even ὅτων for ὧντινων; and Sophocles (*Antig.*, 1335.—*Trach.*, 1119) and Aristophanes (*Eq.*, 758) have ὅτοισι for οἵστισι.

Remark 4. Observe the accentuation in οἱντινοιν, αἱντινοιν, ὧντινων, the rule being, that long syllables in enclitics are, in reference to the accentuation, regarded as short.

8. INTERROGATIVE PRONOUN.

I. The simple interrogative pronoun in Greek is τίς, τίς, τί, *gen.* τίνος, &c.

II. It always has the accent on the ι, or radical syllable; and has, moreover, the accent of the nominative always acute. By these two circumstances it is distinguished from the simple indefinite pronoun τὶς, which, moreover, as an enclitic, most commonly stands without accent.

III. The inflection of the interrogative τίς is, with the exception of the accentuation, the same as that of the indefinite τὶς. Thus,

τίς, τίς, τί, "*who?*" "*what?*"

Singular.

N.	τίς,	τίς,	τί,
G.	τίνος,	τίνος	τίνος,
D.	τίνι,	τίν·,	τίνι,
A.	τίνα,	τίνα,	τί.

Dual.

N.	τίνε,	τίνε,	τίνε,
G.	τίνοιν,	τίνοιν,	τίνοιν,
D.	τίνοιν,	τίνοιν,	τίνοιν,
A.	τίνε,	τίνε,	τίνε.

Plural.

N.	τίνες,	τίνες,	τίνα,
G.	τίνων,	τίνων,	τίνων,
D.	τίσι(ν),	τίσι(ν),	τίσι(ν),
A.	τίνας,	τίνας,	τίνα.

Remark 1. Instances sometimes, though very rarely, occur where the monosyllabic τὶς, τὶ, of the indefinite pronoun receives the acute on account of another enclitic that comes after, and hence resembles an interrogative in form. In such cases we must distinguish it from the interrogative, either by the connection or by the accent of the word that precedes it; as, ἀνήρ τίς ποτε, "*a certain man, once upon a time.*"

Remark 2. The neuter τί, when used as an interrogative particle or adverb, "*why?*" "*wherefore?*" has sometimes the suffix η, producing the strengthened form τίη, which is employed by Homer, Hesiod, and the Attic comic writers, though never by the tragic poets. In Attic, τιή is usually written as oxyton. The form τίη is analogous to ὁτιή from ὅτι, and ἐπειή from ἐπεί (*Buttmann, Ausf. Spr.*, § 117, vol. iii., p. 298), and appears to be equivalent, in fact, to τί δή. (*Buttmann, Lexil.*, p. 225, *ed. Fishl.*)

Remark 3. This pronoun has, in the genitive, τέο, *Epic* and *Ionic*; τεῦ, *Epic, Ionic*, and *Doric*; and τοῦ, *Attic*.—In the dative, τέῳ, *Ionic*, for all genders; and τῷ, *Attic*. In the plural, where the Attics use only τίνες, τίνων, the Ionians have also τέων, and in the dative τέοισι. From the old word τίος, whence these forms are said to have arisen, by changing ι into ε, the dative τιοῖσιν is found in a poem of Sappho. (*Etym. Mag.*, 759, 35.)

Remark 4. The characteristic radical of the indefinite and

interrogative pronouns, as well as of the demonstrative, appears to have been τ. This τ has preserved its place in τὶς, "*any*," and τίς, "*who*," while from such forms as τοῦ, τῷ, &c., for τίνος, τινός, τίνι, τινί, it would seem that the pronoun τός, τή, τό, had originally all three significations, namely, the demonstrative, indefinite, and interrogative. This τ changed with the Æolians and Ionians into κ (as in the demonstrative, τῆνος, *Doric*; κῆνος, *Æolic*; κεῖνος, *Ionic*); and, among the Attics, went over into π.—The κ answers to the Sanscrit *ku*, *kv*, and *k*, and to the Latin *qu*. Compare *kutas*, κόθεν: *kutra* and *kva*, κοῦ: *kas*, *ka*, *kim*? κός, κά (κή), κόν, Latin *quis*, *quæ*, *quid*? indefinite, *kas-tschid*; *aliquis*; *kas-tschana*, *ali-qua*.

Remark 5. The interrogative pronouns (*vid.* Correlatives) affix to their root the relative ὁ (which is not inflected except in ὅστις) when they stand in a dependent sentence; as, ὁποῖος, ὁπόσος, ὁπότερος, &c.

9. RECIPROCAL PRONOUN.

I. The Greek language has, also, a special pronominal form to express the relation of mutual interchange between several persons.

II. This form arises from the blending together of ἄλλοι ἄλλων, ἄλλοι ἄλλοις, ἄλλοι ἄλλους, whence we obtain ἀλλήλων, ἀλλήλοις, ἀλλήλους, &c.

III. The form ἀλλήλων must, therefore, have been originally ἀλλἄλλων, but the *a* became gradually softened down to η, and one of the two latter lambdas was thrown out for euphony sake.

ἀλλήλων, "*of one another.*"

Dual.			*Plural.*		
G. ἀλλήλοιν,	αιν,	οιν,	G. ἀλλήλων,	ων,	ων,
D. ἀλλήλοιν,	αιν,	οιν,	D. ἀλλήλοις,	αις,	οις,
A. ἀλλήλω,	ᾱ,	ω.	A. ἀλλήλους,	ας,	α.

10. CORRELATIVES.

I. Correlatives are words which stand in a mutual relation to each other, both with respect to form and significa-

tion. They are all directed to the general nature of an object; as, for example, magnitude, form, situation, age, &c., and in such a manner, that one asks a question respecting it, to which the rest contain the simplest answers and relations.

II. They are all adjectives of three terminations (resting, however, on a pronominal basis), having one common root, and distinguished from one another solely by their initial letters and accents.

III. The *interrogatives* begin with π: the *indefinites* have the same form with them, but a different accentuation: the *demonstratives*, on the other hand, commence with τ: and the *relatives*, finally, with the rough breathing. Thus,

Interrogatives.	Indefinites.	Demonstratives.	Relative and Dependent Interrogatives.
πόσος, η, ον; *how great? how much? quantus?*	ποσός, ή, όν, *of a certain size or quantity, aliquantus.*	τόσος, η, ον, *so great, so much, tantus.*	ὅσος, η, ον. ὁπόσος, η, ον, *how great, how much, quantus.*
ποῖος, ᾱ, ον; *of what kind?*	ποιός, ᾱ, όν, *of a certain kind.*	τοῖος, ᾱ, ον, *such, of such a kind, talis.* τοιόσδε, τοιάδε, τοιόνδε. τοιοῦτος, -αύτη, -οῦτο(ν).	οἷος, ᾱ, ον, *of what kind, qualis.* ὁποῖος, ᾱ, ον.
πηλίκος, η, ον; *how great? how old?*	πηλικός, ή, όν, *of a certain size or age.*	τηλίκος, η, ον, *so great, so old.*	ἡλίκος, η, ον, *how great, how old.* ὁπήλικος, η, ον.

Remark 1. The forms τόσος and τοῖος occur in the full sense of demonstratives for the most part only in the poets; in prose only occasionally, and where but slight stress is to be laid on the quantity or quality.

Remark 2. Other, but incomplete sets of correlatives, are the following, which, beside the interrogatives, have only the compound relatives; as, ποδαπός; ὁποδαπός; "*of what country?*" the Latin *cujas? ἡμεδαπός*, "*of our country;*" Latin *nostras: ὑμεδαπός*, "*of your country;*" Latin *vestras: ἄλλος ἀλλοῖος, ἕτερος ἑτεροῖος, πᾶς παντοῖος.*

Remark 3. To the correlatives belong also the demonstratives τύννος, τυννοῦτος, τυννουτοσί, "*so small,*" the Latin *tantillus.*

Remark 4. The forms ἡλίκος, τηλίκος, &c., have arisen in the same way as the Latin *ta-lis* and *qua-lis*, and correspond direct-

ly to the Sanscrit pronoun, which arises from contraction with *dris*, 'videre." Thus, *ki-dris*, "cui similis?" "*qualis?*" *jā-dris*, 'qualis," the relative: *tā-dris*, "talis:" *ma-dris*, "mihi similis;" and the Gothic *hvēleiks*, afterward *huēlthhér*, and, finally, *welcher*, from the pronominal adverb *huē*, and the verb *leikjan*, "videre," "similem esse." So, *ἡ-λίκος*, *πη-λίκος*, *τη-λίκος*, come from the pronominal adverbs *ἡ*, *πη*, *τη*, and the verbal root whence *leikjan* proceeds. The form *ἡλίκος*, therefore, originally signified, "*whom like*," "cui similis," "qualis," but was subsequently applied to size of body, "*how great*," and thence to age, "*how old*."

11. LENGTHENED FORMS OF PRONOUNS.

I. The enclitic *γέ* (in Doric and Æolic *γά*) attaches itself to the personal pronouns of the first and second persons, in order to render the person emphatic. The pronoun *ἐγώ* then draws its accent back, except in the genitive, where *ἐμοῦ* arises, through contraction, from *ἐμέο* thus, *ἔγωγε*, *ἐμοῦγε*, *ἔμοιγε*, *ἔμεγε*: *σύγε*, &c.—Moreover, *γέ* may be joined to any other word, as well as to any other pronoun, but not so as to make one word with it.

II. The particle *δή*, but most commonly *δήποτε* and *οὖν*, are annexed to relatives composed of interrogatives or indefinites, as well as to *ὅσος*, in order to generalize the relative force, that is, in order to extend the relative meaning to all possible cases; as, *ὁστιςδή*, *ὁστιςδήποτε*, *ὁστιςοῦν*, *ἡτιςοῦν*, *ὁτιοῦν*, "*whoever he* (*she*, or *it*) *may be.*" (*Gen. οὑτινοςοῦν*, or *ὁτουοῦν*, *ἡστινοςοῦν*: *dat. ᾧτινιοῦν*, or *ὅτῳοῦν*, &c.)—*ὁποσοςδή*, *ὁποσοςοῦν*, *ὁσοςδήποτε*, "*how great* (or *much*) *soever.*"

III. The enclitic *πέρ* is affixed to all relatives, in order to render the relative reference to the demonstrative still more emphatic, and thus properly denotes "*just which*;" as, *ὅςπερ*, *ἥπερ*, *ὅπερ* (*gen. οὑπερ*, &c.): *ὅσοςπερ*: *οἱόςπερ* (*gen. ὁσουπερ*, *οἱουπερ*, &c.): *ὅθιπερ*, *ὅθενπερ*.

IV. The inseparable demonstrative *ί* (*ī*) is attached to demonstratives in order to render still more prominent their

expository power, and to give them a stronger demonstrative force. This ι always has the acute accent, is long by nature, absorbs the short vowel immediately preceding, and shortens long vowels and diphthongs. Thus,

Sing., N. *οὑτοσί*, "*this one here*," *αὑτῃί*, *τουτί*.
G. *τουτουΐ*, *ταυτησί*, *τουτουΐ*.
D. *τουτῳί*, *ταυτῃί*, *τουτῳί*, &c.
Plur., N. *οὑτοιί*, *αὑταῖί*, *ταυτί*, &c.

So, also, *ὀδί*, *ἠδί*, *τοδί*, for *ὅδε*, *ἥδε*, *τόδε*: *οὑτωσί*, for *οὕτως*, &c.

V. The Attics carry this usage still farther. Thus, we have, in the colloquial or popular language of the day, such forms as *ἐντευθενί*, *ἐνθαδί*, *νυνί* (for *νῦν*), *δευρί* (from *δεῦρο*), *νυνμενί* (*Aristoph.*) for *νυνὶ μέν*, *ἔν γε ταυθί* (*Aristoph.*) for *ἐνταυθί γε*.

VI. Those forms in which a *σ* precedes the *ί* sometimes take, with the Attics, the *ν ἐφελκυστικόν*, if a vowel follow; as, *οὑτοσίν*, *ἐκεινοσίν*, *τουτουσίν*, *οὑτωσίν*.

Remark 1. The comic writers, also, attach the syllables *γί* and *δί* (arising from *γεί*, *δεί*) to those cases of *οὗτος* which terminate in a short vowel; as, *τουτογί*, *ταυταγί*, *τουτοδί*.

Remark 2. The Æolians and Dorians not only attach to the personal pronouns, in order to render them more emphatic, the syllable *γά* (for *γέ*), but frequently, also, the syllable *νη*; as, *ἐγώνη*, *ἐμεύνη*, *ἐμίνη*.—The Epic language, on the other hand, can attach to all relatives the enclitic adverb *τέ*; as, *ὅστε*, "*even the one who*," "*the very one who*."—*ὁποστε*, "*even as great as*." In the ordinary language, this *τέ* has kept its ground in such forms of expression as *ἐφ' ᾧτε*, *οἱόστε*, *ἅτε*, *ὥστε*.

VII. THE VERB.

I. The Verb is the expression of an idea of activity.

II. Verbs are divided, according to their signification, into TRANSITIVE, INTRANSITIVE, PASSIVE, and MIDDLE or REFLEXIVE.

III. TRANSITIVE VERBS express an action so directed to an object, that this object appears as suffering or acted upon; as, *τύπτω τὸν ἄνθρωπον*, "*I strike the man.*"

IV. INTRANSITIVE VERBS express an action neither directed toward another, nor received from without, but merely residing in the subject itself; as, *ἀνθῶ*, "*I bloom.*"

V. PASSIVE VERBS express an action so received by one object from another, that the former appears as suffering or acted upon; as, *τύπτομαι*, "*I am being struck.*"

VI. MIDDLE or REFLEXIVE VERBS express an action proceeding from an object, and returning to it again; as, *τύπτεσθαι*, "*to strike one's self:*" *ἀπωθεῖσθαι*, "*to repel from one's self.*"

REMARK 1. The more philosophic definition of the verb, and its several kinds, would be as follows: the verb expresses the notion of an *energy*, *action*, or *state*, and this action is conceived of as one of the three following motions or directions in space, namely, *whither*, *whence*, *where*. The direction *whither* is expressed by those verbs in which the action is represented as proceeding from the subject to the object of the verb; as, *τύπτω τὸν ἄνθρωπον*: or, in which the object is represented as the effect produced by the action; as, *γράφω τὴν ἐπιστολήν*, "*I write the letter.*" These are *transitive verbs*.—The direction *whence* is expressed by those verbs in which the action is represented as coming to the subject from something else; as, *τύπτομαι* (*ὑπό*) *τινος*, "*I am being struck by some one.*" These are *passive verbs*.—The notion of *where* (a state) is expressed by those verbs which represent the action as proceeding neither from nor to the object, but merely residing in it; as, *ἀνθῶ*, "*I bloom.*" These are *intransitive verbs*.

REMARK 2. Many verbs of the middle form, by a modification of their sense, whereby their reflexive notion, though implied, is lost, have assumed an intransitive force; as, *βουλεύομαι*, "*I

deliberate;" and some, even a transitive; as, *σοφίζομαί σε*, "*I deceive thee.*" And in some, of which the active form is obsolete, all trace of the reflexive meaning is lost; as, *μαίνομαι*, "*I rage:*" *ἥδομαι*, "*I am pleased.*" These fall under the head of *deponents*.

1. COPIOUSNESS OF THE GREEK VERB.

I. The Greek verb is more copious than the Latin or English verb, especially in the following particulars: 1. It has a *middle* voice, distinct from the active and passive voices: 2. It distinguishes the *optative*, as a separate mood, from the *subjunctive*: 3. It makes the *aorist* a distinct tense: 4. It has a distinct number in the *dual*: 5. It possesses a great variety of moods and participles for the several tenses.

II. We must not imagine, however, that every Greek verb is fully supplied with, and possesses, all these forms, and thus has them in constant use; though it is customary in Greek grammars to select some one verb as a model for conjugation, and with this view to give it a complete set of forms, many of which it may not in reality possess.

REMARK. We have said that the Latin and English verb have no distinct form of a tense for the aorist. This, however, must not be understood to mean that no such tense as an aorist exists in those languages. Both, in reality, possess it. In Latin, however, it appears under the same form with the perfect. In English it is commonly regarded as a species of preterite. Consult *Harris, Hermes*, p. 120.

2. CLASSIFICATION OF GREEK VERBS.

I. Greek Verbs are divided into two great classes, namely, those that end in ω, and those that end in *μι*.

II. Verbs ending in ω are again subdivided into two general classes, according to the nature of their characteristic letter, namely, into PURE Verbs and IMPURE Verbs.

III. PURE VERBS are those whose characteristic letter is

a vowel, that is, those which have a vowel before the final ω; as, λύ-ω, "*I loose.*"

IV. IMPURE VERBS are those whose characteristic is a consonant, that is, those which have a consonant before the final ω; as, λείπ-ω, "*I leave.*"

V. Pure Verbs are again subdivided into two classes, namely, UNCONTRACTED and CONTRACTED Verbs.

VI. UNCONTRACTED VERBS are those whose characteristic is any vowel except *a*, *ε*, *o*, that is, which have any other vowel except *a*, *ε*, *o*, before the final ω; as, παιδεύ-ω, "*I educate:*" ἀΐω, "*I hear:*" θύω, "*I sacrifice.*"

VII. CONTRACTED VERBS are those whose characteristic is either *a*, *ε*, or *o*; as, τιμά-ω, "*I honor:*" φιλέ-ω, "*I love:*" μισθό-ω, "*I let out for hire.*"

VIII. Impure Verbs are also subdivided into two classes, namely, MUTE Verbs and LIQUID Verbs.

IX. MUTE VERBS are those whose characteristic is one of the nine mutes; as,

MUTES.		MUTE VERBS.	
β,	as,	φέρβ-ω,	"*I feed.*"
γ,	"	ἄγ-ω,	"*I lead.*"
δ,	"	ἔρδ-ω,	"*I work.*"
θ,	"	πείθ-ω,	"*I persuade.*"
κ,	"	πλέκ-ω,	"*I plait.*"
π,	"	σήπ-ω,	"*I make putrid.*"
τ,	"	πράττ-ω,	"*I do.*"
φ,	"	ἀλείφ-ω,	"*I anoint.*"
χ,	"	ἔχ-ω,	"*I have.*"

X. LIQUID VERBS are those whose characteristic is one of the four liquids λ, μ, ν, ρ; as,

LIQUIDS.		LIQUID VERBS.	
λ,	as,	ἀγγέλλ-ω,	"*I announce.*"
μ,	"	νέμ-ω,	"*I divide.*"
ν,	"	φαίν-ω,	"*I show.*"
ρ,	"	φθείρ-ω,	"*I destroy.*"

XI. Verbs are still farther divided, according to the accentuation of the first person singular, present indicative active, into BARYTON VERBS and PERISPOMENA.

XII. BARYTON VERBS are those whose last syllable in the first person is not accented, and hence has the grave tone (*βαρὺν τόνον*) resting upon it; as, *λύ-ω*, *πλέκ-ω*.

XIII. PERISPOMENA, or PERISPOME VERBS, are those whose last syllable in the first person is circumflexed; as, *τιμ-ῶ*, *φιλ-ῶ*, *μισθ-ῶ*.

3. CONJUGATIONS.

I. The conjugations in Greek are three in number, namely, that of *Pure Verbs*, that of *Impure Verbs*, and that of *Verbs in μι*.

II. The conjugations of *Pure* and *Impure* Verbs are again subdivided into their respective classes.

REMARK. In this arrangement of the conjugations we have followed the best modern grammarians. It remains to be seen, however, whether this classification be a strictly philosophic one, and whether the proper mode of arranging the Greek verbs be not that which is adopted in the Sanscrit and Teutonic grammars, namely, according to the different modes of strengthening the form of the present and other principal tenses. We can not divide the Greek conjugations into *strong* and *weak* forms, in the same way as the Gothic; for, in the first place, all Greek verbs form the preterite by reduplication, whereas this is confined to the strong form in Gothic; and, conversely, all verbs form certain tenses by the addition of a foreign element, which is the indication of the weak form in Gothic. We may, however, say that, in case the lengthened form of the present is a consequence of its being a derivative or secondary verb, it can not form any of its tenses by an alteration of the quality or quantity of the root-vowel, but must have recourse either to reduplication, addition, or both; and in this way it may be said that derivative or secondary verbs in Greek are weaker forms. (*Donaldson, New Cratylus*, p. 523.)

4. VOICES.

I. The Greek language has three voices, namely, the ACTIVE, PASSIVE, and MIDDLE, which last is also called the REFLEXIVE.

II. THE ACTIVE VOICE is employed to express the proper transitive notion, and also many intransitive ones.

III. THE PASSIVE VOICE is employed to express the passive notion, and also several intransitive and reflexive ones.

IV. THE MIDDLE or REFLEXIVE VOICE is employed principally to express the reflexive notion; but it also sometimes assumes an intransitive force, as has already been remarked.

REMARK 1. We have here given *three* voices, in accordance with the general usage of grammarians. Strictly speaking, however, the Greek language has only two voices, namely, the *active*, for the transitive proper and for many intransitive notions, as already observed; and the *middle*, for the reflexive, reciprocal, and the rest of the intransitive notions. The *passive* action, in fact, is conceived of as reflexive (as the action ends in the subject), and hence is expressed by the middle form, except in the future and aorist tenses, which have peculiar passive forms.

REMARK 2. The division of verbs into different voices, one of which expresses that the action is considered as affecting the speaker, or person spoken of, and the other as affecting some other person or thing, is, in fact, merely a relation of case; the former is that relation of case which we call locative, the latter, that which is termed the instrumental. (*Donaldson, New Cratylus*, p. 431.)

REMARK 3. The primary power of the verb was probably intransitive; and the form in *μαι* was probably the original form of the oldest verbs, expressing a state. But, as a state may be conceived of as affecting others, the intransitive notion readily became transitive without any change in the word.

REMARK 4. But the necessity of some distinction becoming evident, as the language progressed, separate forms soon arose for the expression of each, namely, the active (*μι*) for the transitive; the middle (*μαι*) for the passive and reflexive notions. This difference of sense is clear in the undoubted primary form of verbs in *μι*, since, except *εἰμί*, "*sum*," and *εἶμι*, "*eo*," no verb

in μι has a purely intransitive force. The later active form in ω so little retained the proper transitive force of the older form in μι, that we find as many verbs in ω intransitive as transitive; as, θάλλειν, ἀνθεῖν, χαίρειν, &c. From transitive verbs in ω new reflexive notions were formed in the middle form μαι. (*Kühner*, § 358, *ed. Jelf.*)

5. TENSES.

I. The tenses of the Greek verb are divided into two great classes, namely, ABSOLUTE and RELATIVE.

II. THE ABSOLUTE TENSES refer to some action that is past, present, or future, merely as regards the speaker himself, and without reference, at the same time, to any other action.

III. THE RELATIVE TENSES refer to some action that is past, present, or future as regards the speaker, but with reference, at the same time, to some other action that is likewise past, present, or future.

IV. Thus, "*I write*," is γράφω (ABSOLUTE): "*I write* (*while thou speakest*)," is γράφω (RELATIVE): "*I wrote*," is ἔγραψα (ABSOLUTE): "*I was writing* (*while thou wast speaking*)," is ἔγραφον (RELATIVE): "*I will write*," is γράψω (ABSOLUTE): "*I will write* (*while thou art speaking*)," is γράψω (RELATIVE).

V. To denote the *absolute past*, the Greek language employs a special form called the *aorist* (ἀόριστος χρόνος), or *indefinite*. On the other hand, the *absolute present* and *future* are not distinguished in form (as will be perceived) from the *relative present* and *future*.

VI. The Greek verb, therefore, has the following tenses:

1. The PRESENT; as, γράφω, "*I write*." } To indicate both the absolute and relative notion.
2. The IMPERFECT; as, ἔγραφον, "*I was writing*." } To mark the relative past
   The PERFECT; as, γέγραφα, "*I have written*." } To mark the relative past
   The PLUPERFECT; as, ἐγεγράφειν, "*I had written*." } To mark the relative past

The AORIST; as, ἔγραψα, "*I wrote.*" }
To indicate the absolute past. }

3. The FUTURE; as, γράψω, "*I will write.*" }
To indicate both the absolute and relative future. }

The FUTURE PERFECT, called, also, the THIRD FUTURE (only in the middle form); as, γεγράψομαι, "*I shall have enrolled myself.*"—To indicate an action completed in the future.

VII. For the *perfect* and *pluperfect* of the active voice, for the simple *future* of the passive, and for the *aorist* of the active, passive, and middle, the Greek language has two forms, which (with the exception of several forms of the perfect, pluperfect, and aorist) have one and the same meaning, and are distinguished from one another by the name of *first* and *second* tenses.

VIII. The *second perfect* and *pluperfect active* are called by the old grammarians the *perfect* and *pluperfect middle.* The second form of the *aorist* is termed, in like manner, the *second aorist;* and the second form of the *future passive* is styled, in the same, the *second future passive.* But no such tense as a second future *active* exists.

IX. Only a few verbs have both the *first* and *second* tenses together. Most verbs have either the one or the other of these forms. *Pure* verbs have only the *first* tenses.

X. The *future perfect* is only in use in a small number of verbs.

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6. PRIMARY AND HISTORICAL TENSES.

I. As the perfect adheres, in the main, to the analogy of the *present* and the *future*, while the *imperfect*, *pluperfect*, and *aorist* carry our thoughts back into the past, and we relate, by means of them, what then took place, the Greek language founds upon this difference a second division of the tenses, namely, into PRIMARY and HISTORICAL.

II. The PRIMARY TENSES are the *present*, *perfect*, and

future. The HISTORICAL TENSES are the *imperfect, pluperfect,* and *aorist.*

III. The *historical tenses,* it will be perceived, derive their name from the circumstance of their being employed *to relate the events of the past.*

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7. MOODS OF THE VERB.

I. The Greek language has the following MOODS, namely, the INDICATIVE, SUBJUNCTIVE, OPTATIVE, and IMPERATIVE.

II. The INDICATIVE is employed to denote a thing as actually existing or happening, and as independent of the thought and conception of the speaker.

III. The SUBJUNCTIVE is employed to denote a supposition, or mere conception of the mind. And it is divided into two different forms, according to the nature of the time to which it relates. Thus,

IV. The subjunctive of the *primary tenses,* or the subjunctive properly so called, denotes a supposition or conception connected with present time; as, *ὡμεν,* "*let us go,*" which in Latin is "*eamus:*" *γράφω ἵνα μανθάνῃς,* "*I write in order that thou mayest learn;*" in Latin, "*scribo ut discas.*"

V. The subjunctive of the *historical tenses,* or, as it is usually called, the OPTATIVE MOOD, denotes a supposition or conception connected with past time; or, in other words, presumes a relation to some time or circumstance which is necessary to define; as, *ἔγραψα ἵνα μανθάνοις,* "*I wrote in order that thou mightest learn:*" *εἴ τι ἔχοιμι διδοίην ἄν,* "*if I had any thing* (under certain circumstances) *I would give it.*"

VI. The *optative* is also employed to express a *wish,* but it only does so as an indefinite and dependent tense, having reference to some other time or circumstance than the present. In our own language, "*if I could only manage to*

bring it about!" and "*how could I manage to bring it about!*" are expressions of the same wish.

VII. The IMPERATIVE is employed to denote the immediate expression of our will; as, γράφε, "*write*:" βούλευε, "*advise*."

REMARK 1. Although it is customary in Greek grammars to class the subjunctive and optative as distinct moods, it has long been remarked by scholars, on syntactical grounds, that, considered in their relation to one another, and to the other moods, they must be regarded as differing in tense only. It has also been observed, that the person-endings of the subjunctive correspond to the primary forms, or those of the primary tenses, while the person-endings of the optative always agree with the secondary forms, or those of the historical tenses. (*Buttmann, Ausf. Spr.*, § 88, 3, 4.—*Donaldson, New Cratylus*, p. 475.)

REMARK 2. It may be doubted if the imperative is really entitled to the rank of a distinct mood. The marks which characterize it can not be considered as model inflections, as they affect only the personal termination, which is generally omitted in the second, and strengthened in the other persons. It appears natural that, in issuing a command, a specification of the person immediately addressed should be omitted, and a greater emphasis laid on the person to whom the command is meant to apply. This is effected in English and German by placing the pronoun after the verb; as, "give ye," "*geben sie*," &c.; or, in the second person singular, by omitting the pronoun altogether; as, "give me the book," "*sieh da!*" A command is expressed in the ancient languages in a precisely analogous manner: in the second person singular, the personal inflection is frequently omitted, or, when expressed, a stronger form is used, as is always the case in the other persons.

REMARK 3. The Sanscrit imperative differs from the Greek in having a first person in all three numbers, and in both voices. This is also the case in English, though only in poetry, and in the plural; as, "Leave we the theme."—"Charge we the foe." (*New Cratylus*, p. 490, *seq.*)

8. THE PARTICIPIALS.

I. Besides the moods, the verb has two forms which are called PARTICIPIALS, because, in one point of view, they

partake of the nature of the verb, and in another of that of the substantive and adjective. These are,

1. The INFINITIVE, which is the substantive-participial; as, *μανθάνω γράφειν*, "*I learn to write.*" and *τὸ γράφειν*, "*writing.*"

2. The PARTICIPLE, which is the adjective-participial; as, *βουλεύων παῖς*, "*an advising boy.*"

II. These two participials are called the infinitive verb; the other forms of the verb are called the finite verb.

REMARK. The participle must be regarded as ultimately identical with the infinitive. In usage they are different, and the difference consists in this, that the infinitive, originally a participle or verbal noun in the locative case, has, in process of time, lost all traces of its inflection, and may be considered as the most general and crude form in which the verb can appear. Whereas the participle, instead of being a particular case, the locative or instrumental, of a verbal form, has received or retained a set of inflections, which constitute it a mixture of adjective and verb. It will be remembered, however, that the participle becomes an adjective only in the same way in which the infinitive, and, consequently, the participle itself, when not joined to some noun, becomes a substantive, namely, by the syntactical contrivance which we call prefixing the definite article. (*New Cratylus*, p. 500.)

9. NUMBERS AND PERSONS.

I. The PERSONAL ENDINGS of the verb show whether the subject of the action is the speaker himself, or a person spoken to, or one spoken of, and, at the same time, also show the relations of number.

II. The NUMBERS of the Greek verb are three, namely, the SINGULAR, DUAL, and PLURAL.

III. All the terminations of the Greek verb in its tenses, numbers, and persons, may be divided into two very distinct principal classes, one for the *active*, the other for the *middle* and *passive* voices.

IV. In each of these two forms, the *primary* tenses again

observe among themselves, in certain respects, a particular analogy, by which they are distinguished from the historical tenses.

V. In the active voice and the passive aorists there is no separate form for the first person of the dual, but it is expressed, when required, by the first person of the plural.

REMARK. Buttmann has shown that, in the case of the Greek verb, the dual is actually nothing but an older form of the plural. (*Ausf. Spr.*, § 87, 4, *Anm.* 1.)—In the active voice the Greek makes no distinction between the dual and the plural of the first person. The Sanscrit presents the form *vas*, or *va*, for the first person of the dual in the active voice, but this is only a modification of the plural *mas*. (*Bopp, Vergleich. Gramm.*, p. 331.—*New Cratylus*, p. 437.)

10. STEM OF THE VERB, &c.

I. In every verbal form we distinguish the STEM, which contains the fundamental form of the verb; and the SYLLABLE OF FORMATION, by which the different relations of the action are indicated.

II. In most verbs in ω the stem is found by cutting off the ending of the first person; as, *λύ-ω*, *stem* λυ-; *παιδεύ-ω*, *stem παιδευ-*, &c. And hence the *stem* may consist of either one syllable or many syllables.

III. We must be careful, however, not to confound the *verbal stem* with the *etymological root*. The verbal stem is the etymological root increased, and forms, as it were, the trunk from which the other parts of the verb are supposed to branch off. Thus, in *φονεύ-ω*, the etymological root is *φον*, but the verbal stem is *φονευ*.

IV. The SYLLABLE OF FORMATION either comes after the stem as an ending, and is then called the *inflectional ending*; as, *βουλεύ-ω*, *βουλεύ-σω*, *βουλεύ-σομαι*, or else it goes before, and is called the *augment*, or *reduplication*; as, *ἐ-βούλευον*, "*I advised*:" *βε-βούλευκα*, "*I have advised.*"

V. Besides the syllable of formation, we find in many

verbs an alteration of the stem-vowel taking place in certain parts; as, for example, from τρέφ-ω we have τέ-τροφα and ἐ-τράφην. This change from the vowel of the stem is termed *cognation*, and the new vowel thus brought in is called the *cognate* of the stem-vowel.

VI. The letter which stands at the end of the stem, after cutting off ω, is called the VERBAL CHARACTERISTIC, or merely the CHARACTERISTIC (that is, the distinguishing letter), because, according to this, verbs in ω are divided into different classes, as has already been observed; namely, into *pure*, *mute*, and *liquid* verbs. (Consult page 225.) Thus, in λύ-ω, the *characteristic* is υ: in τιμά-ω it is α: in λέγ-ω it is γ: in τρίβ-ω it is β, &c.

REMARK. The genuine etymological *root* of a verb is in most cases preserved in the so-called second aorist. The present tense of a baryton verb always shows the *root* under some modification or increase. Hence the error of grammarians in regarding the present tense of baryton verbs as the primitive form of the root, and the other tenses as derived from it. The consequence of this has been to load our dictionaries and lists of defective verbs with an infinitude of so-called obsolete forms. The present tense is merely the most convenient part from which to obtain the verbal *stem*, not the etymological *root*. (*New Cratylus*, p. 524.)

11. INTRODUCTORY VIEW OF THE AUGMENT.

I. There are two AUGMENTS, namely, the *syllabic* and the *temporal*.

II. The SYLLABIC AUGMENT belongs to verbs that begin with a consonant; and it is so called because it adds a *syllable* to the verb.

III. The TEMPORAL AUGMENT belongs to verbs that begin with a vowel; and it is so called because it increases the *time*, or quantity, of the initial vowel.

IV. Two of the tenses have an augment which is continued through all the moods, namely, the *perfect* and *future perfect*.

V. Two receive an augment in the indicative only, namely, the *imperfect* and *aorist*.

VI. Two receive no augment, namely, the *present* and *future*.

VII. The *pluperfect*, as regards the augment, stands by itself, since it retains the reduplication of the perfect throughout all the moods and tenses, but keeps its own augment only in the indicative.

VIII. The true use of the augment is to mark an action which is either completely or partially past; in other words, to mark past time. Hence it will appear why the present and future have no augment; why the imperfect and aorist have an augment only in the indicative; and why the *perfect*, *pluperfect*, and *future perfect*, all three of which refer to a *continued* action, have an augment continued throughout all the moods of the verb.

IX. The augment originally was the same in the case of all verbs, namely, an ε was prefixed, whether the verb began with a vowel or a consonant. Afterward, however, the usage was determined as follows, namely, the ε was only prefixed to verbs beginning with a consonant; whereas, in others, it coalesced with the initial vowel, and became a long vowel, or else a diphthong. Hence,

X. The augment in the case of verbs whose stem begins with a consonant consists of an ε placed before the stem; as, *ἐ-βούλευσα*, "*I advised*:" *ἔ-γραφον*, "*I was writing*:" *ἐ-παίδευον*, "*I was instructing*."

XI. But in verbs whose stem begins with a vowel it consists in lengthening the first vowel by changing α and ε into η (and in some verbs into ει), ῐ and ῠ into ῑ and ῡ, and ο into ω.

XII. The *perfect*, *pluperfect*, and *future perfect* have, however, what is termed *reduplication*. This consists, in the case of verbs whose stem begins with a consonant, in the

repetition of the first consonant of the stem with ε; but in the case of verbs whose stem begins with a vowel, it is like the ordinary augment; as, βε-βούλευκα, "*I have advised*;" but ἱκέτευκα, "*I have besought*," from ἱκετεύω.

XIII. When the verbal stem begins with ῥ, the ῥ is doubled after the augment; as, ῥίπτω, "*I throw*;" imperfect ἐῤῥιπτον: aorist ἐῤῥιψα.

REMARK. For the more particular definition of the augment and reduplication, consult page 264, *seqq.*—What is here given is merely meant to be introductory to the paradigm.

12. INFLECTIONAL ENDINGS.

I. In the inflectional endings there are three different elements, since by them the relations of *time*, *mood*, and *person* are denoted; namely,

1. The TENSE-CHARACTERISTIC.
2. The MOOD-VOWEL.
3. The PERSONAL ENDINGS.

II. They are divided into inflectional endings of the active, passive, and middle, according to the three voices of the verb.

1. TENSE-CHARACTERISTIC AND ENDING.

I. We call that consonant the tense-characteristic which stands immediately after the stem of the verb, and is the characteristic mark of the tense.

II. The tense-characteristic of the *first perfect* and *pluperfect active* is κ in pure verbs; as,

βουλεύ-ω.—*Perf.* 1. βε-βούλευ-κ-α.—*Pluperf.* 1. ἐ-βεβουλεύ-κ-ειν.

But when the characteristic of the verb is β, π, φ, or γ, κ, χ, this characteristic becomes (or remains) aspirated in the perfect and pluperfect as the tense-characteristic. Thus,

τρίβω,	—*Perf.* 1.	τέ-τρι-φ-α,	—*Pluperf.* 1.	ἐ-τε-τρί-φ-ειν,
λέπω.	— "	λέ-λε-φ-α,	— "	ἐ-λε-λέ-φ-ειν,
γράφω,	— "	γέ-γρα-φ-α,	— "	ἐ-γε-γρά-φ-ειν,
πλέκω,	— "	πέ-πλε-χ-α,	— "	ἐ-πε-πλέ-χ-ειν
τεύχω,	— "	τέ-τευ-χ-α,	— "	ἐ-τε-τεύ-χ-ειν.

III. The tense-characteristic of the *future* and *first aorist active* and *middle* in all verbs except those in λω, μω, νω, ρω, is σ; as,

	Active.	*Middle.*
FUT.	βουλεύ-σ-ω,	βουλεύ-σ-ομαι,
1 AOR.	ἐ-βούλευ-σ-α.	ἐ-βουλευ-σ-άμην.

IV. The tense-characteristic of the *first aorist passive* is θ, and the *first future passive* has the ending of the first aorist passive in addition to the tense-characteristic σ, thus, θησ. Hence we have

1 AOR. PASS. ἐ-βουλεύ-θ-ην. 1 FUT. PASS. βουλευ-θήσ-ομαι.

V. Only the FIRST TENSES have a tense-characteristic.

VI. The tense-characteristic, in conjunction with the termination following it, is called the *tense-ending*. Thus, for example, in the form βουλεύσω, the σ is the tense-characteristic of the future, and the syllable σω the tense-ending.

VII. Lastly, the stem of the verb, in conjunction with the tense-characteristic and augment or reduplication, is called the stem of the tense, or the *tense-stem*. Thus, in ἐβούλευσ-α, the first aorist active, the tense-stem is ἐβουλευσ: in βεβούλευκ-α, the first perfect active, it is βεβουλευκ.

VIII. The following will exhibit a tabular view of the tense-endings, in the three voices, in the first person singular of the indicative:

	ACTIVE.	PASSIVE.	MIDDLE.
PRESENT,	ω,	ομαι,	ομαι,
IMPERFECT,	ον,	όμην,	όμην,
PERFECT 1,	κα or ά,	μαι,	μαι,
PERFECT 2,	α,	*Wanting*,	*Wanting*,
PLUPERFECT 1,	κειν or είν,	μην,	μην,
PLUPERFECT 2,	ειν,	*Wanting*,	*Wanting*,
AORIST 1,	σα or α,	θην,	σάμην or άμην,
AORIST 2,	ον,	ην,	όμην,
FUTURE 1,	σω or ῶ,	θήσομαι,	σομαι or οῦμαι,
FUTURE 2,	*Wanting*,	ήσομαι,	*Wanting*,
FUTURE 3 (PERFECT),	*Wanting*,	σομαι,	σομαι.

REMARK 1. The *first aorist active* and *middle* and the *future active* and *middle* were formed, as will appear from the above table, either with the tense-characteristic σ; as, *ἐ-βούλευ-σ-α*, *ἐβουλευ-σ-άμην*, *βουλεύ-σ-ω*, *βουλεύ-σ-ομαι*, or else without the σ, as, *ἔστειλ-α*, *ἐστειλ-άμην*, *στελ-ῶ*, *στελ-οῦμαι*. The first is called the *strong* formation, the latter the *weak* one. The early language is richer in *weak* forms than the later; thus, for example, *ἔκεια* or *ἔκηα*, *Epic*; *ἔκεα*, *Attic poetic*; *ἔκαυσα*, *common* form.

REMARK 2. The aspirated *ά* and *είν* refer to verbs whose characteristic is β, π, φ, or γ, κ, χ.

2. PERSONAL ENDINGS AND MOOD-VOWEL.

I. The PERSONAL ENDING is that part of the verbal form which indicates the relation of person and number, and which, therefore, takes a different form in the different persons and numbers.

II. The MOOD-VOWEL is that part of the verbal form which indicates the mood employed, and which, therefore, assumes a different form according as it denotes the indicative, subjunctive, optative, or imperative. Thus,

1	*pers.*	*sing.*	*pres.*	*Indic. Mid.*,	*βουλεύ-ο-μαι*,	*Subj.* *βουλεύ-ω-μαι*,
3	"	"	*fut.*	" "	*βουλεύ-σ-ε-ται*,	*Opt.* *βουλεύ-σ-οι-το*,
1	"	*plur.*	*pres.*	" "	*βουλευ-ό-μεθα*,	*Subj.* *βουλευ-ώ-μεθα*,
2	"	"	"	" "	*βουλεύ-ε-σθε*,	" *βουλεύ-η-σθε*,
1	"	*sing.*	1*st aor.*	" "	*ἐ-βουλευ-σ-ά-μην*,	" *βουλεύ-σ-ω-μαι*,
3	"	"	"	" "	*ἐ-βουλεύ-σ-α-το*,	*Opt.* *βουλεύ-σ-αι-το*.

Here *βουλευ* is the *verbal stem*, and *βουλεύ*, *βουλευσ*, and *ἐβουλευσ*, are the *tense-stems*, namely, of the present, future, and 1st aorist middle. The endings *μαι*, *ται*, &c., are

the *personal endings*, and the vowels ο, ω, ε, οι, η, α, αι, are the *mood-vowels*.

OBSERVATIONS UPON THE PERSONAL ENDINGS AND MOOD-VOWEL.

I. The personal endings follow immediately after the mood-vowel, and frequently connect themselves so closely with it, that the two do not appear as separate parts, but are combined into one; as, *βουλεύσ-αις* instead of *βουλεύσ-αι-ς*, and *βουλεύσ-ῃς* instead of *βουλεύσ-η-ις*.

II. The difference between primary and historical tenses is here important. The *primary tenses*, namely, the *present*, *perfect*, and *future*, form the second and third persons of the dual with the same ending, *ον*; as, *βουλεύ-ε-τον*, *βουλεύ-ε-τον*, *βουλεύ-ε-σθον*, *βουλεύ-ε-σθον*.—But the *historical tenses* form the second person with the ending *ον*, and the third with the ending *ην*; as, *ἐβουλεύ-ε τον*, *ἐβουλεύ-ε-την*, *ἐβουλεύ-ε-σθον*, *ἐβουλεύ-ε-σθην*.

III. Again, the *primary tenses* form the third person plural active with the ending *σι(ν)*, (arising from *ντι*, *νσι*), and in the passive and middle with the ending *νται*: the *historical tenses*, in the active with the ending *ν*, and in the middle with the ending *ντο*; as,

Pres. act., *βουλεύ-ο-νσι* = *βουλεύ-ουσι(ν)*.—*Imperf. act.*, *ἐ-βούλευ-ο-ν*.

Pres. mid., *βουλεύ-ο-νται*.—*Imperf. mid.*, *ἐ-βουλεύ-ο-ντο*.

IV. Finally, the *primary tenses* have the endings *μαι*, *σαι*, *ται*, in the singular of the passive and middle; the *historical*, *μην*, *σο*, *το*; as,

βουλεύ-ο-μαι,	*ἐβουλευ-ό-μην*,
βουλεύ-ε-σαι = *βουλεύ-ει*,	*ἐβουλεύ-ε-σο* = *ἐβουλεύ-ου*,
βουλεύ-ε-ται,	*ἐβουλεύ-ε-το*.

V. The personal endings of the *subjunctive* correspond to those of the *primary* tenses of the indicative, and those

of the *optative* to those of the *historical* tenses of the indicative ; as,

2 & 3 *D.*,	*pres. indic.*,		βουλεύε-τον,	*Subj.*	βουλεύ-η-τον,
	"	"	βουλεύε-σθον,	"	βουλεύη-σθον,
3 *plural*	"	"	βουλεύου-σι(ν),	"	βουλεύω-σι(ν),
	"	"	βουλεύο-νται,	"	βουλεύω-νται,
1 *sing.*	"	"	βουλεύο-μαι,	"	βουλεύω-μαι,
2 "	"	"	βουλεύ-ει,	"	βουλεύ-ῃ,
3 "	"	"	βουλεύε-ται,	"	βουλεύη-ται,
2 & 3 *D.*,	*imperf.*	"	ἐβουλεύε-τον, ἐ-την,	*Opt.*	βουλεύοι-τον, οἰ-την,
	"	"	ἐβουλεύε-σθον, ἐ-σθην,	"	βουλεύοι-σθον, οἰ-σθην,
3 *Plur.*,	"	"	ἐβούλευο-ν,	"	βουλεύοι-εν,
	"	"	ἐβουλεύο-ντο,	"	βουλεύοι-ντο,
1 *sing.*	"	"	ἐβουλευό-μην,	"	βουλευοί-μην,
2 "	"	"	ἐβουλεύε-σο, ἐβουλεύ-ου,	"	βουλεύοι-σο, βουλεύοι-ο,
3 "	"	"	ἐβουλεύε-το,	"	βουλεύοι-το.

VI. The mood-vowel of the *subjunctive* of the *primary tenses* is distinguished from that of the *indicative* merely by being lengthened, namely, *o* into ω, and *ει* into η; as,

Indic. βουλεύ-ο-μεν,	*Subj.* βουλεύ-ω-μεν,
Indic. βουλεύ-ε-σθε,	*Subj.* βουλεύ-η-σθε.

VII. The mood-vowel of the optative is *ι*, in conjunction with the preceding mood-vowel of the first person singular indicative. (The pluperfect, however, forms an exception, since the optative of this tense takes the mood-vowel of the present.) Thus,

1 *S.*, *imperf. ind. act.* (*ο*),	*Opt.* (οι),	ἐβούλευ-ο-ν,	βουλεύ-οι-μι,
1 *Pl.*, 1 *aor.* " " (*α*),	" (αι),	ἐβουλεύσ-α-μεν,	βουλεύσ-αι-μεν.

Remark 1. The conjugation in *-μι* is the oldest one; a fact that may be proved from the Greek language alone, without the aid of comparative philology. In the first place, those verbs which, in the classical ages of Greek literature, were still conjugated in *-μι*, such as εἰμί, δίδωμι, ἵστημι, φημί, &c., all convey the most elementary ideas ever expressed by verbs: "*being*," "*giving*," "*standing*," "*saying*," &c. They are words which must have existed in the oldest and rudest state of the language, and, therefore, could not have owed their existence to the observation of analogies which had arisen subsequently to that earlier state. Again, the conjugation in *-μι*

is departed from only in a few tenses (principally the present and imperfect active) of the ordinary verbs; the other tenses all retain traces, more or less distinct, of the original form. Thus, though we have *τύπτω*, we have *τύπτο-μαι* (which is perfectly analogous to *δίδο-μαι*), *τύπτοι-μι*, *ἐτυψά-μην*, &c. And, even in the present *τύπτω*, the original form appears to have been *τύπτο-μι*, softened afterward to *τύπτ-ομ*, and this changed by euphony to *τύπτω*. So, the imperfect would seem to have been, at first, *ἐ-τύπτο-μι*, then *ἔτυπτο-μ*, and, finally, *ἔτυπτο-ν*, the Greek language not tolerating any form ending in *μ*.—So, again, in the second and third persons singular, *τύπτεις* will have been originally *τύπτεσι*, and *τύπτει* originally *τύπτετι*.

Remark 2. The Greek conjugation in *μι* affords another proof of its antiquity in its close agreement with the Sanscrit conjugation-form. And the Latin and Gothic, which both belong to the same stock, had originally the same verbal-form. In the Latin it remains merely in the two verbs *inquam* and *sum*. Compare the Greek *δάμναμι* (*Doric* for *δάμνημι*), the Sanscrit *damjāmi*, the Latin *inquam*, and the Gothic *faran* (German *fahren*, "to move," &c.). Thus,

δάμνᾱ-μι,	*damjā-mi*,	*inqua-m*,	*fara*,
δάμνᾱ-ς,	*damja-si*,	*inqui-s*,	*fari-s*,
δάμνᾱ-τι,	*damja-ti*,	*inqui-t*,	*fari-th*,
	damjā-vas,	———	*farō-s*,
δάμνα-τον,	*damja-thas*,	———	*fara-ts*,
δάμνα-τον,	*damja-tas*,	———	———
δάμνα-μες,	*damjā-mas*,	*inqui-mus*,	*fara-m*,
δάμνα-τε,	*damja-tha*,	*inqui-tis*,	*fari-th*,
δάμνα-ντι,	*damja-nti*,	*inquiu-nt*,	*fara-nd*.

Remark 3. The terminations of the verbs in *μι* are person-endings, originally *μι*, *σι*, *τι*, &c., and these suffixes, thus denoting the *persons*, are the personal pronouns more or less corrupted. According to some, they are nominative cases, the root of the verb constituting the predicate, and the connecting syllable the copula. This, however, has been very justly regarded as unphilosophical, for it arranges predicate, copula, and subject in an order converse to that which every logician knows to be the natural one. It is better, therefore, to regard them as objective, or, rather, locative cases of the personal pronouns, and thus *δίδω-μι* will signify, "*giving here*," *i. e.*, where the speaker is; *δίδω-σι*, "*giving* where the person addressed is;" *δίδω-τι*, "*giving there*," *i. e.*, at another place. This explanation

proceeds on the principle that the original verb stands on precisely the same footing with the noun. (*New Cratylus*, p. 431.)

Remark 4. Buttmann has shown (*Ausf. Spr.*, § 87, 4, 1) that, in the case of the Greek verb, the dual is actually nothing more than an older form of the plural. In the active voice the Greek makes no distinction between the dual and the plural of the first person. The Sanscrit, indeed, presents the form *vas* or *va*, for the first person of the dual in the active voice, but this is only a modification of the plural *mas*, as we have *vayam* for *mayam*, &c. (*Bopp, Vergl. Gramm.*, p. 331.—*New Cratylus*, p. 437.)

PARADIGM OF THE VERB.

Preliminary Remarks.

1. As a general rule, the accent of the verb *goes as far back from the end as the nature of the final syllable will allow.* More particular information on this head will be given hereafter.

2. According to the new arrangement of the tenses, as adopted by the best of the present European grammarians, the old so-called *perfect* and *pluperfect middle* have now become the *second perfect* and *pluperfect active.*

3. Again, the old so-called *perfect* and *pluperfect passive* are now regarded as the genuine *perfect* and *pluperfect middle.*—As, however, these tenses serve, at the same time, to denote the passive also, we have given them in the paradigm under both these voices.

4. The grounds on which the above changes rest will be found stated in the Remarks on the force of the different tenses.

5. As the perfect and pluperfect middle or passive append the personal-ending at once to the tense-stem, without any mood-vowel, and can not, therefore (except only a few perfects and pluperfects in ημαι and ήμην, from contracted verbs), form a separate subjunctive and optative form, they are compelled to have recourse to a circumlocution of the participle with the subjunctive and optative of εἰμί, "*to be*;" as, βεβουλευμένος ὦ, βεβουλευμένος εἴην. The conjugation of εἰμί, whence ὦ and εἴην are obtained, will be found on page 369.

6. As the optative is nothing more than the subjunctive of the historical tenses, we ought in strictness to call its *present* an *imperfect*, and its *perfect*, a *pluperfect*. We have preferred retaining the old nomenclature, the more especially as the *future* is also given by the most recent grammarians.

7. Pure verbs in ω, whether contracted or uncontracted, want, as has already been remarked, the *second tenses*; name-

ly, the second perfect and pluperfect (old so-called perfect and pluperfect middle), and second aorist. Some grammarians fill up the places of these with tenses taken from other verbs that have them. But this violates analogy, and is productive of error.

PURE UNCONTRACTED VERB IN Ω.

Active Voice.

βουλεύ-ω, I advise (or give counsel to another).

Moods and Tenses.

	Indicative.	Imperative.	Optat.	Subj.	Infin.	Part.
Present,	βουλεύ-ω,	βούλευ-ε,	-οιμι,	-ω,	-ειν,	-ων,
Imperfect,	ἐ-βούλευ-ον,					
Perfect 1,	βε-βούλευ-κ-α,	βεβούλευκ-ε,	-αιμι,	-ω,	-έναι,	-ώς,
Pluperf. 1,	ἐ-βε-βουλεύ-κ-ειν,					
Perfect 2,	*Wanting,*					
Pluperf. 2,	*Wanting,*					
Aorist 1,	ἐ-βούλευ-σ-α,	βούλευσ-ον,	-αιμι,	-ω,	-αι,	-ας,
Aorist 2,	*Wanting,*					
Future,	βουλεύ-σ-ω,		-οιμι.		-εῖν,	-ων.

NUMBERS AND PERSONS.

Indicative Mood.

Present. *I advise.*

S.	βουλεύ-ω,	βουλεύ-εις,	βουλεύ-ει,
D.		βουλεύ-ετον,	βουλεύ-ετον,
P.	βουλεύ-ομεν,	βουλεύ-ετε,	βουλεύ-ουσι(ν).

Imperfect. *I was advising.*

S.	ἐ-βούλευ-ον,	ἐ-βούλευ-ες,	ἐ-βούλευ-ε(ν),
D.		ἐ-βουλεύ-ετον,	ἐ-βουλεύ-έτην,
P.	ἐ-βουλεύ-ομεν,	ἐ-βουλεύ-ετε,	ἐ-βούλευ-ον.

Perfect. *I have advised.*[1]

S.	βε-βούλευ-κ-α,	βε-βούλευ-κ-ας,	βε-βούλευ-κ-ε(ν),
D.		βε-βουλεύ-κ-ατον,	βε-βουλεύ-κ-ατον,
P.	βε-βουλεύ-κ-αμεν,	βε-βουλεύ-κ-ατε,	βε-βουλεύ-κ-ᾶσι(ν)

Pluperfect. *I had advised.*

S.	ἐ-βε-βουλεύ-κ-ειν,	ἐ-βε-βουλεύ-κ-ειs,	ἐ-βε-βουλεύ-κ-ει,
D.		ἐ-βε-βουλεύ-κ-ει-τον,	ἐ-βε-βουλεύ-κ-εί-την,
P.	ἐ-βε-βουλεύ-κ-ει-μεν,	ἐ-βε-βουλεύ-κ-ειτε,	ἐ-βε-βουλεύ-κ-εσαν.

1. Pure verbs in ω have, as already remarked, no second perfect and pluperfect.

AORIST. *I advised.*[1]

S.	ἐ-βούλευ-σ-α,	ἐ-βούλευ-σ-ας,	ἐ-βούλευ-σ-ε(ν),
D.		ἐ-βουλεύ-σ-ατον,	ἐ-βουλευ-σ-άτην,
P.	ἐ-βουλεύ-σ-αμεν,	ἐ-βουλεύ-σ-ατε,	ἐ-βούλευ-σ-αν.

FUTURE. *I will advise.*

S.	βουλεύ-σ-ω,	βουλεύ-σ-εις,	βουλεύ-σ-ει,
D.		βουλεύ-σ-ετον,	βουλεύ-σ-ετον,
P.	βουλεύ-σ-ομεν,	βουλεύ-σ-ετε,	βουλεύ-σ-ουσι(ν).

IMPERATIVE MOOD.

PRESENT. *Be advising.*

S.	βούλευ-ε,	βουλευ-έτω,
D.	βουλεύ-ετον,	βουλευ-έτων,
P.	βουλεύ-ετε,	βουλευ-έτωσαν.

PERFECT. *Have advised.*[2]

S.	βε-βούλευ-κ-ε,	βε-βουλευ-κ-έτω,
D.	βε-βουλεύ-κ-ετον,	βε-βουλευ-κ-έτων,
P.	βε-βουλεύ-κ-ετε,	βε-βουλευ-κ-έτωσαν.

AORIST. *Advise.*

S.	βούλευ-σ-ον,	βουλευ-σ-άτω,
D.	βουλεύ-σ-ατον,	βουλευ-σ-άτων,
P.	βουλεύ-σ-ατε,	βουλευ-σ-άτωσαν.

OPTATIVE MOOD.

PRESENT. *I might, &c., be advising.*

S.	βουλεύ-οιμι,	βουλεύ-οις,	βουλεύ-οι,
D.		βουλεύ-οιτον,	βουλευ-οίτην,
P.	βουλεύ-οιμεν,	βουλεύ-οιτε,	βουλεύ-οιεν.

PERFECT. *I might, &c., have advised.*[3]

S.	βε-βουλεύ-κ-οιμι,	βε-βουλεύ-κ-οις,	βε-βουλεύ-κ-οι,
D.		βε-βουλεύ-κ-οιτον,	βε-βουλευ-κ-οίτην,
P.	βε-βουλεύ-κ-οιμεν,	βε-βουλεύ-κ-οιτε,	βε-βουλεύ-κ-οιεν.

1. Pure verbs in ω have no *second aorist.*

2. Only a few perfects form an imperative, and these most commonly have a present signification.—(*Vid.* Remarks upon the Paradigm.)

3. This tense is usually expressed by a periphrasis with the participle and εἶναι; as, βε-βουλευ-κ-ὼς εἴην, βε-βουλευ-κ-ὼς εἴης, &c. (*Vid.* Remarks upon the Paradigm.)

AORIST. *I might, &c., advise.*

S.	βουλεύ-σ-αιμι,	βουλεύ-σ-αις,	βουλεύ-σ αι,
D.		βουλεύ-σ-αιτον,	βουλευ-σ-αίτην,
P.	βουλεύ-σ-αιμεν,	βουλεύ-σ-αιτε,	βουλεύ-σ-αιεν.

ÆOLIC FIRST AORIST.[1]

S.	βουλεύ-σ-εια,	βουλεύ-σ-ειας,	βουλεύ-σ-ειε(ν),
D.		βουλευ-σ-είατον,	βουλευ-σ-ειάτην,
P.	βουλευ-σ-είαμεν,	βουλευ-σ-είατε,	βουλεύ-σ-ειαν.

FUTURE. *I might hereafter advise.*

S.	βουλεύ-σ-οιμι,	βουλεύ-σ-οις,	βουλεύ-σ-οι,
D.		βουλεύ-σ-οιτον,	βουλευ-σ-οίτην,
P.	βουλεύ-σ-οιμεν,	βουλεύ-σ-οιτε,	βουλεύ-σ-οιεν.

SUBJUNCTIVE MOOD.

PRESENT. *I may be advising.*

S.	βουλεύ-ω,	βουλεύ-ῃς,	βουλεύ-ῃ,
D.		βουλεύ-ητον,	βουλεύ-ητον,
P.	βουλεύ-ωμεν,	βουλεύ-ητε,	βουλεύ-ωσι(ν).

PERFECT. *I may have advised.*[2]

S.	βε-βουλεύ-κ-ω,	βε-βουλεύ-κ-ῃς,	βε-βουλεύ-κ-ῃ,
D.		βε-βουλεύ-κ-ητον,	βε-βουλεύ-κ-ητον,
P.	βε-βουλεύ-κ-ωμεν,	βε-βουλεύ-κ-ητε,	βε-βουλεύ-κ-ωσι(ν).

AORIST. *I may advise.*

S.	βουλεύ-σ-ω,	βουλεύ-σ-ῃς,	βουλεύ-σ-ῃ,
D.		βουλεύ-σ-ητον,	βουλεύ-σ-ητον,
P.	βουλεύ-σ-ωμεν,	βουλεύ-σ-ητε,	βουλεύ-σ-ωσι(ν).

PARTICIPIALS.

INFINITIVE.

PRESENT.	βουλεύ-ειν,	*to be advising,*
PERFECT.	βε-βουλευ-κ-έναι,	*to have advised,*
AORIST.	βουλεῦ-σ-αι,	*to advise,*
FUTURE.	βου-λεύ-σ-ειν,	*to be about to advise.*

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1. Consult Remarks on the Paradigm.

2. The perfect subjunctive, however, is usually expressed by a periphrasis with the participle and εἶναι; as, βε-βουλευ-κ-ὼς ὦ, ᾖς, ᾖ, &c.

PARTICIPLES.

PRESENT. *Advising.*

N.	βουλεύ-ων,	βουλεύ-ουσα,	βουλεῦ-ον,
G.	βουλεύ-οντος,	βουλευ-ούσης,	βουλεύ-οντος, &c.

PERFECT. *Having advised.*

N.	βε-βουλευ-κ-ώς,	βε-βουλευ-κ-νῖα,	βε-βουλευ-κ-ός,
G.	βε-βουλευ-κ-ότος,	βε-βουλευ-κ-νίας,	βε-βουλευ-κ-ότος, &c.

AORIST. *Having advised.*

N.	βουλεύ-σ-ᾶς,	βουλεύ-σ-ᾶσα,	βουλεῦ-σ-ἄν,
G.	βουλεύ-σ-αντος,	βουλευ-σ-άσης,	βουλεύ-σ-αντος, &c.

FUTURE. *About to advise.*

N.	βουλεύ-σ-ων,	βουλεύ-σ-ουσα,	βουλεῦ-σ-ον,
G.	βουλεύ-σ-οντος,	βουλευ-σ-ούσης,	βουλεύ-σ-οντος, &c.

MIDDLE VOICE.

Βουλεύ-ομαι, *I resolve* (*i. e.*, give counsel to myself).

Moods and Tenses.

	Indicative.	Imperative.	Optat.	Subj.	Infin.	Part.
PRESENT,	βουλεύ-ομαι,	βουλεύ-ου,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος,
IMPERF.,	ἐ-βουλευ-όμην,					
PERFECT,	βε-βούλευ-μαι,	βε-βού-λευ-σο,	-μένος, εἴην,	-μένος ὦ,	-σθαι,	-μένος,
PLUPERF.,	ἐ-βε-βουλεύ-μην,					
AORIST,	ἐ-βουλευ-σ-άμην,	βούλευ-σ-αι,	-αίμην,	-ωμαι,	-ασθαι,	-άμενος,
FUTURE,	βουλεύ-σ-ομαι,		-οίμην,		-εσθαι,	-όμενος,
F. PERF.,	βε-βουλεύ-σ-ομαι,		-οίμην,		-εσθαι,	-όμενος.

NUMBERS AND PERSONS.

INDICATIVE MOOD.

PRESENT. *I resolve.*

S.	βουλεύ-ομαι,	βουλεύ-ει,	βουλεύ-εται,
D.	βουλεύ-ομεθον,	βουλεύ-εσθον,	βουλεύ-εσθον,
P.	βουλεύ-ομεθα,	βουλεύ-εσθε,	βουλεύ-ονται.

IMPERFECT. *I was resolving.*

S.	ἐ-βουλευ-όμην,	ἐ-βουλεύ-ου,	ἐ-βουλεύ-ετο,
D.	ἐ-βουλευ-όμεθον,	ἐ-βουλεύ-εσθον,	ἐ-βουλευ-έσθην,
P.	ἐ-βουλευ-όμεθα,	ἐ-βουλεύ-εσθε,	ἐ-βουλεύ-οντο.

PERFECT. *I have resolved.*

S.	βε-βούλευ-μαι,	βε-βούλευ-σαι,	βε-βούλευ-ται,
D.	βε-βουλεύ-μεθον,	βε-βούλευ-σθον,	βε-βούλευ-σθον,
P.	βε-βουλεύ-μεθα,	βε-βούλευ-σθε,	βε-βούλευ-νται.

PLUPERFECT. *I had resolved.*

S.	ἐ-βε-βουλεύ-μην,	ἐ-βε-βούλευ-σο,	ἐ-βε-βούλευ-το,
D.	ἐ-βε-βουλεύ-μεθον,	ἐ-βε-βούλευ-σθον,	ἐ-βε-βουλεύ-σθην,
P.	ἐ-βε-βουλεύ-μεθα,	ἐ-βε-βούλευ-σθε,	ἐ-βε-βού-λευ-ντο.

AORIST. *I resolved.*

S.	ἐ-βουλευ-σ-άμην,	ἐ-βουλεύ-σ-ω,	ἐ-βουλεύ-σ-ατο,
D.	ἐ-βουλευ-σ-άμεθον,	ἐ-βουλεύ-σ-ασθον,	ἐ-βουλευ-σ-άσθην,
P.	ἐ-βουλευ-σ-άμεθα,	ἐ-βουλεύ-σ-ασθε,	ἐ-βουλεύ-σ-αντο.

FUTURE. *I will resolve.*

S.	βουλεύ-σ-ομαι,	βουλεύ-σ-ει,	βουλεύ-σ-εται,
D.	βουλευ-σ-όμεθον,	βουλεύ-σ-εσθον,	βουλεύ-σ-εσθον,
P.	βουλευ-σ-όμεθα,	βουλεύ-σ-εσθε,	βουλεύ-σ-ονται.

FUTURE PERFECT. *I will have resolved.*

S.	βε-βουλεύ-σ-ομαι,	βε-βουλεύ-σ-ει,	βε-βουλεύ-σ-εται,
D.	βε-βουλευ-σ-όμεθον,	βε-βουλεύ-σ-εσθον,	βε-βουλεύ-σ-εσθον,
P.	βε-βουλευ-σ-όμεθα,	βε-βουλεύ-σ-εσθε,	βε-βουλεύ-σ-ονται.

IMPERATIVE MOOD.

PRESENT. *Be resolving.*

S.	βουλεύ-ου,	βουλευ-έσθω,
D.	βουλεύ-εσθον,	βουλευ-έσθων,
P.	βουλεύ-εσθε,	βουλευ-έσθωσαν, usually -έσθων

PERFECT. *Have resolved.*

S.	βε-βούλευ-σο,	βε-βουλεύ-σθω,
D.	βε-βούλευ-σθον,	βε-βουλεύ-σθων,
P.	βε-βούλευ-σθε,	βε-βουλεύ-σθωσαν, usually -σθων.

AORIST. *Resolve.*

S.	βούλευ-σ-αι,	βουλευ-σ-άσθω,
D.	βουλεύ-σ-ασθον,	βουλευ-σ-άσθων,
P.	βουλεύ-σ-ασθε,	βουλευ-σ-άσθωσαν, usually -άσθων.

Subjunctive Mood.

Present. *I may be resolving.*

S.	βουλεύ-ωμαι,	βουλεύ-ῃ,	βουλεύ-ηται,
D.	βουλευ-ώμεθον,	βουλεύ-ησθον,	βουλεύ-ησθον,
P.	βουλευ-ώμεθα,	βουλεύ-ησθε,	βουλεύ-ωνται.

Perfect. *I may have resolved.*

S.	βε-βουλευ-μένος	ὦ,	ᾖς,	ᾖ,
D.	βε-βουλευ-μένω,		ἦτον,	ἦτον,
P.	βε-βουλευ-μένοι	ὦμεν,	ἦτε,	ὦσι.

Aorist. *I may resolve.*

S.	βουλεύ-σ-ωμαι,	βουλεύ-σ-ῃ,	βουλεύ-σ-ηται,
D.	βουλευ-σ-ώμεθον,	βουλεύ-σ-ησθον,	βουλεύ-σ-ησθον,
P.	βουλευ-σ-ώμεθα,	βουλεύ-σ-ησθε,	βουλεύ-σ-ωνται

Optative Mood.

Present. *I might be resolving.*

S.	βουλευ-οίμην,	βουλεύ-οιο,	βουλεύ-οιτο,
D.	βουλευ-οίμεθον,	βουλεύ-οισθον,	βουλευ-οίσθην,
P.	βουλευ-οίμεθα,	βουλεύ-οισθε,	βουλεύ-οιντο.

Perfect. *I might have resolved.*

S.	βε-βουλευ-μένος	εἴην,	εἴης,	εἴη,
D.	βε-βουλευ-μένω,		εἴητον,	εἰήτην,
P.	βε-βουλευ-μένοι	εἴημεν,	εἴητε,	εἴησαν.

Aorist. *I might resolve.*

S.	βουλευ-σ-αίμην,	βουλεύ-σ-αιο,	βουλεύ-σ-αιτο,
D.	βουλευ-σ-αίμεθον,	βουλεύ-σ-αισθον,	βουλευ-σ-αίσθην,
P.	βουλευ-σ-αίμεθα,	βουλεύ-σ-αισθε,	βουλεύ-σ-αιντο.

Future. *I might be about to resolve.*

S.	βουλευ-σ-οίμην,	βουλεύ-σ-οιο,	βουλεύ-σ-οιτο,
D.	βουλευ-σ-οίμεθον,	βουλεύ-σ-οισθον,	βουλευ-σ-οίσθην,
P.	βουλευ-σ-οίμεθα,	βουλεύ-σ-οισθε,	βουλεύ-σ-οιντο.

FUTURE PERFECT. *I might have resolved.*

S.	βε-βουλευ-σ-οίμην,	βε-βουλεύ-σ-οιο,	βε-βουλεύ-σ-οιτο,
D.	βε-βουλευ-σ-οίμε-θον,	βε-βουλεύ-σ-οισ-θον,	βε-βουλευ-σ-οίσ-θην,
P.	βε-βουλευ-σ-οίμε-θα,	βε-βουλεύ-σ-οισθε,	βε-βουλεύ-σ-οιντο

PARTICIPIALS.

INFINITIVE.

PRESENT.	βουλεύ-εσθαι,	*to be resolving.*
PERFECT.	βε-βουλεῦ-σθαι,	*to have resolved.*
AORIST.	βουλεύ-σ-ασθαι,	*to resolve.*
FUTURE.	βουλεύ-σ-εσθαι,	*to be about to resolve.*
FUT. PERF.	βε-βουλεύ-σ-εσθαι,	*to be about to have resolved.*

PARTICIPLES.

PRESENT. *Resolving.*

N.	βουλευ-όμενος,	βουλευ-ομένη,	βουλευ-όμενον,
G.	βουλευ-ομένου,	βουλευ-ομένης,	βουλευ-ομένου, &c.

PERFECT. *Having resolved.*

N.	βε-βουλευ-μένος,	βε-βουλευ-μένη,	βε-βουλευ-μένον,
G.	βε-βουλευ-μένου,	βε-βουλευ-μένης,	βε-βουλευ-μένου, &c.

AORIST. *Having resolved.*

N.	βουλευ-σ-άμενος,	βουλευ-σ-αμένη,	βουλευ-σ-άμενον,
G.	βουλευ-σ-αμένου,	βουλευ-σ-αμένης,	βουλευ-σ-αμένου, &c.

FUTURE. *About to resolve.*

N.	βουλευ-σ-όμενος,	βουλευ-σ-ομένη,	βουλευ-σ-όμενον,
G.	βουλευ-σ-ομένου,	βουλευ-σ-ομένης,	βουλευ-σ-ομένου, &c.

FUTURE PERFECT. *About to have resolved.*

N.	βε-βουλευ-σ-όμε-νος,	βε-βουλευ-σ-ομέ-νη,	βε-βουλευ-σ-όμε-νον,
G.	βε-βουλευ-σ-ομέ-νου,	βε-βουλευ-σ-ομέ-νης,	βε-βουλευ-σ-ομέ-νου, &c.

PASSIVE VOICE.[1]

Βουλεύ-ομαι, *I am advised.*

Moods and Tenses.

	Indicative.	Imperative.	Optat.	Subj.	Infin.	Part.
PRESENT,	βουλεύ-ομαι,	βουλεύ-ου,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος,
IMPERF.,	ἐ-βουλευ-όμην,					
PERFECT,	βε-βούλευ-μαι,	βε-βού-	-μένος	-μένος	-σθαι,	-μένος,
PLUPERF.,	ἐ-βε-βουλεύ-μην,	λευ-σο,	εἴην,	ὦ,		
AORIST,	ἐ-βουλεύ-θ-ην,	βουλεύ-θ-ητι,	-θ-είην,	-θ-ῶ,	-θ-ῆναι,	-θ-είς,
FUTURE,	βουλευ-θή-σ-ομαι,		-οίμην,		-εσθαι,	-όμενος,
F. PERF.,	βε-βουλεύ-σ-ομαι,		-οίμην,		-εσθαι,	-όμενος.

NUMBERS AND PERSONS.

PRESENT. *I am being advised.*

S.	βουλεύ-ομαι,	βουλεύ-ει,	βουλεύ-εται,
D.	βουλευ-όμεθον,	βουλεύ-εσθον,	βουλεύ-εσθον,
P.	βουλευ-όμεθα,	βουλεύ-εσθε,	βουλεύ-ονται.

IMPERFECT. *I was being advised.*

S.	ἐ-βουλευ-όμην,	ἐ-βουλεύ-ου,	ἐ-βουλεύ-ετο,
D.	ἐ-βουλευ-όμεθον,	ἐ-βουλεύ-εσθον,	ἐ-βουλευ-έσθην,
P.	ἐ-βουλευ-όμεθα,	ἐ-βουλεύ-εσθε,	ἐ-βουλεύ-οντο.

PERFECT. *I have been advised.*

S.	βε-βούλευ-μαι,	βε-βούλευ-σαι,	βε-βούλευ-ται,
D.	βε-βουλεύ-μεθον,	βε-βούλευ-σθον,	βε-βούλευ-σθον,
P.	βε-βουλεύ-μεθα,	βε-βούλευ-σθε,	βε-βούλευ-νται.

PLUPERFECT. *I had been advised.*

S.	ἐ-βε-βουλεύ-μην,	ἐ-βε-βούλευ-σο,	ἐ-βε-βούλευ-το,
D.	ἐ-βε-βουλεύ-μεθον,	ἐ-βε-βούλευ-σθον,	ἐ-βε-βουλεύ-σθην
P.	ἐ-βε-βουλεύ-μεθα,	ἐ-βε-βούλευ-σθε,	ἐ-βε-βούλευ-ντο.

AORIST. *I was advised.*

S.	ἐ-βουλεύ-θ-ην,	ἐ-βουλεύ-θ-ης,	ἐ-βουλεύ-θ-η,
D.		ἐ-βουλεύ-θ-ητον,	ἐ-βουλευ-θ-ήτην
P.	ἐ-βουλεύ-θημεν,	ἐ-βουλεύ-θ-ητε,	ἐ-βουλεύ-θ-ησαν

1. We have placed the *perfect*, *pluperfect*, and *future perfect* under the passive paradigm also, though, strictly speaking, middle tenses, in accordance with Remark 3, page 243.

FUTURE. *I will be advised.*

S.	βουλευ-θή-σ-ομαι,	βουλευ-θή-σει,	βουλευ-θή-σεται,
D.	βουλευ-θη-σ-όμε-θον,	βουλευ-θή-σ-εσ-θον,	βουλευ-θή-σεσθον.
P.	βουλευ-θη-σ-όμε-θα,	βουλευ-θή-σ-εσθε,	βουλευ-θή-σονται

FUTURE PERFECT. *I will have been advised.*

S.	βε-βουλεύ-σ-ομαι,	βε-βουλεύ-σ-ει,	βε-βουλεύ-σ-εται,
D.	βε-βουλευ-σ-όμε-θον,	βε-βουλεύ-σ-εσ-θον,	βε-βουλεύ-σ-εσθον
P.	βε-βουλευ-σ-όμεθα,	βεβουλεύ-σ-εσθε,	βε-βουλεύ-σ-ονται.

IMPERATIVE MOOD.

PRESENT. *Be advised.*

S.	βουλεύ-ου,	βουλευ-έσθω,
D.	βουλεύ-εσθον,	βουλευ-έσθων,
P.	βουλεύ-εσθε,	βουλευ-έσθωσαν, usually -έσθων.

PERFECT. *Have been advised.*

S.	βε-βούλευ-σο,	βε-βουλεύ-σθω,
D.	βε-βούλευ-σθον,	βε-βουλεύ-σθων,
P.	βε-βούλευ-σθε,	βε-βουλεύ-σθωσαν, usually -σθων.

AORIST. *Be advised.*

S.	βουλεύ-θ-ητι,	βουλευ-θ-ήτω,
D.	βουλεύ-θ-ητον,	βουλεύ-θ-ήτων,
P.	βουλεύ-θ-ητε,	βουλευ-θ-ήτωσαν.

OPTATIVE MOOD.

PRESENT. *I might be advised.*

S.	βουλευ-οίμην,	βουλεύ-οιο,	βουλεύ-οιτο,
D.	βουλευ-οίμεθον,	βουλεύ-οισθαν,	βουλευ-οίσθην,
P.	βουλευ-οίμεθα,	βουλεύ-οισθε,	βουλεύ-οιντο.

PERFECT. *I might have been advised.*

S.	βε-βουλευ-μένος	εἴην,	εἴης,	εἴη,
D.	βε-βουλευ-μένω,		εἴητον,	εἰήτην,
P.	βε-βουλευ-μένοι	εἴημεν,	εἴητε,	εἴησαν.

AORIST. *I might be advised.*

S.	βουλευ-θ-είην,	βουλευ-θ-είης,	βουλευ-θ-είη,
D.		βουλευ-θ-είητον,	βουλευ-θ-ειήτην,
P.	βουλευ-θ-είημεν and -εῖμεν,	βουλευ-θ-είητε and -εῖτε,	βουλευ-θ-είησαν and -εῖεν.

FUTURE. *I might be about to be advised.*

S.	βουλευ-θη-σ-οί-μην,	βουλευ-θή-σ-οιο,	βουλευ-θή-σ-οιτο,
D.	βουλευ-θη-σ-οίμε-θον,	βουλευ-θή-σ-οισ-θον,	βουλευ-θη-σ-οίσ-θην,
P.	βουλευ-θη-σ-οίμε-θα,	βουλευ-θή-σ-οισ-θε,	βουλευ-θή-σ-οιντο.

FUTURE PERFECT. *I might have been about to be advised.*

S.	βε-βουλευ-σ-οίμην,	βε-βουλεύ-σ-οιο,	βε-βουλεύ-σ-οιτο,
D.	βε-βουλευ-σ-οίμε-θον,	βε-βουλεύ-σ-οισ-θον,	βε-βουλευ-σ-οίσ-θην,
P.	βε-βουλευ-σ-οίμε-θα,	βε-βουλεύ-σ-οισθε,	βε-βουλεύ-σ-οιντο.

SUBJUNCTIVE MOOD.

PRESENT. *I may be advised.*

S.	βουλεύ-ωμαι,	βουλεύ-ῃ,	βουλεύ-ηται,
D.	βουλευ-ώμεθον,	βουλεύ-ησθον,	βουλεύ-ησθον,
P.	βουλευ-ώμεθα,	βουλεύ-ησθε,	βουλεύ-ωνται.

PERFECT. *I may have been advised.*

S.	βε-βουλευ-μένος	ὦ,	ᾖς,	ᾖ,
D.	βε-βουλευ-μένω,		ἦτον,	ἦτον,
P.	βε-βουλευ-μένοι	ὦμεν,	ἦτε,	ὦσι(ν).

AORIST. *I may be advised.*

S.	βουλευ-θ-ῶ,	βουλευ-θ-ῇς,	βουλευ-θ-ῇ,
D.		βουλευ-θ-ῆτον,	βουλευ-θ-ῆτον,
P.	βουλευ-θ-ῶμεν,	βουλευ-θ-ῆτε,	βουλευ-θ-ῶσι(ν).

PARTICIPIALS.

INFINITIVE.

PRESENT.	βουλεύ-εσθαι,	*to be advised.*
PERFECT.	βε-βουλεῦ-σθαι,	*to have been advised.*

AORIST.	βουλευ-θ-ῆναι,	*to be advised.*
FUTURE.	βουλευ-θή-σεσθαι,	*to be about to be advised.*
FUT. PERFECT.	βε-βουλεύ-σ-εσθαι,	*to have been about to be advised.*

PARTICIPLES.

PRESENT. *Being advised.*

N.	βουλευ-όμενος,	βουλευ-ομένη,	βουλευ-όμενον,
G.	βουλευ-ομένου,	βουλευ-ομένης,	βουλευ-ομένου, &c.

PERFECT. *Having been advised.*

N.	βε-βουλευ-μένος,	βε-βουλευ-μένη,	βε-βουλευ-μένον,
G.	βε-βουλευ-μένου,	βε-βουλευ-μένης,	βε-βουλευ-μένου, &c.

AORIST. *Having been advised.*

N.	βουλευ-θ-είς,	βουλευ-θ-εῖσα,	βουλευ-θ-έν,
G.	βουλευ-θ-έντος,	βουλευ-θ-είσης,	βουλευ-θ-έντος, &c.

FUTURE. *About to be advised.*

N.	βουλευ-θη-σ-όμε-νος,	βουλευ-θη-σ-ομέ-νη,	βουλευ-θη-σ-όμε-νον,
G.	βουλευ-θη-σ-ομέ-νου,	βουλευ-θη-σ-ομέ-νης,	βουλευ-θη-σ-ομέ-νου, &c.

FUTURE PERFECT. *About to have been advised.*

N.	βε-βουλευ-σ-όμε-νος,	βε-βουλευ-σ-ομέ-νη,	βε-βουλευ-σ-όμε-νον,
G.	βε-βουλευ-σ-ομέ-νου,	βε-βουλευ-σ-ομέ-νης,	βε-βουλευ-σ-ομέ-νου, &c.

REMARKS ON THE PRECEDING PARADIGM.

1. PERSONAL ENDINGS GENERALLY.

PRIMARY FORMS.

1. In treating of the personal endings, we must consider them in their appearance as primary or secondary forms; that is, as they appear affected or unaffected by the modifications of tense and mood to which the verb in its full development is subjected. And first, of the *primary forms:*

We have already remarked, that the conjugation in *-μι* appears to have been the original one in the Greek language. Supposing, then, that the primitive ending of the first person was *-μι*, the most natural method of avoiding an additional syllable, while the meaning of the ending was still retained, would be by keeping only the consonant, and omitting the final short vowel. This plan we find adopted in Latin, though *su-m* and *inqua-m* are the only verbs which exhibit it in the present indicative: in the other tenses and moods, *m* is the regular ending; as in *amabam*, *amem*, &c. But in Greek *-μ* can not, according to the laws of euphony, stand at the end of a word; in shortening the ending, therefore, in the way we have supposed, the *m* must either have been struck out, or else some representative must have been substituted for it. We find both methods adopted. The former is the common one in the present tense, where we have *βουλεύω* for *βουλεύο-μι*, or *βούλευο-μ*: the latter, however, appears in the secondary forms; as, *ἐβούλευο-ν* for *ἐ-βουλεύο-μι*. A similar change of *μ* and *ν* may be observed in the accusative case of nouns.

2. Proceeding on this supposition, we may conclude that the long *ω* in *βουλεύ-ω* is brought in on the principle of compensation, which we so often find in the Greek and other languages. Thus, *βουλεύ-ω* will stand for *βουλεύομι*, as *βουλεύεις* for *βουλεύεσι*, and *βουλεύει* for *βουλεύετι*.—Upon the whole, we may safely conclude that the first person singular in Greek, Latin, and Sanscrit was always designated by *m*, in the present indicative of the old forms of those languages; and, moreover, that this *m* was the element of the objective cases of the first personal pronoun. (Compare p. 242, Remark 3.)

3. The middle or passive person-endings are distinguished from the active by a greater weight and fullness of form. The first person middle in Greek is *-μαι*, in Sanscrit it is wanting, but the other persons exhibit a similar alteration by *guna* of the persons in the active. As the active *-μι* points to the instrumental *mé*, so *-μαι* must point to the locative *-mayi*, the person-ending being, in each instance, an abbreviation of the regular case of the pronoun. Thus, if *δί-δω-μι* means "*a giving effected by me*," or "*I give*," *δί-δο-μαι* will signify, "*a giving of which I am the object*," i. e., "*I give myself*," or "*I am given*," the giver being presumed.

4. The characteristic of the second person in Greek is *-ς*, which we may consider as a shortened form of *-σι* (which is retained only in the Doric *ἐσ-σί*, though it appears consistently in the Sanscrit, Zend, and Sclavonic), just as the Latin *-m* and Greek *-ν*, at the end of other tenses, are shortened forms of the original *-μι*.

5. Besides this -ς we find a termination -θα, the connection of which with the second personal pronoun has been often pointed out. In the imperative it appears as -θι. This ending corresponds to the Sanscrit -*tha*, -*dhi*. Buttmann will not allow, indeed, that -θα can be considered a termination. (*Ausf. Spr.*, § 78, 7, *Anm.* 3.) He joins it with the σ-, which generally precedes it; but the opinion of Bopp appears more worthy of reliance. (Consult page 256, Remark 3.)

6. The characteristic of the second person passive in the Greek verbs in -μι is -σαι, as in *τίθε-σαι*. In the ordinary verbs this is contracted into -ει, as in *βουλεύει* for *βουλεύεσαι*. It is very remarkable, that, though all Greek verbs keep the full form in -μαι for the first person, the second person is shortened in this way; and, conversely, though in Sanscrit the full form of the second person is invariably preserved, the first person of the passive is abbreviated quite analogously to the abbreviation of the second person in the passive of the Greek barytone verbs. Thus, we have *bhar-é* = *φέρ-μαι*, but *bhar-a-sé* = *φέρ-ει*.

7. Of the third person singular we have little to say, after what has been remarked in relation to the two preceding suffixes. In the Doric forms of verbe in -μι it is written -τι, which is either softened into -σι in the ordinary dialects, or represented by ι, as is the case in all the barytone verbs.

8. The ordinary characteristic of the first person plural in Greek is -μεν, the older is -μες, which last is more analogous to the Latin -*mŭs*, and to the Sanscrit *más*. If the supposition, already advanced, that the singular -μι stands for -*mé*, the instrumental of the pronoun, be correct, then -*más*, the characteristic of the first person plural in old High German, as well in the secondary as in the primary forms, sets this matter more clearly before us. Thus, since the idea of "*we*" embraces that of "*I* + *you*," we will find the first part of *más* contain a direct reference to the pronoun of the first person, while the last letter is to be regarded as the characteristic of the second person singular. So, in the Véda-dialects we find the form -*ma-si* as the termination of the first person plural of the active voice; which shows the two pronominal elements at full length.

9. In the passive and middle voices, the terminations of the dual and plural of the first person are in the oldest Greek forms -μεσθον, -μεσθα, -μεθεν, the more recent forms being -μεθον, -μεθα, where the σ is omitted, as in the secondary form of the first person plural of the active verb in Sanscrit. It has been supposed, however, with great probability, that the dual form -*με-θε-ν*, or the Æolic -*με-θε-ν*,

is the genuine characteristic of the first person plural of the passive voice. The first syllable then will represent the element of the first person singular, the *θε-* (*θο*, *θα*) is, as we have shown, one of the forms of the second person singular, and the final letter is *-ν*, the oldest characteristic of the locative case, which is necessary to the passive voice.

10. In Greek the second person plural of the active voice appears in a very mutilated state. It is invariably written *-τε*, or in the dual *-τον*. We are enabled, however, by the aid of the cognate languages, to arrive at its real form. In Latin it is *-tis* or *-tote*. In Sanscrit we find *-thas* as a dual or older form, and *-dha* as the plural, which is mutilated like the Greek. A comparison of the Greek dual *-τον*, with the Latin plural *-tis*, and the Sanscrit dual *-thas*, leads us to conclude that it stands for *-τος*, as *-μεν* stands for *-μες* in the first person of the plural. We should, however, still be at a loss to explain the ending, were it not for the aid afforded us by the sister-languages. It appears from the Sanscrit *tha-s*, that the second person dual is made up of a repetition of the second person singular, and this appears more clearly from a comparison of the Latin imperative-ending *-tote* = *tva-te*, old Umbrian *-tu-to*. This view is confirmed by the passive characteristic of the second person plural, which in the dual or older form is *-σ-θο-ν*, and in which the repetition of the second person singular is manifest.

11. The third person plural offers difficulties considerably greater than either of the other two. The genuine form of this person in the Greek active verb in *-μι* is *-ντι*, which is still found in Doric remains. The passive and middle have *-νται*. The Sanscrit presents us with the fullest analogy for this form of the third person, both in the active and other voices, the former being *-nti*, the latter *-ntê* or *-ntai*. In Latin and old High German it is *-nt* in the active. But the most important analogy for this suffix is that furnished by the Celtic languages, and first pointed out by Prichard (*Eastern Origin of the Celtic Nations*, p. 134), who has clearly shown the connection subsisting between the Welsh pronoun *heynt*, "they" (written *ynt* when used as a suffix), and the Welsh characteristics of the third person plural, namely, *-nt*. That the termination *nt* in Greek, Latin, Sanscrit, old German, &c., is a compound, is considered nearly certain. Some derive it from a combination of the demonstrative roots *na* and *ta*. (*Quarterly Rev.*, vol. lvii., p. 100.) Others regard the first consonant in the plural termination *-nti* as a representative of the demonstrative element *-i*, and make the whole a repetition of the third person singular, perfectly analogous to that of the other per-

sons, which we have seen used to form their plural. The passive only differs by that greater fullness of form, which in the pronouns distinguishes the locative form from the instrumental case. (*Donaldson, New Cratylus*, p. 433–442.)

SECONDARY FORMS.

1. The secondary forms of the personal endings are generally shorter varieties of the primary forms. This is caused by the augmented length of the verb in the historical tenses.

2. The first person singular is marked by *-ν*, a representative of *-μ*, or *-μι*. We find this same letter standing for *-ντι* in the third person plural. It appears, indeed, to be the regular abbreviation of the third person plural; for, though we have besides it a longer form in *σαν*, as the termination of the third person in some of the historical tenses, both active and passive, we must consider this as a much less genuine suffix. Bopp and Buttmann regard this *-σαν* as the third person plural of the substantive verb, an opinion from which Donaldson entirely dissents. (*Buttmann, Ausf. Spr.*, § 107, *Anm.* 7, *n.*—*Bopp, Annals of Oriental Lit.*, p. 60.—*New Cratylus*, p. 448.)

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2. Personal Endings specially.

ACTIVE.

1. The original ending of the *first person*, in *-μι*, remains only in verbs in *-μι*, and in certain dialect-forms of the subjunctive, as employed by the Epic writers. Thus, we have, as instances of the latter, *ἐδωμι, κτείνωμι, ἀγάγωμι, ἐθέλωμι, τύχωμι, ἵκωμι*.

2. The termination *θα*, already alluded to, remains in only a few forms; as, *οἶσθα*, "*thou knowest*," of perfect *οἶδα*: *ἤδεισθα* and *ᾔδησθα*, pluperfect of *οἶδα*: *ἦσθα*, "*thou wast*," imperfect of *εἰμί*: *ἔφησθα*, "*thou saidst*," imperfect of *φημί*; and *ᾔεισθα*, "*thou wentest*," imperfect of *εἶμι*, "*to go*."

3. As already remarked, this termination *θα* is rejected by Buttmann, who maintains that *θα* can not be regarded in this light; and, therefore, joins it with the *σ-* which generally precedes it, thus making the ending to be *-σθα*. The following considerations, however, will show this opinion to be erroneous. The two words in which this termination most frequently occurs are *οἶσθα* and *ἦσθα*, obviously words of great antiquity. The first of these stands for *οἰδ-θα* (the root being *Fιδ*), the second for *ἐ-εσ-θα* (the root being *εσ-*). In these two instances, then, *θα* is obviously the termination, as is *-θι* in the imperatives *ἴσ-θι, φά-θι, ἴ-θι, κλῦ-θι, στῆ-θι*, &c. And, although the *σ* can not be referred to the root in such forms as *τίθησθα, ἔφησ-*

θα, &c., they admit, nevertheless, of an easy explanation; for, in the course of time, the pronominal nature of the termination would be forgotten or overlooked, and σ, the ordinary mark of the second person, would be inserted on a mistaken analogy, just as we sometimes find οἰσ-θας for οἰσ-θα. This is Bopp's opinion. (*Vergleich. Gramm.*, p. 655.) He formerly, however, thought with Buttmann. (*Annals of Oriental Lit.*, i., p. 42.—*Donaldson, New Cratylus*, p. 436.)

4. The original ending of the *third person plural of the indicative* of the *primary* tenses was -ντι. This was afterward changed to -νσι. As, however, the laws of euphony do not tolerate ν before σ, the ν was thrown out, and compensation was made for this by lengthening the preceding vowel. Thus, βουλεύο-ντι = βουλεύο-νσι = βουλεύου-σι. The form commonly given as the original one, namely, -ντσι, as, βουλεύο-ντσι, can not be defended. Bopp calls it a truly monstrous form. (*Vergleich. Gramm.*, p. 274.)

5. In the first person singular of the *pluperfect active*, we find, with the Attics, besides the form in ειν, another one in η, which has arisen out of the Ionic ending of the pluperfect, namely, εα; as, ἐβεβουλεύκ-η for ἐβεβουλεύκ-ειν. In the third person plural, moreover, of the same tense, the mood-vowel ει is regularly shortened into ε; as, ἐβεβουλεύ-κ-ε-σαν for ἐβεβουλεύ-κ-ει-σαν.

6. The *first person singular of the present optative active* has, in verbs in ω, the ending μι; as, βουλεύ-οι-μι, βουλεύσ-αι-μι. But in the *first* and *second aorists passive* (according to the analogy of verbs in -μι) the ending is ην. This η remains through all the persons of all the numbers; but in the dual and plural it can be thrown out; as, -είημεν = εἶμεν: εἶητε = εἶτε: εἴησαν = εἶεν. Thus, we have παιδευθείημεν and παιδευθείμεν: μνησθείητε and μνησθεῖτε: φανείησαν and φανεῖεν, &c.

7. The *optative-ending* ην, ης, η, &c., 3d plur. εν (less frequently ησαν), occurs in verbs in ω, under the name of the Attic optative, in the following cases: 1. In the present and imperfect of contracted verbs very commonly; as, τιμώην, φιλοίην, μισθοίην.—2. In all futures in ῶ; as, φανοίην (*Soph.*, *Aj.*, 313), ἐροίη (*Xen.*, *Cyrop.*, iii., 1, 14), from the futures φανῶ, ἐρῶ.—3. In the 2d pluperfect pretty often; as, ἐκπεφευγοίην (*Soph.*, *O. C.*, 840), προεληλυθοίης (*Xen.*, *Cyrop.*, ii., 4, 17), πεποιθοίη (*Aristoph.*, *Acharn.*, 940).

8. The form of the *optative first aorist active*, in ειαι, ειας, ειε(ν), &c., passed from the Æolic into all the dialects. In Attic Greek, the endings ειας, ειε(ν), and 3d plur. ειαν, were far more usual than the corresponding terminations in αις, αι, and αιεν, though these last were the regular ones.

9. Among the Attics, the *second person dual* of the *historical* tenses of the active voice is often found in **ην** instead of **ον**; as, **εἰπέτην** (*Plat., Symp.*, 189, *c.*): **ἐπεδημησάτην** (*Id., Euthyd.*, 273, *a.*): **ἦστην** (*Id. ib.*, 294, *c.*): **ἐλεγέτην** (*Id., Leg.*, 705, *d.*), &c.

10. Along with the simple form of the *perfect subjunctive*, and *optative active*, we frequently find a circumlocution, expressed by the participle of the perfect, and the subjunctive or optative of **εἶναι**, "*to be*," namely, **ὦ** and **εἴην**: as, **πεπαιδευκὼς ὦ**, *educaverim*; **πεπαιδευκὼς εἴην**, *educavissem*. These forms, however, seem to indicate a condition or state, rather than a simple action brought to a close.

MIDDLE AND PASSIVE, ETC.

1. The middle and passive had originally, in the second person singular, the terminations **σαι** and **σο**. These endings have been retained only in the perfect and pluperfect of the ordinary conjugation, and in verbs in **-μι**. The Ionians, in all the other parts, dropped the **σ** from these old endings, and formed **εαι**, **ηαι**, **εο**, **αο**. The common language contracted these endings, again, into **η**, **ου**, and **ω**; thus,

OLD FORMS	IONIC.	COMMON.
βουλεύ-ε-σαι,	βουλεύ-ε-αι,	βουλεύ-η,
βουλεύ-η-σαι,	βουλεύ-η-αι,	βουλεύ-η,
ἐβουλεύ-ε-σο,	ἐβουλεύ-ε-ο,	ἐβουλεύ-ου,
ἐβουλεύσ-α-σο,	ἐβουλεύσ-α-ο,	ἐβουλεύσ-ω.

2. In the second person singular, however, of the present and future of the indicative middle and passive, we find, with the Attics, the ending **ει** instead of **η**. Porson maintains that this ending in **ει** ought always to be preferred in Attic Greek, not only because it serves to distinguish the indicative from the subjunctive, but also because analogy requires a short vowel in the indicative mood, and a long one in the subjunctive. We have followed his authority in the paradigm. (*Porson, Præf. ad Hec.*, iv.)—On the other hand, the doctrine of the latest Continental scholars appears to be as follows: that this ending in **ει** arose in the language of daily intercourse among the Attics, and passed from this into the written tongue; that it is, therefore, regularly employed in the comedies of Aristophanes, but avoided by the tragic poets; that Thucydides and Xenophon abstain from using it; while other writers, as, for example, Plato and the orators, employ both forms. (*Kühner*, § 116.—*Id., Schulgramm.*, p. 112, *ed.* 2.)

3. But whatever may be the true opinion with regard to this Attic termination in **ει**, one thing at least is certain, namely, that three

particular verbs always have this ending. These verbs are *βούλομαι*, *οἶομαι*, and *ὄψομαι* the future that is assigned to *ὁράω*. Thus,

βούλομαι, I wish; βούλει, thou wishest (but subj. *βούλῃ*).
οἶομαι, I think; οἴει, thou thinkest (but subj. *οἴῃ*).
ὄψομαι, I shall see; ὄψει, thou wilt see.

4. Along with the endings *-έτωσαν*, *-άτωσαν*, *-σθωσαν*, in the *third person plural of the imperative active, passive*, and *middle*, we find also a shortened form in *-όντων*, *-άντων*, and *-σθων*, which, as it is used particularly often by the Attics, has been called the Attic termination. This shortened Attic form agrees in all the tenses (except the perfect) with the form of the genitive plural, of the participle of the same tense; and the passive and middle *σθων* with the third person dual. Thus,

PRESENT ACT., *βουλευέτωσαν* = *βουλευόντων*.
PERFECT, *πεποιθέτωσαν* = *πεποιθόντων* (*g. part. πεποιθότων*).
1 AORIST, *βουλευσάτωσαν* = *βουλευσάντων*.
PRES. P. and M., *βουλευέσθωσαν* = *βουλευέσθων*.
AORIST MIDDLE, *σκεψάσθωσαν* = *σκεψάσθων*.

5. The *perfect* and *pluperfect middle* and *passive* append the personal ending without any mood-vowel to the tense stem, and can not, therefore (except in a few cases to be mentioned hereafter), form a regular subjunctive and optative. Recourse is, therefore, had for this purpose to a circumlocution with the subjunctive and optative of *εἶναι*; as, *βεβουλευμένος ὦ*, *βεβουλευμένος εἴην*, &c.

6. The third person plural of the perfect and pluperfect of the indicative passive or middle ends, in the case of pure verbs, in *-νται* and *-ντο*; as, *βεβούλευνται*, *ἐβεβούλευντο*. In impure verbs, however, whether mute or liquid, it can not be formed in this way, on account of the concurrence of so many consonants. Hence, in such verbs, this person is usually expressed by a circumlocution, consisting of the plural of the participle perfect, and the third person plural of the present and imperfect of the verb *εἶναι*, "*to be*," namely, *εἰσί(ν)* and *ἦσαν*. The old and middle Attics, however, sometimes make use of the Ionic form, namely, *ἄται*, *ἄτο*, in place of *νται*, *ντο*. The *α* in these endings is aspirated after a P- or K-sound; but unasperated after a T-sound; as,

τρίβω, I rub; perf. τέ-τριμ-μαι, 3 plur. *τετρίφαται* (for *τέτριβνται*), *Pluperf.* 3 plur. *ἐτετρίφατο*.
πλέκω, I plait; perf. πέ-πλεγ-μαι, 3 plur. *πεπλέχαται* (for *πέπλεκνται*).
τάσσω, I arrange; perf. τέ-ταγ-μαι, 3 plur. *τετάχαται* (for *τέταγνται*).
σκευάζω, I prepare; perf. ἐ-σκευασ-μαι, 3 plur. *ἐσκευάδαται* (for *ἐσκεύασθνται*).
χωρίζω, I separate; perf. κε-χώρισ-μαι, 3 plur. *κεχωρίδαται* (for *κεχώρισθνται*).

ACCENTUATION OF THE VERB.

I. Fundamental Rule. *The accent goes as far back from the end of the word toward the beginning as the nature of the final syllable will allow: thus, βούλευε, βουλεύομαι, παῦε, τύπτε, βούλευσον, παῦσον, τύψον. But, βουλεύεις, βουλεύειν, βουλεύου, βουλεύω,* &c.

Remark 1. As the root-syllable of the verb contains the fundamental idea, the tendency, in pronouncing, is to throw the accent either on this syllable, or as near to it as the final syllable will allow.

Remark 2. The diphthongs *αι* and *οι*, when not closed by a consonant (as *αιν, οιν, αις, οις*), are considered short in accentuation. And the reason of this lies in the short pronunciation of these diphthongs. In the optative, however, the endings *αι* and *οι* form an exception to this, and are considered as long, $\bar{o}\bar{\iota}$ being contracted here for *οιε*, and $\bar{a}\bar{\iota}$ for *αιε*: thus, *βουλεύομαι*, but *βουλεύσαι* (3 sing. 1 aor. opt. act.).

II. The above fundamental rule prevails also in composition, with the limitation, however, that *the accent of the verb must not pass beyond that syllable of the word prefixed which was accented before composition; nor beyond its place in a pre-existing compound, or upon a pre-existing augment:* thus, *φέρε, πρόσφερε: φεῦγε, ἐκφευγε λεῖπε, ἀπόλειπε: οἶδα, σύνοιδα: δῶμεν, ἐνδωμεν: ἧμαι, κάθημαι:* but *προσεῖχον* like *εἶχον: παρέσχον* like *ἔσχον: ἐξῆγον* like *ἦγον: προσῆκον* like *ἦκον: ἀπεῖργον* like *εἶργον*, &c., not *πρόσειχον, πάρεσχον*, &c.

EXCEPTIONS TO THE FUNDAMENTAL RULE.

(A.) *The accent rests on the last syllable in the following forms:*

I. In the second aorist of the infinitive active, as a circumflex; and in the masculine and neuter singular of the participle of this same tense, as an acute; as, *λιπεῖν, λιπών, λιπόν*: and also in the second person singular of the second aorist of the imperative active of the following five verbs, *εἰπέ, ἐλθέ, εὑρέ, λαβέ*, and *ἰδέ.*

2. In the second aorist imperative middle, as a circumflex; as, *λαβοῦ, ϑοῦ* (from *τίθημι.*)

Remark 1. In composition, the accent, in the imperative (not in the participials) of the second aorist active and middle of all verbs, moves back, according to the fundamental rule; as, *ἔκβαλε, ἔξελθε, ἐκβάλου, ἔκδος, ἔκδοτε, ἀπόδος, μετάδος* (not *ἄποδος, μέταδος*: see § II), *μετάδοτε*· but *ἐκβαλεῖν, ἐκβαλών, ἐκλιπεῖν, ἐξελθών*, &c.

REMARK 2. In verbs in *μι*, however, the accent in the singular of the second aorist imperative middle moves back only when the verb is compounded of a dissyllabic preposition, but remains if the verb is compounded of a monosyllabic one; though in the dual and plural it is drawn back always; as, *ἀπόδου, κατάδου, ἀπόθου, προδοῦ, ἐνθοῦ, ἀφοῦ, πρόδοσθε, εἴσθεσθε, ἄφεσθε, κατάθεσθε.*

3. In all participles in *ς*, genitive *-τος*, and always as an acute; thus, for example, in all participles active of verbs in *μι*, as well as in those of the first and second perfect active; and the first and second aorist passive; as, *βεβουλευκώς*, gen. *-ότος*: *βουλευθείς*, gen. *-έντος*: *ἱστάς*, gen. *-άντος*: *τιθείς*, gen. *-έντος*: *διδούς*, gen. *-όντος*: *δεικνύς*, gen. *-ύντος*.—But from this we must except the first aorist participle active, which is always paroxyton; as, *βουλεύσᾶς*.

4. In the first and second aorist subjunctive passive, as a circumflex; as, *βουλευθῶ*.

(B.) *The accent rests on the penult in the following forms:*

1. In the infinitive, perfect, middle, or passive, 1st aorist active and second aorist middle; farther, in all infinitives in *ναι*, and thus in all forms of the infinitive active of verbs in *-μι*, as well as in the infinitive of the first and second aorists passive, and perfect active; as, *τετύφθαι, βεβουλεῦσθαι, τετιμῆσθαι, πεφιλῆσθαι*: *φυλάξαι, βουλεῦσαι, τιμῆσαι, φιλῆσαι, μισθῶσαι*: *λιπέσθαι*: *ἱστάναι, τιθέναι, διδόναι, δεικνύναι, στῆναι, θεῖναι, δοῦναι*: *βουλευθῆναι, τυπῆναι*: *βεβουλευκέναι.*

2. In all optative forms in *αι*. (Consult Remark 2, page 262.)

REMARK. The three similarly-spelt forms of the first aorist of the infinitive active, first aorist imperative middle, and the third person singular of the first aorist optative active, are distinguished by the accentuation in the following manner. When they consist of three or more syllables, and *have the penult long by nature*, we have

1*st aor. inf. act.*, *βουλεῦσαι*, " " " *ποιῆσαι*. } 1*st aor. imper. mid.*, *βούλευσαι*, " " " *ποίησαι*. }

1*st aor. opt. act.*, *βουλεύσαι*, " " " *ποιήσαι*.

But if the penult is *short by nature*, or *long by position only*, the first aorist infinitive active agrees with the third person of the first aorist of the optative active; as, *φυλάξαι*: but the first aorist imperative middle is *φύλαξαι*.

3. In the participle of the perfect middle or passive; as, *πεπαιδευμένος, -μένη, -μένον*: *τετιμημένος*: *πεφιλημένος*: *τετυμμένος.*

MORE PARTICULAR DEFINITION OF THE AUGMENT AND REDUPLICATION.

1. We have already considered the augment and reduplication generally. It is now necessary to add a more particular explanation.

2. As before remarked, there are *two augments*, namely, the *syllabic* and *temporal*; and all the historical tenses, that is, the *imperfect*, *pluperfect*, and *aorist*, take the one or other of these two kinds of augment, but retain it in the indicative only.

3. The perfect has a peculiar augment of its own, called the *reduplication*; and this same augment passes over to the pluperfect also, and, in the case of the latter tense, has then the regular augment prefixed.

1. Syllabic Augment.

1. The syllabic augment takes place in verbs whose stem begins with a consonant, and consists in prefixing ε to the stem in the imperfect and aorist, but to the reduplication in the pluperfect. By this means the word is *augmented* or increased (*augetur*) by one syllable; as, *βουλεύω*: *imperfect ἐ-βούλευον*: *aorist ἐ-βούλευσα*: *pluperf. ἐ-βεβουλεύκειν*.

2. The perfect, together with this ε, takes the initial consonant of the stem, which it places, by a species of repetition, before the ε, and is thus, in like manner, increased by a syllable; as, *βε-βούλευκα*.

3. When the stem begins with ρ, this letter, as before mentioned, is doubled after the addition of the augment; as, *ῥίπτω, I throw*: imperfect *ἔῤῥιπτον*: aorist *ἔῤῥιψα*.

Remark 1. The three verbs *βούλομαι, I wish*; *δύναμαι, I can*; and *μέλλω, I intend*, often take η instead of ε as an augment in the Attic dialects; as, *ἐβουλόμην* and *ἠβουλόμην*: aorist *ἐβουλήθην* and *ἠβουλήθην*: *ἐδυνάμην* and *ἠδυνάμην*: aorist *ἐδυνήθην* and *ἠδυνήθην* (but always *ἐδυνάσθην*): *ἔμελλον* and *ἤμελλον* (but the aorist very seldom *ἠμέλλησα*).

REMARK 2. In the Epic and Ionic dialects, however, the augment in η, in the case of these three verbs, very seldom appears. The tragic writers, also, commonly employ the regular augment in ε: in *βούλομαι* they always do this, and so almost always the earlier prose writers, and Aristophanes.

REMARK 3. The pluperfect often appears in the Attic writers without the augment ε. This occurs in compounds when the preposition ends with a vowel; in simple verbs, when a vowel not susceptible of elision precedes; as, *καταβεβήκεσαν* (*Xen., An.*, v., 15): *καταβεβραμήκεσαν* (*Id., Hell.*, v., 3, 1): *καταλέλειπτο* (*Id., Cyr.*, iv., 1, 9): *καταπεπτώκει* (*Th.*, iv., 90): *αἱ συνθῆκαι γεγένηντο* (*Xen., Cyr.*, iii., 2, 27, according to the best MSS.).—In the imperfect and aorist, however, the omission of the syllabic augment occurs only with the poets, and even here only very seldom. An exception, however, to this takes place in the imperfect *χρῆν*, which is used along with *ἐχρην*, even in prose.

2. TEMPORAL AUGMENT.

1. The temporal augment takes place in verbs whose stem begins with a vowel, and consists in lengthening the first vowel of the stem by means of a contraction which this vowel makes with the ε or the old vowel-augment, to which we have already referred (page 236, § ix.). Thus,

α	becomes	*η*;	as,	*ἄγω,*	Imp.	*ἦγον,*	Perf.	*ἦχα.*
ε	"	*η*;	"	*ἐλπίζω,*	"	*ἤλπιζον,*	"	*ἤλπικα.*
ι	"	*ῑ*;	"	*ἱκετεύω,*	"	*ἱκέτευον,*	"	*ἱκέτευκα.*
ο	"	*ω*;	"	*ὁμιλέω,*	"	*ὡμίλουν,*	"	*ὡμίληκα.*
ῠ	"	*ῡ*;	"	*ὑβρίζω,*	"	*ὑβριζον,*	"	*ὑβρικα.*
αι	"	*η*;	"	*αἱρέω,*	"	*ᾕρουν,*	"	*ᾕρηκα.*
αυ	"	*ηυ*;	"	*αὐλέω,*	"	*ηὔλουν,*	"	*ηὔληκα.*
οι	"	*ῳ*;	"	*οἰκτίζω,*	"	*ᾤκτιζον,*	"	*ᾤκτικα.*

REMARK 1. The contraction of *εε* into *η*, and of *εο* into *ω*, deviates from the common rule (page 22); while that of *εα* into and of *εε* into *ει* (*ἔχω, ἐ-εχον, εἶχον*), follows that rule.

REMARK 2. Those verbs are incapable of augment which begin with *η, ῑ, ῠ, ω, ου,* or *ει*; as, *ἡττάομαι, I am worsted*; perfect, *ἥττημαι*: *ἵπτω, I press*; aorist, *ἵπωσα*: *ὕπνόω, I lull to sleep*; aorist, *ὑπνωσα*: *ὠφελέω, I benefit*; imperfect, *ὠφέλουν*: *οὐτάζω,*

I wound; imperfect, *οὐταζον*.—The verb *εἰκάζω*, *I conjecture*, forms, however, an exception, since it is augmented, though rarely; as, *εἴκαζον* and *ἤκαζον*: *εἴκασα* and *ἤκασα*: *εἴκασμαι* and *ἤκασμαι*. This augmenting of *εἰκάζω* is regarded as an Attic peculiarity.

Remark 3. Those verbs, also, whose stem begins with *ευ* generally take no augment; as, *εὔχομαι*, *I pray*; imperfect, *εὐχόμην*, more rarely *ηὐχόμην*: but perfect *ηὔγμαι*.

Remark 4. In explaining the principle of the temporal augment, we have followed Matthiæ, Buttmann, and others, by supposing that the old augment-vowel *ε* coalesces with the initial vowel of the verb. Kühner, however, makes the change of vowel called the temporal augment arise from doubling the initial vowel of the verbal-stem: thus, *ἀᾰ* becomes *η*; as, *ἄγω*, *ἦγον* (*i. e.*, *ἀαγον*): *ee* becomes *η*; as, *ἐλπίζω*, *ἤλπιζον* (*i. e.*, *ἐέλπιζον*): *ῐῐ* becomes *ῑ*; as, *ἱκετεύω*, *Ἱκέτευον* (*i. e.*, *ἰικέτευον*), &c., and he refers, in support of this opinion, to the Sanscrit; as, *ādam* for *ādām*, from *ad*, "*to eat*." This reference to the Sanscrit, however, proves too much, since the historical tenses in that language are *all* marked by an augment *ă*, and the vowel in question does not belong to any particular verb, but is common to the *whole number*. Whether this *ă* be the same in origin with the Greek augment *ε*, is a point not yet determined, though such a view of the matter is not by any means improbable. Bopp identifies it with the negative *ἀ-*, and considers it as implying a negation of present time; a meaning, however, which Gräfe justly remarks (p. 103, *note* 57) would do for the future as well as the past. Donaldson thinks that the Greek augment *ε* is a pronominal root, denoting distance or remoteness. (*New Cratylus*, p. 457.)

2. Verbs beginning with *ᾰ* and a succeeding vowel have *ᾱ* instead of *η*; as, *ᾄηδίζομαι*, *I feel disgust*; imperfect, *ᾐηδιζόμην*. But those beginning with *ᾱ*, *αυ*, or *οι*, and a succeeding vowel, are quite incapable of augment; as, *ᾱἴω*, *I perceive*; imperfect, *ᾱἴον*: *αὐαίνω*, *I dry*; imperfect, *αὔαινον*: *οἰακίζω*, *I steer*; imperfect, *οἰάκιζον*. But the verb *οἶομαι*, *I think*, takes the augment; as, *ᾠόμην*.

3. A few, also, beginning with *οι* and a following consonant do not receive the augment; as, *οἰκουρέω*, *I guard the house*; aorist, *οἰκούρησα*.

4. The following eleven verbs beginning with *ε* have the augment in the form of *ει* instead of *η*: namely,

ἐάω, I allow; imperfect, *εἴων*: aorist, *εἴασα*.

ἐθίζω, I accustom, to which *εἴωθα, I am accustomed* (from *ἔθω*, Epic), belongs.

εἷσα, I placed (poetic); aor. mid. *εἰσάμην, I founded*. (Stem *ἑδ*.)

ἑλίσσω, I wind; aor. *εἵλιξα*: aor. pass. *εἱλίχθην* perfect *εἵλιγμαι*.

ἕλκω, I draw; aor. *εἵλκῡσα* (from the radical *ἑλκύω*).

εἷλον, I took (from the radical *ἕλω*), assigned as aorist to *αἱρέω*.

ἕπομαι, I follow; imperfect, *εἱπόμην*.

ἐργάζομαι, I work; aor. pass. *εἰργασθην*: perf. *εἴργασμαι*.

ἕρπω, ἑρπύζω, I creep, I go; imperf. *εἷρπον*: aorist *εἷρπῡσα*.

ἑστιάω, I entertain; perf. *εἱστίᾱκα*.

ἔχω, I have; imperf. *εἶχον*.

5. The following verbs take the syllabic instead of the temporal augment; as,

ἄγνῡμι, I break; aorist, *ἔαξα*, &c.

ἁλίσκομαι, I am taken; perf. *ἐάλωκα* (and also *ἥλωκα*), *I have been taken*.

ἀνδάνω, I please (Ionic and poetic); imperf. *ἐάνδανον*: 2 aor. *ἔᾰδον*, &c.

οὐρέω, imperf. *ἐούρουν*, &c.

ὠθέω, I push; imperf. *ἐώθουν*, &c., sometimes without augment; as, *διωθοῦντο* (*Th.*, ii., 84): *ἐξώσθησαν* (*Xen.*, *Hell.*, iv., 3, 12).

ὠνέομαι, I buy; imperf. *ἐωνούμην*: aor. *ἐωνησάμην*: perf. *ἐώνημαι*.

6. The verb *ἑορτάζω, I celebrate a feast*, takes the augment in the second syllable; as, *ἑώρταζον*. This occurs in the following forms of the pluperfect;

(Stem εἰκω) 2 perf. ἔοικα, *I am like, I seem*; pluperf. ἐῴκειν.

ἔλπομαι, *I hope*; 2 perf. ἔολπα, *I hope*; pluperf. ἐώλπειν.

(Stem ἔργω), *I do*; 2 perf. ἔοργα: pluperf. ἐώργειν.

7. The following verbs have both the temporal and syllabic augment; as,

ὁράω, *I see*; imperf. ἑώρων: perf. ἑώρακα, ἑώραμαι.

ἀνοίγω, *I open*; imperf. ἀνέῳγον: aor. ἀνέῳξα (infin. ἀνοῖξαι), &c.

ἁλίσκομαι, *I am taken*; aor. ἑάλων and ἥλων.

REDUPLICATION.

1. Reduplication consists in the repetition of the first consonant of the stem in connection with ε. It denotes a completed action, and hence is prefixed to the *perfect*; as, λέ-λυκα, *I have loosed*, from λύω: to the *future perfect*; as, κε-κοσμήσομαι, *I shall have been adorned*, from κοσμέω: and to the pluperfect, which, as an historical tense, takes also the augment ε before the reduplication; as, ἐ-δε-δουλεύκειν. It continues throughout all the moods, and also in the participials.

2. Reduplication takes place only when the stem of the verb begins with a single consonant, or with a mute and liquid. The exceptions to this rule are, verbs beginning with ῥ, γν, βλ, and most of those beginning with γλ, which take merely the simple augment; but from those beginning with βλ we must except, again, βέβλαμμαι, from βλάπτω, *I hurt*: βεβλασφήμηκα, from βλασφημέω, *I slander*: βεβλάστηκα (also ἐβλάστηκα), from βλαστάνω, *I germinate*.

3. The following are examples of reduplication:

λύω,	*I loosen*;	perf.	λέ-λυκα,	pluperf.	ἐ-λε-λύκειν.
θύω,	*I sacrifice*;	"	τέ-θυκα,	"	ἐ-τε-θύκειν.
φυτεύω,	*I plant*;	"	πε-φύτευκα,	"	ἐ-φε-φυτεύκειν.
χορεύω,	*I dance*;	"	κε-χόρευκα,	"	ἐ-κε-χορεύκειν.

γραφω,	*I write;*	perf.	γέ-γραφα,	pluperf.	ἐ-γε-γράφειν.
κλίνω,	*I bend;*	"	κέ-κλικα,	"	ἐ-κε-κλίκειν.
κρίνω,	*I judge;*	"	κέ-κρικα,	"	ἐ-κε-κρίκειν.
πνέω,	*I breathe;*	"	πέ-πνευκα,	"	ἐ-πε-πνεύκειν.
θλάω,	*I break in pieces;*	"	τέ-θλακα,	"	ἐ-τε-θλάκειν.
ῥίπτω,	*I throw;*	"	ἔῤῥιφα,	"	ἐῤῥίφειν.
γνωρίζω,	*I make known;*	"	ἐ-γνώρικα,	"	ἐ-γνωρίκειν.
θλακεύω,	*I am lazy;*	"	ἐ-θλάκευκα,	"	ἐ-θλακεύκειν.
γλύφω,	*I carve;*	"	ἐ-γλυφα,	"	ἐ-γλυφειν.

4. Reduplication is omitted (except in the above-mentioned cases of verbs beginning with ῥ, γν, βλ, γλ) if the stem of the verb begins with a double consonant, or with two simple consonants which are not a mute and a liquid; thus,

ζηλόω,	*I emulate;*	perf.	ἐ-ζήλωκα.
ξενόω,	*I entertain as a guest;*	"	ἐ-ξένωκα.
ψάλλω,	*I play on the harp;*	"	ἔ-ψαλκα.
σπείρω,	*I sow;*	"	ἔ-σπαρκα.
κτίζω,	*I found;*	"	ἔ-κτικα.
πτύσσω,	*I fold;*	"	ἔ-πτυχα.

Remark. The two verbs μιμνήσκω (stem μνα-), *I remind*, and κτάομαι, *I acquire*, take reduplication, although their stems begin with two consonants which are not a mute and a liquid (namely, μν- and κτ-): thus, μέ-μνημαι, κέ-κτημαι. The regular form ἔκτημαι is Ionic, but is found, nevertheless, in Æschylus also (*Prom. V.*, 792), and sometimes even in Plato. In Thucydides, moreover (iii., 62), we ought to read, with the best MSS., προσεκτημένα.

5. Five verbs beginning with a liquid do not repeat this letter, but take ει as an augment, namely,

λαμβάνω,	*I take;*	perf.	εἴληφα.
λαγχάνω,	*I receive by lot;*	"	εἴληχα.
λέγω, συλλέγω,	*I collect;*	"	συνείλοχα.
ῥέω (*radical*),	*I say;*	"	εἴρηκα.
μείρομαι,	*I obtain a share;*	"	εἵμαρται, *it is alloted.*

Remark. Διαλέγομαι, *I converse*, has the perfect διείλεγμαι, although the simple λέγω, in the signification of *to say*, always takes the regular reduplication: λέλεγμαι, "*dictus sum*" (perfect active wanting).

ATTIC REDUPLICATION.

1. Several verbs beginning with *a*, *ε*, or *o*, repeat the first two letters of the stem before the temporal augment, in the perfect and pluperfect. This augment is called *Attic reduplication.*

2. Sometimes, but only very seldom, the pluperfect takes a *new augment* in addition to this reduplication. It is regularly done, however, in *ἠκ-ηκόειν.*

3. The verbs which take this reduplication in the Attic dialect are the following:

1. *Verbs the second syllable of whose stem is short by nature;* as,

ἀλέω, ῶ, I grind.

[ἀλ-ήλεκα],	ἀλ-ήλεσμαι,
[ἀλ-ηλέκειν],	ἀλ-ηλέσμην.

ἐμέω, ῶ, I vomit.

ἐμ-ήμεκα,	ἐμ-ήμεσμαι,
ἐμ-ημέκειν,	ἐμ-ημέσμην.

ἀρόω, ῶ, I plough.

[ἀρ-ήροκα],	ἀρ-ήρομαι,
[ἀρ-ηρόκειν],	ἀρ-ηρόμην.

(ὀμόω) *ὄμνυμι, I swear.*

ὀμ-ώμοκα,	ὀμ-ώμοσμαι,
ὀμ-ωμόκειν,	ὀμ-ωμόσμην.

ἐλέγχω, I convict.

[ἐλ-ήλεγχα],	ἐλ-ήλεγμαι,
[ἐλ-ηλέγχειν],	ἐλ-ηλέγμην

ἐλάω (*ἐλαύνω*), *I drive.*

ἐλ-ήλακα,	ἐλ-ήλαμαι,
ἐλ-ηλάκειν,	ἐλ-ηλάμην.

(ὀλέω) *ὄλλυμι, I destroy.*

ὀλ-ώλεκα,	*perf.* 2 ὄλ-ωλα (ὄλω),
ὀλ-ωλέκειν,	*plup.* 2 ὀλ-ώλειν.

ὀρύττω, I dig.

ὀρ-ώρυχα,	ὀρ-ώρυγμαι and ὤρυγμαι,
ὀρ-ωρύχειν,	ὀρ-ωρύγμην and ὠρύγμην.

REMARK 1. So, also, *ἑλίσσω, I wind,* [*ἐλ-ήλιχα*], *ελ-ήλιγμαι* (with rough breathing thrown off), and *εἵλιγμαι* : *ὄζω* (stem *ὀδ-ω*), *I emit a smell, ὀδ-ωδα* : *φέρω* (stem *ἐνέκω*), *I bear, ἐν-ήνοχα, ἐν-ήνεγμαι* : *ἐσθίω* (stem *ἐδ-ω*), *I eat, ἐδ-ήδοκα, ἐδ-ήδεσμαι* : *ἄγω, I lead;* perf. usually *ἦχα*, more rarely *ἀγ-ήοχα* (softened down from *ἀγ-ήγοχα*), but the perf. middle and passive *ἦγμαι*.

REMARK 2. The forms given in brackets in the preceding list, and also in the one that follows, are forms *not occurring in the earlier writers*. Those, on the other hand, in parentheses are radical ones.

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2. *Verbs which have a vowel long by nature in the second syllable of the stem, and shorten it after the addition of the reduplication; except only ἐρείδω, "I prop," which makes ἐρήρεικα, ἐρήρεισμαι.*

ἀλείφω, I anoint.		*ἀκούω, I hear.*	
ἀλ-ήλιφα,	*ἀλ-ήλιμμαι,*	*ἀκ-ήκοα,*	*ἤκουσμαι,*
ἀλ-ηλίφειν,	*ἀλ-ηλίμμην.*	*ἠκ-ηκόειν,*	*ἠκούσμην.*
(*ἐλεύθω*), *ἔρχομαι, I come.*		*ἐρείδω, I prop.*	
ἐλ-ήλυθα,	———,	*ἐρ-ήρεικα,*	*ἐρ-ήρεισμαι,*
ἐλ-ηλύθειν,	———.	*ἐρ-ηρείκειν,*	*ἐρ-ηρείσμην.*
ἀγείρω, I assemble.		*ἐγείρω, I awaken.*	
ἀγ-ήγερκα,	*ἀγ-ήγερμαι,*	[*ἐγ-ήγερκα*],	*ἐγ-ήγερμαι,*
ἀγ-ηγέρκειν,	*ἀγ-ηγέρμην.*	[*ἐγ-ηγέρκειν*],	*ἐγ-ηγέρμην.*

REMARK 1. So, from *ἐγείρω*, besides, we have the 2d perfect *ἐγρήγορα* (for euphony' sake, instead of *ἐγ-ήγορα*) : 2d pluperfect *ἐγρηγόρειν*.

REMARK 2. Two verbs form even the 2d aorist with this reduplication, with this distinction, however, that the vowel of the reduplication receives the temporal augment in the indicative only, and the vowel of the stem remains unaltered; as,

ἄγω, I lead; 2d aor. *ἠγ-αγον,* infin. *ἀγαγεῖν.*
φέρω, I bear; 2d aor. *ἠν-εγκον* (root *εγκ*), infin. *ἐνεγκεῖν.*

It must be observed, however, that *ἄγω* forms in this way only the second aorist active and middle; as, *ἤγαγον, ἠγαγόμην* : but *φέρω* has it in all its aorists; as, *ἤνεγκον, ἤνεγκα, ἠνέχθην.*

AUGMENT IN COMPOSITION.

1. First Rule. Verbs compounded with prepositions take the augment between the preposition and the verb.

2. Hence, prepositions ending with a vowel, except *περί* and *πρό*, suffer elision.

3. The preposition *πρό* often blends with the augment, by means of a crasis, into *πρού*, and *ἐν* and *σύν* again take their *ν*, which had been assimilated to the following consonant, or thrown away, or altered; as,

ἀπο-βάλλω,	imperf.	*ἀπ-ἐβαλλον,*	perf.	*ἀπο-βέβληκα.*
περι-βάλλω,	"	*περι-ἐβαλλον,*	"	*περι-βέβληκα.*
προ-βάλλω,	"	*προ-ἐβαλλον,*	"	*προ-βέβληκα.*
προ-βάλλω;	"	*προὐβαλλον,*	"	*προ-βέβληκα.*
ἐμ-βάλλω,	"	*ἐν-ἐβαλλον,*	"	*ἐμ-βέβληκα.*
ἐγ-γίγνομαι,	"	*ἐν-εγιγνόμην,*	"	*ἐγ-γέγονα.*
συ-σκευάζω,	"	*συν-εσκεύαζον,*	"	*συν-εσκεύακα.*
συῤ-ῥίπτω,	"	*συν-ἐῤῥιπτον,*	"	*συν-ἐῤῥιφα.*
συλ-λέγω,	"	*συν-έλεγον,*	"	*συν-εἴλοχα.*

4. Second Rule. Verbs compounded with *δυς* take the augment in the following manner: 1. At the beginning, if the stem of the simple verb begins with a consonant, or a vowel not capable of the temporal augment. 2. In the middle, if the stem of the simple verb begins with a vowel capable of the temporal augment; as,

δυς-τυχέω, imperf. *ἐ-δυστύχουν,* perf. *δε-δυστύχηκα,* pluperf. *ἐ-δε-δυστυχήκειν.*

δυς-ωπέω, imperf. *ἐ-δυσώπουν.*

δυς-αρεστέω, " *δυς-ηρέστουν,* perf. *δυς-ηρέστηκα.*

5. Verbs compounded with *εὖ* may follow both the above modes, mentioned under rule second. They commonly, however, avoid the augment in the first case, and *εὐεργετέω* also in the latter; as,

εὐ-τυχέω, I am fortunate; imperf. *ηὐ-τύχουν,* usually *εὐ-τύχουν.*

εὐ-ωχέομαι, I banquet; imperf. *εὐ-ωχούμην.*
εὐ-εργετέω, I do well to; imperf. *εὐ-ηργέτουν,* perf. *εὐ-ηργέτηκα,* usually *εὐ-εργέτουν* and *εὐ-εργέτηκα.*

6. THIRD RULE. The remaining compound verbs take the augment at the beginning; as, for example,

μυθολογέω, I relate,	*ἐμυθολόγουν,*	*μεμυθολόγηκα.*
οἰκοδομέω, I build,	*ᾠκοδόμουν,*	*ᾠκοδόμηκα.*

OBSERVATIONS ON THE AUGMENT OF COMPOUND VERBS.

1. Some verbs, compounded with a preposition, take the augment in both places, namely, before the stem, and also before the preposition. Thus,

ἀμπέχομαι,	imperf. *ἠμπειχόμην* or *ἀμπειχ,*	aor. 2	*ἠμπεσχόμην.*
ἀνέχομαι,	" *ἠνειχόμην,*	"	*ἠνεσχόμην.*
ἀμφιγνοέω,	" *ἠμφεγνόουν* and *ἠμφιγν.*		———.
ἀνορθόω,	" *ἠνώρθουν,*	perf.	*ἠνώρθωκα.*
ἐνοχλέω,	" *ἠνώχλουν,*	"	*ἠνώχληκα.*
παροινέω,	" *ἐπαρώνουν,*	"	*πεπαρώνηκα.*

2. Three other verbs, which are not compounded with a preposition, but derived from other compound words, follow the analogy of those enumerated in the preceding observation; as,

διαιτάω (from *δίαιτα*), imperf. *ἐδιήτων* and *διήτων,* perf. *δεδιήτηκα.*
διακονέω (from *διάκονος*), " *ἐδιηκόνουν* and *διηκόνουν,* " *δεδιηκόνηκα.*
ἀμφισβητέω (from *ἀμφισβήτης*), imperf. *ἠμφεσβήτουν* and *ἠμφισβήτουν.*

3. Several verbs, though compounded with a preposition, yet form an exception to rule first, by taking the augment before the preposition; they having in some degree acquired the force of simple verbs; as,

ἀμφιέννυμι, aorist *ἠμφίεσα,* perf. *ἠμφίεσμαι.*
ἐπίσταμαι, imperf. *ἠπιστάμην.*
ἀφίημι, " *ἀφίουν* and *ἤφίουν,* or *ἤφιεν.*

καθίζω,	imperf.	ἐκάθιζον, and old Att. καθίζον, perf. κεκάθικα.
καθέζομαι,	"	ἐκαθεζόμην (and καθεζόμην without augment)
κάθημαι,	"	ἐκαθήμην (and καθήμην).
καθεύδω,	"	ἐκάθευδον, seldom καθηῦδον.

4. Those verbs, also, which are formed, not by the composition of a simple verb with a preposition, but by derivation from a word already compounded, form an apparent exception to rule first; as,

ἐναντιόομαι	(from ἐναντίος),	imperf. ἠναντιούμην.
ἀντιδικέω	(from ἀντίδικος),	" ἠντιδίκουν.
ἐμπεδόω	(from ἔμπεδος),	" ἠμπέδουν.

5. Many verbs, however, which evidently arise merely from *derivation*, were regarded by the best writers as if they originated from the composition of a simple verb with a preposition. Thus, we find παρανομέω, imperf. παρηνόμουν and παρενόμουν: aor. παρηνόμησα: perf. παρανενόμηκα, although it does not come from παρά and ἀνομέω, or νομέω, both which verbs do not exist, but from the compound term παράνομος. So, ἐγχειρέω (from the radical ἐγχειρος), imperf. ἐνεχείρουν: ἐπιθυμέω (from rad. ἐπιθυμος), imperf. ἐπεθύμουν: κατηγορέω (from κατήγορος), imperf. κατηγόρουν, &c.

PURE CONTRACTED VERBS IN Ω.

1. PURE CONTRACTED VERBS are, as we have already seen, those verbs which have for their characteristic either *a*, *ε*, or *o*, and contract this with the mood-vowel that follows.

2. Contraction takes place only in the present and imperfect of the active, middle, and passive, because only in these tenses does a vowel follow the characteristic vowel.

3. The contractions which take place in these tenses are the following:

Verbs in άω contract αω, αο, and αου into ω; as, τιμά-ω,

τιμῶ : τιμά-ομεν, τιμῶμεν : τιμά-ουσι, τιμῶσι. Otherwise they contract into *α*; as, τίμα-ε, τίμα. They also subscribe *ι*; as, τιμά-οιμι, τιμῷμι : τιμά-εις, τιμᾷς.

Verbs in *έω* contract *εε* into *ει*, and *εο* into *ου*; as, φίλε-ε, φίλει : φιλέ-ομεν, φιλοῦμεν. Otherwise the characteristic *ε* is absorbed into the vowel or diphthong that comes after; as, φιλέ-ω, φιλῶ : φιλέ-εις, φιλεῖς : φιλέ-οιμι, φιλοῖμι.

Verbs in *οω* contract *ο*, with a long vowel, into *ω*; as, δηλό-ω, δηλῶ : but with a short vowel, or *ου*, into *ου*; as, δηλό-ετε, δηλοῦτε : δηλό-ουσι, δηλοῦσι. Otherwise into *οι*; as, δηλό-ῃς, δηλοῖς. In the infinitive, *οειν* is contracted into *ουν*.

PARADIGM OF PURE CONTRACTED VERBS IN Ω.

ACTIVE VOICE.—INDICATIVE MOOD.

Present Tense

	Singular.				*Dual.*				*Plural.*			
1.	τιμ-άω,	ῶ,	-άεις,	ᾷς,	-άετι,	ᾷ,	-άε, ᾶ,	τον,	-άο, ῶ,	-έε, ᾶ,	-άον, ᾶ,	
2.	φιλ-έω,	ῶ,	-έεις,	εῖς,	-έετι,	εῖ,	-έε, εῖ τον,		-έο, οῦ μεν,	-έε, εῖ τε,	-έον, οῦ	σι(ν),
3.	χρυσ-όω,	ῶ,	-όεις,	οῖς,	-όετι,	οῖ,	-όε, οῦ,		-όο, οῦ,	-όε, οῦ,	-όον, οῦ.	

Imperfect.

	Singular.				*Dual.*				*Plural.*			
1.	ἐτίμ-αον,	ων,	-αες,	ας,	-αε,	α,	-άε, ᾶ,	την,	-άο, ῶ,	-έε, ᾶ,	-άομεν,	ωμεν,
2.	ἐφίλ-εον,	ουν,	-εες,	εις,	-εε,	ει,	-έε, εῖ τον,		-έο, οῦ μεν,	-έε, εῖ τε,	-έομεν,	ουμεν,
3.	ἐχρύσ-οον,	ουν,	-οες,	ους,	-οε,	ου,	-όε, οῦ,		-όο, οῦ,	-όε, οῦ,	-όομεν,	ουμεν.

IMPERATIVE.

	Singular				*Dual.*				*Plural.*			
1.	τίμ-αε,	α,	-αέ,	ά,	-άε,	ᾶ,	-αέ, ά,		-άε, ᾶ,		-αέ, ά,	
2.	φίλ-εε,	ει,	-εέ,	εί τω,	-έε,	εῖ τον,	-εέ, εί των,		-έε, εῖ τε,		-εέ, εί τωσαν,	
3.	χρύσ-οε,	ου,	-οέ,	ού,	-όε,	οῦ,	-οέ, ού,		-όε, οῦ,		-οέ, οέ.	

OPTATIVE

	Singular.			*Dual.*		*Plural.*	
1. τιμ-άοιμι,	ῷ,	-άοις, ῷς,	-άοι, ῷ,	-άοι, ῷ,	την,	-άοι, ῷ,	-άοι, ῷ,	-άοι, ῷ,
2. φιλ-έοιμι,	οἷ μι,	-έοις, οἷς,	-έοι, οἷ,	-έοι, οἷ τον,		-έοι, οἷ μεν,	-έοι, οἷ τε,	-έοι, οἷ εν,
3. χρυσ-όοιμι,	οἷ,	-όοις, οἷς,	-όοι, οἷ,	-όοι, οἷ,		-όοι, οἷ,	-όοι, οἷ,	-όοι, οἷ,

SUBJUNCTIVE.

	Singular.			*Dual.*		*Plural.*	
1. τιμ-άω,	ῶ,	-άῃς, ᾷς,	-άῃ, ᾷ,	-άη, ᾶ,	τον,	-άω, ῶ,	-άη, ᾶ,	-άω, ῶ,
2. φιλ-έω,	ῶ,	-έῃς, ῇς,	-έῃ, ῇ,	-έη, ῆ τον,		-έω, ὼ μεν,	-έη, ῆ τε,	-έω, ὼ σι(ν),
3. χρυσ-όω,	ῶ,	-όῃς, οῖς,	-όῃ, οῖ,	-όη, ῶ,		-όω, ῶ,	-όη, ῶ,	-όω, ῶ,

PARTICIPIALS.

INFINITIVE.

1. τιμ-άειν, τιμᾶν. 2. φιλ-έειν, φιλ-εῖν. 3. χρυσ-όειν, χρυσ-οῦν.

PARTICIPLES.

	Nominative.				*Genitive.*		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
1. τιμ-άων,	ῶν,	τιμ-άουσα, ῶσα,	τιμ-άον, ῶν,	τιμ-άοντος, ῶντος,	-αούσης, ώσης,	-άοντος, ῶντος (p. 149),
2. φιλ-έων,	ῶν,	φιλ-έουσα, οῦσα,	φιλ-έον, οῦν,	φιλ-έοντος, οῦντος,	-εούσης, ούσης,	-έοντος, οῦντος,
3. χρυσ-όων,	ῶν,	χρυσ-όουσα οῦσα,	χρυσ-όον, οῦν,	χρυσ-όοντος, οῦντος,	-οούσης, ούσης,	-όοντος, οῦντος,

MIDDLE AND PASSIVE VOICES.—INDICATIVE MOOD.

Present Tense.

	Singular.			*Dual.*			*Plural.*		
1.	τιμ-άο, ῶ,	-άει, ᾷ,	-άε, ᾶ,	-ασ, ώ,	-άε, ᾶ,	σθον,	-ασ, ώ,	-άε, ᾶ,	-άον, ῶν,
2.	φιλ-έο, οῦ μαι,	-έει, εῖ,	-έε, εῖ ται,	-εσ, σύ μεθον,	-έε, εῖ σθον,		-εσ, σύ μεθα,	-έε, εῖ σθε,	-έον, σῦν ται,
3.	χρυσ-όο, οῦ,	-όει, οῖ,	-όε, οῦ,	-οσ, σύ,	-όε, οῦ,		-οσ, σύ,	-όε, οῦ,	-όον, σῦν,

Imperfect.

	Singular.			*Dual.*			*Plural.*		
1.	ἐτιμ-ασ, ώ,	-άφο, ῶ,	-άε, ᾶ,	-ασ, ώ,	-άε, ᾶ,	σθην,	-ασ, ώ,	-άε, ᾶ,	-άον, ῶν,
2.	ἐφιλ-έο, σύ μην,	-έου, οῦ,	-έε, εῖ το,	-εσ, σύ μεθον,	-έε, εῖ σθον,		-εσ, σύ μεθα,	-έε, εῖ σθε,	-έον, σῦν το,
3.	ἐχρυσ-όο, σύ,	-όυ, σῦ,	-όε, σῦ,	-οσ, σύ,	-όε, σῦ,		-οσ, σύ,	-όε, σῦ,	-όον, σῦν.

IMPERATIVE.

Present

	Singular.			*Dual.*			*Plural.*		
1.	τιμ-άου, ῶ,	-άε, ά,		-άε, ᾶ,	-ά,		-άε, ᾶ,	-αέ, ά,	
2.	φιλ-έου, οῦ,	-εέ, εί	σθω,	-έε, εῖ	σθον,		-έε, εῖ σθε,	-σέ, εί	σθωσαν,
3.	χρυσ-όου, οῦ,	-οέ, ού,		-οέ, οῦ,			-όε, οῦ,	-οέ, ού,	

OPTATIVE

PRESENT.

	Singular.			*Dual.*			*Plural.*		
1. τιμ-αοί,	ῳ,	-άοι, ῷ,	-άοι, ῷ,	-αοί, ῴ,	-άοι, ῷ,	-αοί, ῴ,	-αοί, ῴ,	-άοι, ῷ,	-άοιν, ῷν,
2. φιλ-εοί,	οἱ μην,	-έοι, οῖ ο,	-έοι, οῖ το,	-εοί, οἱ μεθον,	-έοι, οῖ σθον,	-εοί, οἱ σθην,	-εοί, οἱ μεθα,	-έοι, οῖ σθε,	-έοιν, οῖν το,
3. χρυσ-οοί,	οἱ,	-όοι, οῖ,	-όοι, οῖ,	-οοί, οἱ,	-οοι, οῖ,	-οοί, οἱ,	-οοι, οἱ,	-όοι, οῖ,	-όοιν, οῖν,

SUBJUNCTIVE.

PRESENT.

	Singular.			*Dual.*			*Plural.*		
1. τιμ-άω,	ῶ,	-άῃ, ᾷ,	-άῃ, ᾷ,	-αώ, ῴ,	-άῃ, ᾷ,	-αώ, ῴ,	-αώ, ῴ,	-άῃ, ᾷ,	-άωμεν, ῶμεν,
2. φιλ-έω,	ῶ μαι,	-έῃ, ῇ,	-έῃ, ῇ τον,	-εώ, ῴ μεθον,	-έῃ, ῇ σθον,	σθον,	-εώ, ῴ μεθα,	-έῃ, ῇ σθε,	-έωμεν, ῶμεν τον,
3. χρυσ-όω,	ῶ,	-όῃ, οῖ,	-όῃ, ῶ,	-οώ, ῴ,	-όῃ, ῶ,		-οώ, ῴ,	-όῃ, ῶ,	-όωμεν, ῶμεν,

PARTICIPIALS.

INFINITIVE.

PRESENT.

1. τιμ-άεσθαι,	ᾶσθαι,	
2. φιλ-έεσθαι,	εῖσθαι,	
3. χρυσ-όεσθαι,	οῦσθαι,	

PARTICIPLE.

PRESENT.

1. τιμ-αόμενος,	ώμενος,		
2. φιλ-εόμενος,	ούμενος,	μένη,	μενον.
3. χρυσ-οόμενος,	ούμενος,		

REMARKS ON THE PARADIGM OF PURE CONTRACTED VERBS IN Ω.

Remark 1. Verbs in *έω* with a stem of one syllable; as, *πλέω, I sail; πνέω, I blow; θέω, I run*, &c., undergo only the contraction in *ει* (arising out of *έει* or *έε*), but in all the other forms remain uncontracted; as,

Act. Pres. Indic. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(ν).
Subj. πλέω, πλέῃς, πλέῃ, πλέωμεν, πλέητε, πλέωσι(ν).
Imper. πλεῖ. *Infin.* πλεῖν. *Part.* πλέων.
Imper. Indic. ἔπλεον, ἔπλεις, ἔπλει, ἐπλέομεν, ἐπλεῖτε, ἔπλεον.
Opt. πλέοιμι, πλέοις, &c.
M. & P. Pres. Ind. πλέομαι, πλεῖ, πλεῖται, πλεόμεθον, πλεῖσθον, &c.
Inf. πλεῖσθαι. *Part.* πλεόμενος. *Imperf.* ἐπλεόμην.

Remark 2. The verb *δέω, I bind*, commonly suffers contraction in all its forms, especially in composition; as, *τὸ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν*.—But *δεῖ*, "*it is necessary*," and *δέομαι, I want*, follow the analogy of verbs in *έω* with a stem of one syllable; as, *τὸ δέον, δέομαι, δεῖσθαι*. From this same *δέομαι*, however, we find also open forms in the place of those contracted in *ει*; as, *δέεται, δέεσθαι, ἐδέετο* (*Xen.*), and so, likewise, similar ones from other verbs in *έω* belonging here; as, for example, *ἔπλεεν* (*Xen., Hell.*, vi., 2, 27), *πλέει* (*Th.*, iv., 28).

Remark 3. Several verbs deviate in contraction from the general rules that have been laid down. Thus,

(A.) The vowels *ae* and *aει* are contracted into *η* and *ῃ* (instead of *α* and *ᾳ*), in *ζάω, ζῶ, I live; ζῇς, ζῇ, ζῇτον, ζῇτε. Infin. ζῆν. Imperat. ζῇ. Imperfect ἔζων, ἔζης, ἔζη, ἐζῆτον, ἐζήτην, ἐζῆτε*: *πεινάω, ῶ, I hunger. Infin. πεινῆν*, &c.—*διψάω, ῶ, I thirst, διψῇς*, &c. *Infin. διψῆν*:—*κνάω, ῶ, I scratch. Infin. κνῆν*:—*σμάω, ῶ, I smear. Infin. σμῆν*:—*ψάω, ῶ, I rub, ψῆν*:—*χράομαι, ῶμαι, I use, χρῇ, χρῆται, χρῆσθαι*. So, *ἀποχρῶμαι, I have enough, ἀποχρῆσθαι*: *ἀπόχρη* (shortened from *ἀποχρῇ*), *it is sufficient. Infin. ἀποχρῆν. Imperf. ἀπέχρη*:—*χράω, ῶ, I give an oracle, χρῇ, χρῆν*.

(B.) The vowels *oo* and *oε* are contracted into *ω* (instead of *ου*), and *οῃ* into *ῳ* (instead of *οῖ*), in *ῥιγόω, ῶ, I congeal. Infin. ῥιγῶν* (in Aristophanes, but *ῥιγοῦν* in Xenophon, *Cyrop.*, v., 1, 11). *Part. gen. ῥιγῶντος* (in Aristoph., but *ῥιγούντων* in Xen., *Hell.*, iv., 5, 4), and *ῥιγῶσα* (*Simon. de Mulier.*, 26). *Subj. ῥιγῷ* (*Plat., Gorg.*, 517, *d.*). *Optative ῥιγῴη* (Hippocrates).—To this verb *ῥιγόω*, the Ionic *ἰδρόω, I perspire* (its exact opposite in signification), corresponds; as, *ἰδρῶσι, ἰδρῴην, ἰδρῶσα, ἰδρῶντες*.

Remark 4. With regard to the use of the Attic form of the optative in ην (page 259, Remark 7), the following is to be observed. The plural of this form is the least usual, especially in the verbs ending in έω and όω, but in those in άω more frequent. In the singular, on the contrary, the form in οίην is by far more customary, in verbs in έω and όω, than the regular one, and in those in όω is almost exclusively used.

Remark 5. The verb λούω, *I wash*, although properly not a contracted one, suffers contraction in the imperfect active, and in the present and imperfect middle and passive, in all the forms in the ending of which there is ε or ο; as, ἔλου instead of ἔλουε: ἐλοῦμεν instead of ἐλούομεν: *mid.* and *pass.* λοῦμαι (λόει), λοῦται: 3 plur. λοῦνται: *imper.* λοῦ: *infin.* λοῦσθαι: *imperf.* ἐλούμην, ἐλοῦ, ἐλοῦτο, &c., according to a stem λοέω. The open forms, however, are also found; as, λούομαι, ἐλούοντο (*Xen.*)

Remark 6. As regards the alteration and removal of the accent in contracted verbs, the following may be remarked:

When neither of the two syllables about to be contracted is accented, the contracted syllable is also unaccented; and the syllable which had the accent before contraction, retains it afterward; as, φίλεε = φίλει (but φιλέει = φιλεῖ), and γένεϊ = γένει (but γενέων = γενῶν).

But, when one of the two syllables about to be contracted is accented, the contracted syllable is also accented, and, if it be the antepenult or penult, it has the accentuation which the general rules require; as, τιμάομαι = τιμῶμαι: φιλεόμενος = φιλούμενος. But if it be the last syllable, it has the circumflex when the first one of the syllables about to be contracted has the acute; as, τιμάω = τιμῶ.

FORMATION OF THE TENSES OF PURE UNCONTRACTED AND CONTRACTED VERBS IN Ω.

General Rules.

1. In pure verbs, whether uncontracted or contracted, the tense-endings are affixed to the verbal stem; and this stem, in most verbs in ω, is found by cutting off the ending of the first person of the present indicative active; as, βουλεύ-ω, stem βουλευ: λύ-ω, stem λυ.

2. A regular change, however, which pure verbs under-

go, is the following: namely, the short characteristic vowel of the present and imperfect, in both uncontracted and contracted verbs, is lengthened in the remaining tenses. Thus, in uncontracted verbs, the vowels *ι* and *υ* are lengthened; in contracted verbs, however, the vowels *α*, *ε*, and *ο*.

ι into *ῑ*; as,	*μηνίω*,	*μηνί-σω, ἐ-μήνῑσα*, &c.
υ " *ῡ*; "	*κωλύ-ω*,	*κωλύ-σω, κε-κώλῡμαι*, &c.
ε " *η*; "	*φιλέ-ω* (*φιλῶ*),	*φιλή-σω, πε-φίληκα*, &c
ο " *ω*; "	*μισθό-ω* (*μισθῶ*),	*μισθώ-σω, με-μίσθωκα*, &c.
ᾰ " *η*; "	*τιμᾰ́-ω* (*τιμῶ*),	*τιμή-σω, τετίμηκα*, &c.

Remark 1. The *ᾰ* is lengthened into *α* when an *ε* or *ι*, or else a *ρ*, precedes; as, *ἐᾰ́-ω*, fut. *ἐᾰ́-σω*: *ἑστιᾰ́-ω*, fut. *ἑστιᾰ́-σω*: *φωρᾰ́-ω*, fut. *φωρᾰ́-σω*: but *ἐγγυά-ω*, fut. *ἐγγυή-σω*: *βοά-ω*, fut. *βοήσομαι, ἐβόησα*.

Remark 2. To verbs in *-έαω*, *-ιάω*, and *-ράω*, the two following attach themselves: namely, *ἁλοά-ω*, *fut.* (old Attic) *ἁλοῦσω*, but commonly *ἁλοή-σω*: *ἀκροάομαι*, *fut. ακροᾶ-σομαι*, *aor. ἠκροᾱσάμην*.

Remark 3. The verbs *χράω*, *I give an oracle*: *χράομαι*, *I use*, and *τιτράω*, *I bore*, change *ᾰ* into *η*, although a *ρ* precedes; as, *χρήσομαι, τρήσω*.

3. Several verbs, however, retain the short characteristic vowel, contrary to the general rule, either throughout the whole of their formation, or in some particular tenses; and most of these verbs take a *σ* in the perfect middle or passive, and first aorist passive. Thus,

χρῖ́ω, *I sting*; fut. *χρῖ́σω*: aor. *ἔχρῖσα* (passive with *σ*).—But *χρῖ́ω*, *I besmear*; fut. *χρῖσω*.
ἀνῦ́ω, *I fulfill*; fut. *ἀνῦ́σω*: aor. *ἤνῡσα* (passive with *σ*).
ἀρῦ́ω, *I draw liquid*; fut. *ἀρῦ́σω*: aor. *ἤρῡσα* (passive with *σ*).
μῦ́ω, *I close*; fut. *μῦ́σω*: aor. *ἔμῡσα*: perf. *μέμῡκα*.
πτῦ́ω, *I spit*; fut. *πτῦ́σω*: aor. *ἔπτῡσα* (passive with *σ*).
ἰδρῦ́ω, *I set*; fut. *ἰδρῦ́σω*: aor. *ἰδρῦσα*: perf. mid. or pass. *ἰδρῦμαι*: aor. pass. *ἰδρῦ́θην*.

4. A few dissyllables in *-ῡ́ω* lengthen the short characteristic vowel in the future and aorist active and middle; partly, also, in the perfect and pluperfect active; but take

the short vowel again in the perfect and pluperfect middle or passive, and in the aorist and future passive; as,

δδ̂ω, fut. δύσω: aor. a. ἐδύσα: perf. δέδῦκα, δέδῦμαι: aor. p. ἐδύθην.
θθ̂ω, " θύσω: " ἔθῡσα: " τέθῦκα, τέθῦμαι: " ἐτύθην.
λῡ́ω, " λύσω: " ἔλῡσα: " λέλῦκα, λέλῦμαι: " ἐλύθην.

5. In both uncontracted and contracted pure verbs, if the vowel is long in the future active, and short in the perfect middle or passive, the *future perfect* again has the long vowel; as, λῡ́ω, λελῡ́σομαι.

Special Rules.

IMPERFECT ACTIVE.

The Imperfect Active is formed by suffixing *ον* to the verbal stem, as found in the present, and prefixing the augment; as,

βουλεύ-ω,	Stem	βουλευ,	Imperf.	ἐ-βούλευ-ον.
ἱκετεύ-ω,	"	ἱκετευ,	"	ἱκέτευ-ον.
τιμά-ω,	"	τιμα,	"	ἐ-τίμα-ον.
φιλέ-ω,	"	φιλε,	"	ἐ-φίλε-ον.

PERFECT ACTIVE.[1]

The Perfect Active is formed by suffixing -κα to the verbal stem after the characteristic letter has undergone its regular change, if any, and prefixing the reduplication, or else the simple augment, according as the verb may be susceptible of either; as,

βουλεύ-ω,	Stem	βουλευ,	Perf.	βε-βούλευ-κα.
ἱκετεύ-ω,	"	ἱκετευ,	"	ἱκέτευ-κα.
ζηλό-ω,	"	ζηλο,	"	ἐζήλω-κα.
τιμᾶ-ω,	"	τιμα,	"	τε-τίμη-κα.
φιλέ-ω,	"	φιλε,	"	πε-φίλη-κα.

PLUPERFECT ACTIVE.

The Pluperfect Active is formed by suffixing -κειν to

1. It will be borne in mind that pure verbs have no *second* perfect and pluperfect active.

the verbal stem after the characteristic letter has undergone its regular change, if any, and prefixing the reduplication with the augment before it, or, if the verb be not susceptible of the reduplication, the augment alone; as,

βουλεύ-ω,	STEM	*βουλευ*,	PLUPERF.	*ἐ-βε-βουλεύ-κειν*.
ἱκετεύ-ω,	"	*ἱκετευ*,	"	*ἱκετεύ-κειν*.
ζηλό-ω,	"	*ζηλο*,	"	*ἐ-ζηλώ-κειν*.
τιμά-ω,	"	*τιμα*,	"	*ἐ-τε-τιμή-κειν*.
φιλέ-ω,	"	*φιλε*,	"	*ἐ-πε-φιλή-κειν*.

AORIST ACTIVE.[1]

The AORIST ACTIVE is formed by suffixing *-σα* to the verbal stem after the characteristic letter has undergone its regular change, if any, and prefixing the augment; as,

βουλεύ-ω,	STEM	*βουλευ*,	AORIST	*ἐ-βούλευ-σα*.
ἱκετεύ-ω,	"	*ἱκετευ*,	"	*ἱκέτευ-σα*.
ζηλό-ω,	"	*ζηλο*,	"	*ἐ-ζήλω-σα*.
τιμά-ω,	"	*τιμα*,	"	*ἐ-τίμη-σα*.
φιλέ-ω,	"	*φιλε*,	"	*ἐ-φίλη-σα*

FUTURE ACTIVE.

The FUTURE ACTIVE is formed by suffixing *-σω* to the verbal stem after the characteristic letter has undergone its regular change, if any; as,

βουλεύ-ω,	STEM	*βουλευ*,	FUTURE	*βουλεύ-σω*.
ἱκετεύ-ω,	"	*ἱκετευ*,	"	*ἱκετεύ-σω*.
ζηλό-ω,	"	*ζηλο*,	"	*ζηλώ-σω*.
τιμά-ω,	"	*τιμα*,	"	*τιμή-σω*.
φιλέ-ω,	"	*φιλε*,	"	*φιλή-σω*.

REMARK. The addition of the letter *-σ-* to the root of the verb is the commonest method of denoting the future in Greek. This letter, according to the best philologists, represents the second pronominal element, just as the augment is the pronominal root *ἐ-*, and both of these pronominal roots, namely, *-σ-* and *ἐ-*, are supposed, on good grounds, to indicate distance or remoteness. Now, in looking back on a past action, we al-

1. It will be remembered that pure verbs have no second aorist.

ways, in some measure, fix its position, or regard it as fixed, with a subordinate idea of distance—"*that which is gone by*;" whereas, in looking forward to the future, our anticipations are always indefinite and confused, though perhaps connected in all cases with a sentiment of proximity or approach—the idea of "*that which is coming*." Hence, the pronominal root, in the former case, is used as a prefix, and the accent is drawn back to it, to express that the time referred to is gone by, just as, conversely, future time is expressed by a suffix. A striking analogy in support of this is found in the Greek prepositions of two syllables, which throw their accent backward and forward, according as the noun to which they refer precedes or follows; and we observe something very similar in the shifting of the accent in common conversation. (*New Cratylus*, p. 457.)

ATTIC FUTURE.

If, in the future active and middle, in -σω, -σομαι, of a stem of two or more syllables, a short vowel, ᾰ, ῐ, ῠ, goes before the σ, another form is used instead of the regular one, which new form throws out the σ and takes a circumflex ending: namely, in the active, ῶ in place of σω, and, in the middle, οῦμαι in place of σομαι. Thus,

ἐλᾰ́ω, FUT. ἐλᾰ́-σ-ω: FUT. ATT. ἐλῶ, ᾷς, ᾷ, ᾶτον, ῶμεν, ᾶτε, ῶσι(ν).

τελέω, FUT. τελέ-σ-ω: FUT. ATT. τελῶ, εῖς, εῖ, εῖτον, οῦμεν, εῖτε, οῦσι(ν).

κομίζω, FUT. κομῐ́-σ-ω: FUT ATT. κομιῶ, ιεῖς, ιεῖ, ιεῖτον, ιοῦμεν, ιεῖτε, ιοῦσι(ν).

———, FUT. κομῐ́-σ-ομαι: FUT. ATT. κομιοῦμαι, ιεῖ, ιεῖται, ιούμεθον, &c.

REMARK 1. This form of the future is found only in the indicative, infinitive, and participle, never in the optative; thus, τελῶ, τελεῖν, τελῶν, but τελέσοιμι.

REMARK 2. The verbs which take this form are the following: 1. ἐλάω (usually ἐλαύνω), *I drive*: τελέω, *I fulfill*; and καλέω, *I call*.—2. All verbs in ίζω.—3. A few verbs in άζω, of these very generally βιβάζω, *I walk*.—4. All verbs in -άννῡμι, and also ἀμφιέννῡμι, *I clothe* (ἀμφιέσω, Att. fut. ἀμφιῶ, -ιεῖς, &c.).—Exceptions to this future-form are but rare in the Attic dialect; as, ἐλάσω

(*Xen., Cyrop.*, i., 4, 20): *τελέουσιν* (*Id. ib.*, viii., 6, 3): *καλύσεις* (*Id. ib.*, ii., 3, 22): *νομίσουσι* (*Id. ib.*, iii., 1, 27): *ψηφίσεσθε* (*Isæus, de C[illegible] Hæred.*, § 51).

MIDDLE TENSES.

PRESENT MIDDLE.

The PRESENT MIDDLE is formed by suffixing *-ομαι* to the verbal stem; as,

βουλεύ-ω,	STEM	*βουλευ,*	PRES. MID.		*βουλεύ-ομαι.*
ἱκετεύ-ω,	"	*ἱκετευ,*	"	"	*ἱκετεύ-ομαι.*
ζηλό-ω,	"	*ζηλο,*	"	"	*ζηλό-ομαι.*
τιμά-ω,	"	*τιμα,*	"	"	*τιμά-ομαι.*
φιλέ-ω,	"	*φιλε,*	"	"	*φιλέ-ομαι.*

IMPERFECT MIDDLE.

The IMPERFECT MIDDLE is formed by suffixing *-όμην* to the verbal root, and prefixing the augment; as,

βουλεύ-ω,	STEM	*βουλευ,*	IMPERF. MID.		*ἐ-βουλευ-όμην.*
ἱκετεύ-ω,	"	*ἱκετευ,*	"	"	*ἱκετευ-όμην.*
ζηλό-ω,	"	*ζηλο,*	"	"	*ἐ-ζηλο-όμην.*
τιμά-ω,	"	*τιμα,*	"	"	*ἐ-τιμα-όμην.*
φιλέ-ω,	"	*φιλε,*	"	"	*ἐ-φιλε-όμην.*

PERFECT MIDDLE.

The PERFECT MIDDLE (formerly called the *perfect passive*) is formed by suffixing *-μαι* to the verbal stem after the characteristic letter has undergone its regular change, if any, and prefixing the reduplication, or else the simple augment, according as the verb may be susceptible of either; as,

βουλεύ-ω,	STEM	*βουλευ,*	PERF. MID.		*βε-βούλευ-μαι.*
ἱκετεύ-ω,	"	*ἱκετευ,*	"	"	*ἱκέτευ-μαι.*
ζηλό-ω,	"	*ζηλο,*	"	"	*ἐ-ζήλω-μαι.*
τιμά-ω,	"	*τιμα,*	"	"	*τε-τίμη-μαι.*
φιλέ-ω,	"	*φιλε,*	"	"	*πε-φίλη-μαι.*

Pure verbs which do not lengthen the short characteristic vowel of the stem in the formation of the tenses, insert *c*

immediately before the tense-endings in the perfect and pluperfect middle or passive, and the aorist and future passive; as, *χρῖω*: fut. *χρῖσω*: perf. mid. or pass. *κέχρισμαι*.

In addition to these verbs, several which have a long characteristic vowel in their stem, or which lengthen the short characteristic vowel of the stem in the tense-formation, follow this same analogy; as, *ἀκούω, I hear:* perf. m. or p. *ἤκου-σ-μαι*: pluperf. m. or p. *ἠκού-σ-μην*: aor. p. *ἠκού-σ-θην*: fut. p. *ἀκου-σ-θήσομαι*. So, also, *ἐναύω, I kindle: κελεύω, I order: κυλῖω, I roll: λεύω, I stone: ξύω, I shave: πρίω, I saw: σείω, I shake*, and several others, among which are many contracted verbs.

The following paradigm will explain this point more fully:

ACTIVE.

κελεύω, I order.

PRES. *κελεύ-ω,*	PERF. *κε-κέλευ-κα,*	FUT. *κελεύ-σω,*
IMPERF. *ἐ-κέλευ-ον,*	PLUP. *ἐ-κε-κελεύ-κειν,*	AOR. *ἐ-κέλευ-σα.*

MIDDLE.

PRES. *κελεύ-ομαι,* IMPERF. *ἐ-κελευ-όμην.*

		INDICATIVE.	IMPERATIVE.	INFINITIVE.
PERF.	S. 1	*κε-κέλευ-σ-μαι,*		*κε-κελεῦ-σθαι.*
	2	*κε-κέλευ-σ-αι,*	*κε-κέλευ-σο,*	
	3	*κε-κέλευ-σ-ται,*	*κε-κελεύ-σθω,*	PARTICIPLE.
	D. 1	*κε-κελεύ-σ-μεθον,*		*κε-κελευ-σ-μένος.*
	2	*κε-κέλευ-σ-θον,*	*κε-κέλευ-σθον,*	
	3	*κε-κέλευ-σ-θον,*	*κε-κελεύ-σθων,*	SUBJUNCTIVE.
	P. 1	*κε-κελεύ-σ-μεθα,*		*κε-κελευ-σ-μένος ὦ.*
	2	*κε-κέλευ-σ-θε,*	*κε-κέλευ-σθε,*	OPTATIVE.
	3	*κε-κελευ-σ-μένοι εἰσί,*[1]	*κε-κελεύ-σθωσαν,* or *-σθων,*	*κε-κελευ-σ-μένος εἴην.*
PLUP.	S. 1	*ἐ-κε-κελεύ-σ-μην,* D. *ἐ-κε-κελεύ-σ-μεθον,* P. *ἐ-κε-κελεύ-σ-μεθα,*		
	2	*ἐ-κε-κέλευ-σο,*	*ἐ-κε-κέλευ-σθον,*	*ἐ-κε-κέλευ-σθε*
	3	*ἐ-κε-κέλευ-σ-το,*	*ἐ-κε-κελεύ-σ-θην,*	*κε-κελευ-σ-μένοι ἦσαν*[1]

FUT. *κελεύ-σομαι,* FUT. PERF. *κε-κελεύ-σ-ομαι,* AOR. *ἐ-κελευ-σ-άμην.*

PASSIVE.

AORIST *ἐ-κελεύ-σ-θην,* FUTURE *κελευ-σ-θήσομαι.*

1. *Vid.* page 261, § 6.

REMARK 1. Some verbs fluctuate between the formation with σ and the regular formation; as, θραύω, *I shatter*; perf. τέθρανσμαι and τέθραυμαι; aor. ἐθραύσθην: κλείω, *I shut*; perf. κέκλειμαι (Attic κέκλημαι) and κέκλεισμαι; aor. ἐκλείσθην: κρούω, *I knock*; perf. κέκρουμαι and κέκρουσμαι; aor. ἐκρούσθην.

REMARK 2. Some, contrary to the rule, do not take the σ, though they retain the short vowel. See, for example, those given on page 283, § 4, ὀύω, θύω, λύω.

PLUPERFECT MIDDLE.

The PLUPERFECT MIDDLE is formed by suffixing *-μην* to the verbal stem after the characteristic letter has undergone its regular change, if any, and prefixing the reduplication with the augment before it, or, if the verb be not susceptible of the reduplication, the augment merely; as,

βουλεύ-ω,	STEM	βουλευ,	PLUPERF.	MID.	ἐ-βε-βουλεύ-μην.
ἱκετεύ-ω,	"	ἱκετευ,	"	"	ἱ-κετεύ-μην.
ζηλό-ω,	"	ζηλο,	"	"	ἐ-ζηλώ-μην.
τιμά-ω,	"	τιμα,	"	"	ἐ-τε-τιμή-μην.
φιλέ-ω,	"	φιλε,	"	"	ἐ-πε-φιλή-μην.

REMARK. As regards the insertion of σ before the tense-ending, consult page 287.

AORIST MIDDLE.

The AORIST MIDDLE is formed by suffixing *-σάμην* to the verbal stem after the characteristic letter has undergone its regular change, if any, and prefixing the augment; as,

βουλεύ-ω,	STEM	βουλευ,	AORIST	MID.	ἐ-βουλευ-σάμην.
ἱκετεύ-ω,	"	ἱκετευ,	"	"	ἱκετευ-σάμην.
ζηλό-ω,	"	ζηλο,	"	"	ἐ-ζηλω-σάμην.
τιμά-ω,	"	τιμα,	"	"	ἐ-τιμη-σάμην.
φιλέ-ω,	"	φιλε,	"	"	ἐ-φιλη-σάμην.

FUTURE MIDDLE.

The FUTURE MIDDLE is formed by suffixing *-σομαι* to the verbal stem after the characteristic letter has undergone its regular change, if any; as,

βουλεύ-ω,	STEM	*βουλευ*,	FUTURE	MID.	*βουλεύ-σομαι.*
ἱκετεύ-ω,	"	*ἱκετευ*,	"	"	*ἱκετεύ-σομαι.*
ζηλό-ω,	"	*ζηλο*,	"	"	*ζηλώ-σομαι.*
τιμά-ω,	"	*τιμα*,	"	"	*τιμή-σομαι.*
φιλέ-ω,	"	*φιλε*,	"	"	*φιλή-σομαι.*

REMARK. For the Attic future in *-οῦμαι*, consult page 285.

FUTURE PERFECT.

The FUTURE PERFECT is formed by suffixing *-σομαι* to the verbal stem after the characteristic letter has undergone its regular change, if any, and by prefixing the reduplication, or else the simple augment, if the verb be not susceptible of reduplication; as,

βουλεύ-ω,	STEM	*βουλευ*,	FUTURE PERF.		*βε-βουλεύ-σομαι.*
ἱκετεύ-ω,	"	*ἱκετευ*,	"	"	*ἱκετεύ-σομαι.*
ζηλό-ω,	"	*ζηλο*,	"	"	*ἐ-ζηλώ-σομαι.*
τιμά-ω,	"	*τιμα*,	"	"	*τε-τιμή-σομαι.*
φιλέ-ω,	"	*φιλε*,	"	"	*πε-φιλή-σομαι.*

REMARK 1. Verbs pure that have the temporal augment very rarely have the future perfect. When they do have this tense, the only difference, in fact, between it and the ordinary future middle consists, in most cases, in the change of quantity in the initial vowel, as in *ἱκετεύ-σομαι, fut. mid.*, and *ἱκετεύ-σομαι fut. perf.*

REMARK 2. In both uncontracted and contracted pure verbs, as has already been stated, if the vowel is long in the future active, and short in the perfect middle or passive, the future perfect again has the long vowel; as, *λῦω, λελῦσομαι.*

PASSIVE TENSES

The PRESENT and IMPERFECT PASSIVE are formed in precisely the same way as the *Present* and *Imperfect Middle*

AORIST PASSIVE.

The AORIST PASSIVE is formed by suffixing *-θην* to the verbal stem after the characteristic letter has undergone its regular change, if any, and prefixing the augment; as,

βουλεύ-ω,	STEM	*βουλευ*,	AORIST PASS.		*ἐ-βουλεύ-θην.*
ἱκετεύ-ω,	"	*ἱκετευ*,	"	"	*ἱκετεύ-θην.*
ζηλό-ω,	"	*ζηλο*,	"	"	*ἐ-ζηλώ-θην.*
τιμά-ω,	"	*τιμα*,	"	"	*ἐ-τιμή-θην.*
φιλέ-ω,	"	*φιλε*,	"	"	*ἐ-φιλή-θην.*

As in the case of the perfect and pluperfect middle or passive, so in that of the aorist passive, pure verbs which do not lengthen the short characteristic vowel of the stem in the formation of the tenses, insert *σ* immediately before the tense-ending; as, *χρῖω*, *fut.* *χρῖσω*; *aor. pass.* *ἐχρίσ-θην*.—The same analogy is followed by several other verbs which have a long characteristic vowel in their stem, or which lengthen the short characteristic vowel of the stem in the tense-formation; as, *ἀκούω*, *I hear*; aor. *ἠκού-σ-θην*, &c. Consult page 282.

FUTURE PASSIVE.

The FUTURE PASSIVE is formed by suffixing *-θήσομαι* to the verbal stem, after the characteristic letter has undergone its regular change, if any; as,

βουλεύ-ω,	STEM	*βουλευ*,	FUTURE PASS.		*βουλευ-θήσομαι.*
ἱκετεύ-ω,	"	*ἱκετευ*,	"	"	*ἱκετευ-θήσομαι*
ζηλό-ω,	"	*ζηλο*,	"	"	*ζηλω-θήσομαι.*
τιμά-ω,	"	*τιμα*,	"	"	*τιμη-θήσομαι.*
φιλέ-ω,	"	*φιλε*,	"	"	*φιλη-θήσομαι.*

The same remark with regard to the insertion of *σ* before the tense-ending holds good in the case of the future passive, as in that of the aorist passive, and perfect and pluperfect middle or passive; as, *ἀκούω*, *ἠκού-σ-θην*: fut. *ἀκου-σ-θήσομαι*, &c.

IMPURE VERBS.

1. Impure verbs, that is, verbs whose characteristic is a consonant, or which, in other words, end in *ω*, preceded by a consonant, undergo many changes in their stem; and

partly in the course of their tense-formation. Thus, the stem of the verb experiences,

(A.) Either a strengthening by means of a consonant; as, τύπ-τ-ω, stem τυπ: κράζ-ω, stem κραγ.

(B.) Or a lengthening of the vowel of the stem; as, φεύγ-ω, stem φυγ: λήθ-ω, stem λαθ: τήκ-ω, stem τακ.

(C.) Or a change of the vowel of the stem in the tenses, which the Germans call *umlautung*, and which may be rendered in English by the term *cognation*, that is, the substitution of *cognate* vowels for one another; as, κλέπτ-ω, ἐ-κλάπ-ην, κέ-κλοφ-α, just as in English we say, *steal, stole, stolen; ring, rang, rung.*

2. In verbs which thus alter the stem in their tense-formation, we distinguish two different stems, namely, the original, simple one, and the full, strengthened one; and we call the former the PURE, the latter the IMPURE STEM.

3. The *present* and *imperfect* of these verbs contain the *impure stem*, the *second tenses* (when such are formed), and especially the *second aorist*, the pure one; the remaining tenses either the pure or the impure; as,

PRES. τύπ-τ-ω, *I strike* — 2d AOR. PASS. ἐ-τύπ-ην — FUT. ACT. τύψω (τύπ-σω).

PRES. λείπ-ω, *I leave* — 2d AOR. ACT. ἔ-λιπ-ον — FUT. ACT. λείψω (λείπ-σω).

PRES. σφάζ-ω, *I slay* — 2d AOR. PASS. ἐ-σφάγ-ην — FUT. ACT. σφάξω (σφάγ-σω).

PRES. φαίν-ω, *I show* — 2d AOR. PASS. ἐ-φάν-ην — FUT. MID. φανοῦμαι.

PRES. φθείρ-ω, *I destroy* — 2d AOR. PASS. ἐ-φθάρ-ην — FUT. ACT. φθερ-ῶ.

4. For every form of the verb which could not have been derived from that of the present, its stem not corresponding to that of the existing present, we lay down another form of the present (mostly one that is assumed merely for the sake of the formation), and call it a theme (θέμα), which we represent in capital letters, to distinguish it from the present-form in actual use; thus, for example, φεύγω is the

form of the present in actual use, ΦΥΓΩ the present-form, merely assumed for the formation of the second aorist; or, in other words, it is the theme.

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1. Strengthening of the Stem.

1. The strengthening of the stem by consonants consists in strengthening the simple characteristic consonant of the stem by means of another consonant; as,

τύπτω, I strike; 2d Aor. Pass. *ἐ-τύπ-ην.*
τάττω, I arrange; " " Pass. *ἐ-τάγ-ην.*
κράζω, I cry out; " " Aor. *ἐ-κράγ-ον.*

2. The stem thus strengthened maintains itself, however, only in the present and imperfect; in all the other tenses the strengthening is lost, and the simple stem again appears; as,

Pres. *τύπτω*: Imperf. *ἔτυπτον*: 2d Aor. Pass. *ἐ-τύπ-ην*: Fut. *τύψω* (*τύπ-σω*).

Remark. The characteristic of the pure stem, namely, π in ΤΥΠ-Ω, is called the *pure* characteristic; that of the impure stem, namely, πτ in *τύπτ-ω*, is called the *impure* characteristic.

3. The strengthening of the stem by the lengthening of the stem-vowel consists in this, namely, that the short stem-vowel which appears in the second aorist, and, in the case of liquid verbs, in the future, is lengthened in the present and imperfect; as,

ă becomes *η*	in *mute* verbs;	as,	(*ἐ-λᾰθ-ον*),	*λήθω.*
ă	" *αι* " *liquid* verbs;	"	(*φᾰν-ῶ*),	*φαίνω.*
ε	" *ει* " *liquid* verbs;	"	(*φθερ-ῶ*),	*φθείρω.*
ĭ	" *ει* " *mute* verbs;	"	(*ἐ-λῐπ-ον*),	*λείπω.*
ĭ	" *ῑ* " *mute* and *liquid* verbs;	"	(*ἐ-τρῐβ-ην*),	*τρίβω.*
ŭ	" *ῡ* " *mute* and *liquid* verbs;	"	(*ἐ-φρῠγ-ην*),	*φρύγω.*
ŭ	" *ευ* " *mute* and *liquid* verbs;	"	(*ἐ-φῠγ-ον*),	*φεύγω.*

Remark. On this strengthening of the stem turns the distinction between the imperfect and second aorist of the indicative and optative, and between the present and second aorist in the subjunctive and imperative; as, *ἐκραζον* and *ἐκράγον*.

κράζοιμι and κρᾶγοιμι: κράζω and κρᾶγω: κράζε and κρᾶγε. So, again, ἔλειπον and ἔλιπον: λείποιμι and λίποιμι: λείπω and λίπω: λεῖπε and λῖπε.

2. Change of the Stem-vowel.

1. The change of the stem-vowel (*Umlautung*, p. 291) takes place only in the inflection of the *second tenses*, with the exception of a few forms of the *first perfect*.

2. Most mute as well as liquid verbs, with a stem of one syllable, and with ε as the stem-vowel, have this vowel changed in the second aorist; as,

τρέπ-ω,	2d Aor. Act.	ἔ-τραπ-ον,		δέρ-ω,	2d Aor. Pass.		ἐ-δάρ-ην,
κλέπ-τ-ω,	" " Pass.	ἐ-κλάπ-ην,		στέλλ-ω,	" " "		ἐ-στάλ-ην,
τρέφ-ω,	" " "	ἐ-τράφ-ην,		σπείρ-ω,	" " "		ἐ-σπάρ-ην,
στρέφ-ω,	" " "	ἐ-στράφ-ην,		φθείρ-ω,	" " "		ἐ-φθάρ-ην,
βρέχ-ω,	" " "	ἐ-βράχ-ην,		τέμν-ω,	" " Act.		ἔ-τἄμ-ον.

Remark. The second aorist ἔτἄμον is very rare, and quite doubtful. The common form is ἔτεμον.

3. But not those whose stem consists of more than one syllable; as, ἀγγέλλω, *I announce*; 2d aor. act. ἤγγελον: 2d aor. pass. ἠγγέλην: ὀφείλω, *I owe*; 2d aor. act. ὤφελον, &c.

Remark 1. The change of the stem-vowel is omitted in the second aorist passive of some verbs, as the ending of the aorist passive does not admit of an exchange with the imperfect; thus, βλέπω, *I see*; imperfect ἔ-βλεπ-ον: 2d aor. pass. ἐ-βλέπ-ην. So, λέγω, in composition; as, 2d aor. pass. κατελέγην, συνελέγην: and, again, λέπω, 2d aor. pass. ἐ-λέπ-ην: φλέγω, ἐ-φλέγ-ην, &c.

Remark 2. The verb πλήττω, "*I strike*," has, as a simple verb, the η in the 2d aor. pass.; as, ἐ-πλήγ-ην, but in the compounds the η changes to ᾱ; as, ἐξε-πλᾱγ-ην, κατε-πλᾱγ-ην.

4. Liquid verbs with a stem of one syllable, and with ε as the stem-vowel, have it changed into α, not only in the second aorist, but also in the first perfect and first pluperfect active, and in the perfect middle or passive and first aorist passive; as,

στέλλω, *I send*. Fut. στελ-ῶ. Perf. A. ἐ-σταλ-κα. Perf. Mid. ἐ-σταλ-μαι. 2d Aor. Pass. ἐ-στάλ-ην.

φθείρω, *I destroy*. Fut. φθερ-ῶ. Perf. A. ἐ-φθαρ-κα. Perf. Mid. ἐ-φθαρ-μαι.

cry out: κρώζω, *I croak*: οἰμώζω, *I lament*: ὀλολύζω, *I howl*: στενάζω, *I groan*: στηρίζω, *I make firm*: σφάζω (Att. σφάττω), *I slaughter*, &c.

REMARK 4. The following in -ζω fluctuate between both formations: βαστάζω, *I carry*; fut. -άσω, &c.; aor. pass. ἐβαστάχθην: νυστάζω, *I wink, I sleep*; fut. -άσω and -άξω: παίζω, *I play*; fut. παιξοῦμαι and παίξομαι, aor. ἐπαισα, perf. mid. or pass. πέπαισμαι.

REMARK 5. The following in -ζω have γγ for their pure characteristic: κλάζω, *I cry out*; fut. κλάγξω 2d perf. κέ-κλαγγ-α: πλάζω, *I cause to wander*; fut. πλάγξω, &c.; aor. pass. ἐπλάγθην: σαλπίζω, *I trumpet*; fut. σαλπίγξω, &c.

FORMATION OF THE TENSES IN VERBS MUTE.

IMPERFECT ACTIVE.

1. The IMPERFECT ACTIVE is formed by suffixing -ον to the verbal stem as it is found in the present, and prefixing the augment; as,

τρῑ́β-ω,	STEM τρῑβ,	IMPERF.	ACT.	ἔ-τρῑβ-ον.
κόπτ-ω,	" κοπτ,	"	"	ἔ-κοπτ-ον.
πλέκ-ω,	" πλεκ,	"	"	ἔ-πλεκ-ον.
τάττ-ω,	" ταττ,	"	"	ἔ-ταττ-ον.
ψεύδ-ω,	" ψευδ,	"	"	ἔ-ψευδ-ον.
φράζ-ω,	" φραζ,	"	"	ἔ-φραζ-ον.

FIRST PERFECT ACTIVE.

1. The FIRST PERFECT ACTIVE is formed from the pure or simple stem of the verb by suffixing the aspirated ending -ά, if the characteristic is a P- or a K-sound; but the ending -κα if it be a T-sound, and in either case prefixing the reduplication, or the augment merely if the verb be not susceptible of reduplication.

2. All the changes required by the laws of euphony must, at the same time, be carefully observed. Thus,

τρῑ́β-ω,	PURE STEM τρῑβ,	1 PERF.	ACT.	(τέ-τρῑβ-ά)	= τέ-τρῑφ-α.
κόπτ-ω,	" " κοπ,	"	"	(κέ-κοπ-ά)	= κέ-κοφ-α.
πλέκ-ω,	" " πλεκ,	"	"	(πέ-πλεκ-ά)	= πέ-πλεχ-α.

τάττ-ω, Pure Stem τἄγ, 1 Perf. Act. (τέ-τἄγ-α) = τέ-τἄχ-α.
ψεύδ-ω, " " ψευδ, " " (ἔ-ψευδ-κα) = ἔ-ψευ-κα.
φράζ-ω, " " φρἄδ, " " (πέ-φρἄδ-κα) = πέ-φρἄ-κα.

Remark 1. The T-sound is omitted before the κ, as will be seen in ἔ-ψευ-κα for ἔ-ψευδ-κα: and πέ-φρἄ-κα for πέ-φραδ-κα.

Remark 2. The vowels α, ι, υ, in verbs with a T-sound as their characteristic, are short before the ending -κα; as, φράζω, fut. φρᾰ̂σω, 1st perf. πέ-φρᾰ-κα: νομίζω, fut. νομῐ̂σω, 1st perf. νε-νόμῐ-κα: κλύζω, fut. κλῦσω, 1st perf. κέ-κλῠ-κα.

Remark 3. The alterations which the mutes undergo in consequence of the addition of the different tense-endings have already been explained under the general head of Euphonic Changes, page 31, *seqq.*

First Pluperfect Active.

1. The First Pluperfect Active is formed from the pure or simple stem of the verb by suffixing the aspirated ending in **-εἰν**, if the characteristic is a P- or K-sound, but the ending **-κειν** if it be a T-sound; and in either case prefixing the reduplication with the augment going before it, or else the augment alone, if the verb be not susceptible of reduplication; as,

τρῐ́β-ω, Pure Stem τρῐβ, 1 Plup. A. (ἐ-τε-τρῐβ-εἰν) = ἐ-τε-τρῐ́φ-ειν.
κόπτ-ω, " " κοπ, " " (ἐ-κε-κόπ-εἰν) = ἐ-κε-κόφ-ειν.
πλέκ-ω, " " πλεκ, " " (ἐ-πε-πλέκ-εἰν) = ἐ-πε-πλέχ-ειν.
τάττ-ω, " " ταγ, " " (ἐ-τε-τάγ-εἰν) = ἐ-τε-τἄχ-ειν.
ψεύδ-ω, " " ψευδ, " " (ἐ-ψεύδ-κειν) = ἐ-ψεύ-κειν.
φράζ-ω, " " φραδ, " " (ἐ-πε-φράδ-κειν) = ἐ-πε-φρᾰ̂-κειν.

Remark. As in the case of the first perfect, so here also, in the pluperfect, the vowels α, ι, υ, in verbs with a T-sound as the characteristic, are short before the tense-ending -κειν

Second Perfect Active.

1. The Second Perfect Active (formerly called the *perfect middle*) is formed from the pure or simple stem of the verb by suffixing **-α** (unaspirated), and prefixing the reduplication, or the augment merely if the verb be not susceptible of reduplication.

2. But, in forming this tense, the stem-vowel undergoes

oftentimes peculiar changes, which have already been alluded to (page 294, § 5).

3. Thus, mute verbs which have ε in the last syllable of the stem change it into ο, and those which have ει change this into οι.

4. Again, the second perfect does not always retain the short vowel of the stem, but lengthens it in many verbs; namely, α into η, and, after ρ or a vowel, into ᾱ.

5. But ο in the middle of the stem remains unchanged in the second perfect.

6. Finally, if the Attic reduplication accede to the second perfect, the penultimate syllable is usually shortened.

7. We will now subjoin examples of each of these formations.

1. *Regular Formation.*

κόπτ-ω, pure stem κοπ, 2d perf. act. κέ-κοπ-α.
κήδ-ω, " " κηδ, " " κέ-κηδ-α.
τήκ-ω, " " τηκ, " " τέ-τηκ-α.
πλήθ-ω, " " πληθ, " " πέ-πληθ-α.

2. *Stem-vowel* ε *changed to* ο.

τρέφ-ω, pure stem τρεφ, 2d perf. act. τέ-τροφ-α.
πέρδ-ω, " " περδ, " " πέ-πορδ-α.

3. *ει in the (strengthened) Stem changed to* οι.

λείπ-ω, stem (λιπ) λειπ, 2d perf. act. λέ-λοιπ-α.
πείθ-ω, " (πιθ) πειθ, " " πέ-ποιθ-α.
δείδ-ω, " δειδ, " " δέ-δοικ-α.

4. *Short Vowel of the Stem lengthened, &c.*

λήθ-ω, stem λᾰθ, 2 aor. ἔ-λᾰθ-ον, 2 perf. act. λέ-ληθ-α.
κράζ-ω, " κρᾰγ, " ἔ-κρᾰγ-ον, " " κέ-κρᾰγ-α.

5. *The Vowel* ο *remaining unchanged.*

κόπτ-ω, stem κοπ, 2 perf. act. κέ-κοπ-α.

6. *Reduplication.—Penult shortened.*

ἔρχομαι, 2 perf. ἐλήλῠθα.

REMARK 1. Sometimes the second perfect contains the long vowel of the present; as, *πέ-φευγ-α*, from *φεύγω*. (But 2 aor. act. *ἔ-φῡγ-ον*.) So, again, *τέτηκα*, from *τήκω*. (But 2 aor. pass. *ἐτάκην*), &c.

REMARK 2. The second perfect stands in the following relations to the first perfect: 1. The two forms occur together in only few verbs of one and the same dialect, especially in those which, besides a transitive, admit of an intransitive signification, for which the second perfect is then exclusively employed. 2. Usually, however, a verb has only one perfect active, in which case the first perfect predominates with the Attic writers, and the second perfect with the Epic. Nevertheless, of some verbs, the second perfect is alone usual even with the Attics, and in a signification which belongs as a true perfect to that of the present. Such second perfects are, *οἶδα* (from *εἴδω*); *ἐλήλυθα* (from *ἔρχομαι*): *κέκρᾱγα* (from *κράζω*), &c.

SECOND PLUPERFECT ACTIVE.

1. The SECOND PLUPERFECT ACTIVE (formerly called the *pluperfect middle*) is formed from the pure or simple stem of the verb by suffixing *-ειν* (unaspirated), and prefixing the reduplication with the augment before it, or the augment alone, if the verb be not susceptible of reduplication.

2. The same changes take place in the case of the stem-vowel, and the same rules hold good here as in the case of the second perfect. Thus,

κόπτ-ω,	PURE STEM	*κοπ*,	2 PLUPERF.	ACT.	*ἐ-κε-κόπ-ειν*.
πλήθ-ω,	"	"	*πληθ*,	"	"	*ἐ-πε-πλήθ-ειν*.
τρέφ-ω,	"	"	*τρεφ*,	"	"	*ἐ-τε-τρόφ-ειν*.
λείπ-ω,	"	"	*λειπ*,	"	"	*ἐ-λε-λοίπ-ειν*.
κράζ-ω,	"	"	*κρᾱγ*,	"	"	*ἐ-κε-κρᾱγ-ειν*.
λήθ-ω,	"	"	*λᾰθ*,	"	"	*ἐ-λε-λήθ-ειν*.

FIRST AORIST ACTIVE.

1. The FIRST AORIST ACTIVE is formed from the pure or simple stem of the verb by suffixing *-σα*, and prefixing the augment.

2. But, if the pure stem be strengthened by lengthening its vowel, then the first aorist active is formed from this.

3. All the changes required by the laws of euphony must, at the same time, be carefully observed. Thus,

τρίβ-ω,	Pure Stem	τριβ,	1 Aor. Act.	(ἐ-τριβ-σα)	= ἔ-τριψ-α.
κόπτ-ω,	" "	κοπ,	" "	(ἐ-κοπ-σα)	= ἔ-κοψ-α.
πλέκ-ω,	" "	πλεκ,	" "	(ἐ-πλεκ-σα)	= ἔ-πλεξ-α.
τάττ-ω,	" "	ταγ,	" "	(ἐ-ταγ-σα)	= ἔ-ταξ-α.
ψεύδ-ω,	" "	ψευδ,	" "	(ἐ-ψευδ-σα)	= ἔ-ψευσ-α.
φράζ-ω,	" "	φραδ,	" "	(ἐ-φραδ-σα)	= ἔ-φρασ-α.
ἀλείφ-ω,	" "	αλιφ (strength. αλειφ),		(ἤλειφ-σα)	= ἤλειψ-α.

Remark 1. The vowels *α*, *ι*, *υ*, in verbs with a T-sound as their characteristic, are short before endings with the tense-characteristic *σ*; as, φράζω: fut. φρᾰ́σω: 1 aor. ἔφρᾰσα: πλασσω: fut. πλᾰ́σω: 1 aor. ἔπλασα: νομίζω: fut. νομίσω: 1 aor. ἐνόμῐσα: κλύζω: fut. κλῡ́σω: 1 aor. ἔκλῡσα, &c.

Remark 2. In ἐ-ψευ-σα and ἐ-φρασ-α, the *δ* is thrown out, since it can not by the laws of euphony stand before *σ*.

Second Aorist Active.

1. The Second Aorist Active is formed from the pure or simple stem of the verb by suffixing the termination *-ον*, and prefixing the augment. And hence, its penult, as a general rule (to which, however, there are several exceptions), is short.

2. The stem-vowel in the second aorist admits of various changes. Thus,

3. Most verbs with a stem of one syllable, and with *ε* as the stem-vowel, have this vowel changed in the second aorist into *α*.

4. The diphthong *ει* in the middle of the stem of the present, or, in other words, in the strengthened stem, becomes *ῐ* in the second aorist.

5. The diphthong *ευ* in the middle of the stem of the present becomes *ῠ*.

6. The consonant changes have already been alluded to in the general remarks on Verbs Mute (page 295). They

will be given again, however, below, for the sake of perspicuity.

7. We will now subjoin examples of each species of formation. Thus,

1. *Regular Formation.*

φράζ-ω,	PURE STEM	φραδ,	2 AOR. ACT.	ἔ-φρᾰδ-ον.
τάττ-ω,	"	"	ταγ,	"	"	ἔ-τᾰγ-ον.

2. *Stem-vowel ε changed into α.*

τρέπ-ω,	PURE STEM	τρεπ,	2 AOR. ACT.	ἔ-τραπ-ον.
τρέφ-ω,	"	"	τρεφ,	"	"	ἔ-τραφ-ον.

3. *Diphthong ει changed into ῐ.*

λείπ-ω,	STEM	λειπ	(PURE λῐπ),	2 AOR. ACT.	ἔ-λῐπ-ον.
πείθ-ω,	"	πειθ	(" πῐθ),	"	"	ἔ-πῐθ-ον

4. *Diphthong ευ changed into ῠ.*

φεύγ-ω,	STEM	φευγ	(PURE φῠγ),	2 AOR. ACT.	ἔ-φῠγ-ον.
(ἐλεύθ-ω),	"	ἐλευθ	(" ελῠθ),	"	"	ἦ-λῠθ-ον

3. CONSONANT CHANGES.

πτ in the present becomes	π, β, φ	in 2 aor. as	τύπτ-ω,	ἔ-τῠπ-ον.
			βλάπτ-ω,	ἔ-βλᾰβ-ον.
			ῥίπτ-ω,	ἔῤῥῐφ-ον.
σσ, ττ " "	γ	" "	τάσσ-ω,	ἔ-τᾰγ-ον.
ζ " "	δ, γ	" "	φράζ-ω,	ἔ-φρᾰδ-ον.
			κράζ-ω,	ἔ-κρᾰγ-ον.
χ " "	γ	" "	σμύχ-ω,	ἔ-σμῠγ-ον.

REMARK 1. Strictly speaking, in those verbs in which the second aorist active either would not at all differ from the imperfect, or only in the quantity of the same stem-vowel, the second aorist active is not found. The second aorist passive, however, is used, because this has a different ending from the imperfect. Thus, for example, in the verb γράφω, the imperfect of which is ἐγρᾰφον, no second aorist ἐγρᾰφον is in use, but there is a second aorist passive ἐγρᾰφην. So, again, in the verb κλίνω, the imperfect of which is ἐκλῑνον, no second aorist active ἐκλῐνον is in use, but there is a second aorist passive ἐκλίνην

Remark 2. As regards the peculiar relations of meaning between the first and second aorist, the student is referred to the Syntax.—It may be here observed that no verb is found in Greek which, together with the second aorist, forms also the three first aorists (active, middle, and passive). Neither do we find any verb in which the second aorist active and middle and the second aorist passive are at the same time in use. But all verbs which form a second aorist have either only a second aorist active and middle, or else only a second aorist passive. The single exception to this remark is the verb τρέπω, which, along with the three second aorists, forms also the three first aorists; as, ἔτραπον (Ionic and poetic), ἐτραπόμην, ἔτραψην, ἔτρεψα (the usual form in Attic prose), ἐτρεψάμην, ἐτρέφθην (seldom, but occurring in composition; as, ἐπιτρεφθῆναι, *Antiph.*, iv., 126, &c.).

Remark 3. From the last case, however, mentioned in the preceding remark there are some particular exceptions, in which either the second aorist active and middle or the second aorist passive only seldom appear, and for the most part in poetry; as, ἔτυπον, *Eurip.*, and ἐτύπην: ἔλιπον and ἐλίπην, *Hom.*

Remark 4. For other points of difference between the first and second aorists, consult Syntax.

Future Active.

1. The Future Active is formed from the pure or simple stem by suffixing the termination -σω, and making such changes, when the characteristic letter and the σ are brought into contact, as the laws of euphony require.

2. If, however, the pure stem has been strengthened by lengthening its vowel, then the future is formed from this.

3. The following are examples of formation: namely,

τριβ-ω,	Pure Stem	τριβ,		Fut. Act.	(τριβ-σω)	=	τρίψω.
κόπτ-ω,	" "	κοπ,		" "	(κόπ-σω)	=	κόψω.
πλέκ-ω,	" "	πλεκ,		" "	(πλέκ-σω)	=	πλέξω.
ταττ-ω,	" "	ταγ,		" "	(τάγ-σω)	=	τάξω.
ψεύδ-ω,	" "	ψευδ,		" "	(ψεύδ-σω)	=	ψεύσω.
φράζ-ω,	" "	φραδ,		" "	(φράδ-σω)	=	φράσω.
πείθ-ω,	" "	πιθ (strengthened πειθ),		"	(πείθ-σω)	=	πείσω.
ἀλείφ-ω,	" "	ἀλιφ)	"	ἀλειφ),	" (ἀλείφ-σω)	=	ἀλείψω.

SECOND FUTURE ACTIVE.

1. As has already been remarked, no such tense as this exists, although there is a *second future passive*.

2. The old mode of forming this (so called) tense was by suffixing ῶ to the pure stem. The future in ῶ, however, is more correctly regarded as the regular one of verbs in λω, μω, νω, ρω, that is, of liquid verbs.

ATTIC FUTURE.

The formation of this future has already been discussed (page 285).

MIDDLE TENSES.

IMPERFECT MIDDLE.

1. The IMPERFECT MIDDLE is formed from the verbal stem, as it appears in the present, by suffixing -όμην, and prefixing the augment; as,

τρίβ-ω,	STEM τριβ,	IMPERF. MID.	ἐ-τριβ-όμην.
πλέκ-ω,	" πλεκ,	" "	ἐ-πλεκ-όμην.
φράζ-ω,	" φραζ,	" "	ἐ-φραζ-όμην.

PERFECT MIDDLE.

1. The PERFECT MIDDLE (formerly called the *perfect passive*) is formed from the pure or simple stem, or, if the pure stem has been strengthened by lengthening its vowel, then from this strengthened stem by suffixing -μαι, and prefixing the reduplication, or else the simple augment if the verb be not susceptible of the reduplication.

2. Various changes, however, take place in accordance with the laws of euphony. Among others, the following may be mentioned.

3. A T-sound is changed into σ before μ; as, πείθω, stem πειθ, *perf. mid.* πέ-πειθ-μαι, changed by euphony to πέ-πεισ-μαι.

4. If μ goes before a P-sound as the characteristic, as, for example, in πέμπ-ω, one μ is dropped in the perfect

middle. Thus, *πέμπ-ω*, perf. mid. (*πέ-πεμπ-μαι*, changed to) *πέπεμ-μαι* : *κάμπτ-ω*, perf. mid. (*κέ-καμπτ-μαι* = *κέ-καμμ-μαι*, changed to) *κέ-καμ-μαι*.

5. In the same manner, if two gammas come to stand before *μ*, one of them is dropped; as, *σφίγγω*, *ἔ-σφιγ-μαι*.

6. We will now proceed to give some examples of formation:

τρίβ-ω,	Stem *τρίβ*,	Perf. Mid.	(*τέ-τριβ-μαι*)	=	*τέ-τριμ-μαι*.
κόπτ-ω,	" *κοπ*,	" "	(*κέ-κοπ-μαι*)	=	*κέ-κομ-μαι*.
πλέκ-ω,	" *πλεκ*,	" "	(*πέ-πλεκ-μαι*)	=	*πέ-πλεγ-μαι*.
τάττ-ω,	" *ταγ*,	" "	(*τέ-ταγ-μαι*)	=	*τέ-ταγ-μαι*.
ψεύδ-ω,	" *ψευδ*,	" "	(*ἔ-ψευδ-μαι*)	=	*ἔ-ψευσ-μαι*.
φράζ-ω,	" *φραδ*,	" "	(*πέ-φραδ-μαι*)	=	*πέ-φρασ-μαι*.
πείθ-ω,	" *πειθ*,	" "	(*πέ-πειθ-μαι*)	=	*πέ-πεισ-μαι*.
ἀλείφ-ω,	" *αλειφ*,	" "	(*ἦ-λειφ-μαι*)	=	*ἦ-λειμ-μαι*.

7. The third person plural of the perfect and pluperfect middle or passive, which properly ends in *-νται*, *-ντο*, as we have seen in the pure verbs, can not be formed in this way in the impure verbs (whether mute or liquid), on account of the concurrence of so many consonants. Hence this person is usually expressed by a periphrasis, consisting of the plural of the participle perfect, and the third person plural of the present and imperfect of *εἰμί*, namely, *εἰσί(ν)* and *ἦσαν*. In Epic and Ionic, however, the *ν* is excluded and an *ᾰ* put in its place, which is aspirated after a P- or K- sound, but unaspirated after a T-sound; as,

τρίβ-ω,	Perf. Mid.	*τέ-τριμ-μαι*,	3 Plur.	*τετριμ-μένοι εἰσί(ν)*,	}
———,		———,	"	"	Plup. *τετριμ-μένοι ἦσαν*.	}
πλέκ-ω,	" "	*πέ-πλεγ-μαι*,	"	"	*πε-πλεγ-μένοι εἰσί(ν)*.	
τάσσ-ω,	" "	*τέ-ταγ-μαι*,	"	"	*τε-ταγ-μένοι εἰσί(ν)*.	
σκευάζ-ω,	" "	*ἐ-σκεύασ-μαι*,	"	"	*ἐ-σκευασ-μένοι εἰσί(ν)*.	
χωρίζ-ω,	" "	*κε-χώρισ-μαι*,	"	"	*κε-χωρισ-μένοι εἰσί(ν)*.	

ν excluded and ᾰ inserted.

τέ-τριμ-μαι,	3 Plur.	*τετρίφαται*,	Pluperf. *ἐτετρίφατο*
πέ-πλεγ-μαι,	" "	*πεπλέχαται*.	
τέ-ταγμαι,	" "	*τετάχαται*.	
ἐ-σκεύασμαι,	" "	*ἐσκευάδαται*.	
κε-χώρισμαι,	" "	*κεχωρίδαται*.	
τέ-τυμ-μαι,	" "	*τετύφαται*.	

Epic and Ionic,

τετρίφαται,	*instead of*	τέτριβνται.
πεπλέχαται,	"	" πέπλεκνται.
τετάχαται,	"	" τέταγνται.
ἐσκευάδαται,	"	" ἐσκεύασνται.
κεχωρίδαται,	"	" κεχώρισνται.
τετύφαται,	"	" τέτυφνται.

PLUPERFECT MIDDLE.

1. The PLUPERFECT MIDDLE (formerly called the *pluperfect passive*) is formed from the pure or simple stem, or from the stem when strengthened by a vowel, by suffixing the termination *-μην*, and prefixing the reduplication with the augment before it, or else the augment merely if the verb be not susceptible of reduplication.

2. The same euphonic changes take place here as in the case of the perfect middle.

τρίβ-ω,	STEM τριβ,	PLUPERF. MID.	(ἐ-τε-τρίβ-μην)	=	ἐ-τε-τρίμ-μην.
κόπτ-ω,	" κοπ,	"	(ἐ-κε-κόπ-μην)	=	ἐ-κε-κόμ-μην.
πλέκ-ω,	" πλεκ,	"	(ἐ-πε-πλέκ-μην)	=	ἐ-πε-πλέγ-μην.
τάττ-ω,	" ταγ,	"	(ἐ-τε-τάγ-μην)	=	ἐ-τε-τάγ-μην.
ψεύδ-ω,	" ψευδ,	"	(ἐ-ψεύδ-μην)	=	ἐ-ψεύσ-μην.
φράζ-ω,	" φραδ,	"	(ἐ-πε-φράδ-μην)	=	ἐ-πε-φράσ-μην.
πείθ-ω,	" πειθ,	"	(ἐ-πε-πείθ-μην)	=	ἐ-πε-πείσ-μην.
ἀλείφ-ω,	" αλειφ,	"	(ἠ-λείφ-μην)	=	ἠ-λείμ-μην.

3. The same remarks hold good of this tense in the third person plural as of the perfect. Thus, we have in the third person plural of *ἐ-τε-τρίμ-μην*, the form *τε-τριμ-μένοι ἦσαν*: in that of *ἐ-κε-κόμ-μην*, the form *κε-κομ-μένοι ἦσαν*; and so of the rest.

4. In like manner we have, in Epic and Ionic, in the third person plural the rejection of *ν*, and the *ᾰ* put in its place, with the accompanying aspiration. Thus, *ἐτετρίφατο* for *ἐτέτριβντο*: *ἐπεπλέχατο* for *ἐπέπλεκντο*, &c.

FIRST AORIST MIDDLE.

1. The FIRST AORIST MIDDLE is formed from the pure or simple stem by suffixing the ending *-σάμην*, and prefixing the augment.

2. If, however, the pure stem has been strengthened by lengthening its vowel, the tense in question is then formed from this.

3. All the changes required by euphony take place when the characteristic letter of the stem is brought into contact with the tense-ending. Thus,

τρίβ-ω,	Stem τριβ,	1 Aor. Mid.	(ἐ-τριβ-σάμην)	= ἐ-τριψάμην.
κόπτ-ω,	" κοπ,	" "	(ἐ-κοπ-σάμην)	= ἐ-κοψάμην.
πλέκ-ω,	" πλεκ,	" "	(ἐ-πλεκ-σάμην)	= ἐ-πλεξάμην.
τάττ-ω,	" ταγ,	" "	(ἐ-ταγ-σάμην)	= ἐ-ταξάμην.
ψεύδ-ω,	" ψευδ,	" "	(ἐ-ψευδ-σάμην)	= ἐ-ψευσάμην.
φράζ-ω,	" φραδ,	" "	(ἐ-φραδ-σάμην)	= ἐ-φρασάμην.
λείπ-ω,	" λειπ,	" "	(ἐ-λειπ-σάμην)	= ἐ-λειψάμην
ἀλείφ-ω,	" ἀλειφ,	" "	(ἠ-λειφ-σάμην)	= ἠ-λειψάμην.

SECOND AORIST MIDDLE.

1. The Second Aorist Middle is formed from the pure or simple stem by suffixing the ending *-όμην*, and prefixing the augment.

2. In forming this tense, the same changes take place in the stem as we have already noted in the case of the second aorist active. Thus,

τέρπ-ω,	Stem ταρπ,	2 Aor. Mid.	ἐ-ταρπ-όμην.
τρέπ-ω,	" τραπ,	" "	ἐ-τραπ-όμην.
λείπ-ω,	" λιπ,	" "	ἐ-λιπ-όμην.
πείθ-ω,	" πιθ,	" "	ἐ-πιθ-όμην.
βλάπτ-ω,	" βλαβ,	" "	ἐ-βλαβ-όμην.

Remark. As regards the number of verbs which have this tense, consult Remarks on page 302.

FUTURE MIDDLE.

1. The Future Middle is formed from the pure or simple stem by suffixing the ending *-σομαι*.

2. If, however, the pure stem has been strengthened by lengthening its vowel, the tense in question is then formed from this.

3. All the changes required by euphony take place when the characteristic letter of the stem is brought into contact with the tense-ending. Thus,

τρίβ-ω,	Stem τριβ,	Future Mid.	(τρίβ-σομαι)	= τρίψομαι.
κόπτ-ω,	" κοπ,	" "	(κόπ-σομαι)	= κόψομαι.
πλέκ-ω,	" πλεκ,	" "	(πλέκ-σομαι)	= πλέξομαι.
τάττ-ω,	" ταγ,	" "	(τάγ-σομαι)	= τάξομαι.
ψεύδ-ω,	" ψευδ,	" "	(ψεύδ-σομαι)	= ψεύσομαι.
φράζ-ω,	" φραδ,	" "	(φράδ-σομαι)	= φράσομαι.
λείπ-ω,	" λειπ,	" "	(λείπ-σομαι)	= λείψομαι.
ἀλείφ-ω,	" ἀλειφ,	" "	(ἀλείφ-σομαι)	= ἀλείψομαι.

ATTIC FUTURE MIDDLE.

This tense, sometimes erroneously called the Second Future Middle, has already been explained (page 285).

FUTURE PERFECT.

This tense, sometimes, also, called the Third Future, is formed exactly like the future middle, except that it also prefixes the reduplication, or else, if the verb be not susceptible of the reduplication, the simple augment; as,

τρίβ-ω,	Stem τριβ,	Future Perf.	(τε-τρίβ-σομαι)	= τε-τρίψομαι.
κόπτ-ω,	" κοπ,	" "	(κε-κόπ-σομαι)	= κε-κόψομαι.
πλέκ-ω,	" πλεκ,	" "	(πε-πλέκ-σομαι)	= πε-πλέξομαι.
τάττ-ω,	" ταγ,	" "	(τε-τάγ-σομαι)	= τε-τάξομαι.
ψεύδ-ω,	" ψευδ,	" "	(ἐ-ψεύδ-σομαι)	= ἐ-ψεύσομαι.

Passive Tenses.

The Present and Imperfect Passive are formed precisely like the corresponding tenses of the middle voice.

FIRST AORIST PASSIVE.

1. The First Aorist Passive is formed from the pure or simple stem by suffixing the ending *-θην*, and prefixing the augment.

2. If, however, the pure stem has been strengthened by lengthening its vowel, the tense in question is then formed from this.

3. All the changes required by euphony take place when the characteristic letter of the stem is brought into contact with the tense-ending; and, in particular, a Τ-sound before a Τ-sound changes to *σ*, as we have already seen in the case of the perfect and pluperfect middle. Thus.

τρίβ-ω,	Stem τριβ,	1 Aor. Pass.	(ἐ-τρίβ-θην)	= ἐ-τρίφ-θην.
κόπτ-ω,	" κοπ,	" "	(ἐ-κόπ-θην)	= ἐ-κόφ-θην.
πλέκ-ω,	" πλεκ,	" "	(ἐ-πλέκ-θην)	= ἐ-πλέχ-θην.
τάττ-ω,	" ταγ,	" "	(ἐ-τάγ-θην)	= ἐ-τάχ-θην.
ψεύδ-ω,	" ψευδ,	" "	(ἐ-ψεύδ-θην)	= ἐ-ψεύσ-θην.
φράζ-ω,	" φραδ,	" "	(ἐ-φράδ-θην)	= ἐ-φράσ-θην.
λείπ-ω,	" λειπ,	" "	(ἐ-λείπ-θην)	= ἐ-λείφ-θην.

Remark 1. As regards the insertion of σ before the tense-ending, consult pages 286 and 303.

Remark 2. Some verbs which have η in the perfect middle or passive, receive an ε in the first aorist; as, εὕρηται, εὑρέθην: ἐπήνηται, ἐπηνέθην: ἀφῄρηται, ἀφῃρέθην. Of εἴρηται (ΕΡΩ) the aorist is ἐῤῥήθην and ἐῤῥέθην, though ἐῤῥήθην is the better form, and is always written so by Bekker, in Plato. The forms εἰρήθην, εἰρέθην, are not Attic.

Remark 3. Verbs which change ε of the stem into ο of the perfect active, and into α in the perfect middle or passive, take ε again in the first aorist; as, ἐστραπται, ἐστρέφθην: τέτραπται, ἐτρέφθην: τέθραπται, ἐθρέφθην.

SECOND AORIST PASSIVE.

1. The Second Aorist Passive is formed from the pure or simple stem by suffixing -ην, and prefixing the augment.

2. In forming this tense, the same changes take place in the stem as we have already noted in the case of the second aorist active. Thus,

τρίβ-ω,	Stem τριβ,	2 Aorist Passive	ἐ-τρίβ-ην.
βάπτ-ω,	" βαφ,	" "	ἐ-βάφ-ην.
πλέκ-ω,	" πλεκ,	" "	ἐ-πλάκ-ην.
ἀλλάσσ-ω,	" αλλαγ,	" "	ἠλλάγ-ην.
ἁρπάζ-ω,	" ἁρπαγ,	" "	ἡρπάγ-ην.
τρέφ-ω,	" τροφ,	" "	ἐ-τράφ-ην.
στρέφ-ω,	" στροφ,	" "	ἐ-στράφ-ην.
σήπ-ω,	" σαπ,	" "	ἐ-σάπ-ην.

FIRST FUTURE PASSIVE.

1. The First Future Passive is formed from the pure or simple stem by suffixing -θήσομαι.

2. If, however, the pure stem has been strengthened by lengthening its vowel, the tense in question is then formed *from this.*

3. All the changes required by euphony take place when the characteristic letter of the stem is brought into contact with the tense-ending. Thus,

τρίβ-ω,	Stem τριβ,	1 Future Pass.	(τριβ-θήσομαι)	= τριφ-θήσομαι.
κόπτ-ω,	" κοπ,	" "	(κοπ-θήσομαι)	= κοφ-θήσομαι.
πλέκ-ω,	" πλεκ,	" "	(πλεκ-θήσομαι)	= πλεχ-θήσομαι.
τάττ-ω,	" ταγ,	" "	(ταγ-θήσομαι)	= ταχ-θήσομαι.
ψεύδ-ω,	" ψευδ,	" "	(ψευδ-θήσομαι)	= ψευσ-θήσομαι.
φράζ-ω,	" φραδ,	" "	(φραδ-θήσομαι)	= φρασ-θήσομαι.
λείπ-ω,	" λειπ,	" "	(λειπ-θήσομαι)	= λειφ-θήσομαι
πείθ-ω,	" πειθ,	" "	(πειθ-θήσομαι)	= πεισ-θήσομαι

SECOND FUTURE PASSIVE.

1. The Second Future Passive is formed from the pure or simple stem by suffixing *-ήσομαι*.

2. In forming this tense, the same changes take place in the stem as we have already noted in the case of the second aorist active. Thus,

τρίβ-ω,	Stem τριβ,	2d Future Pass.	τριβ-ήσομαι.
κόπτ-ω,	" κοπ,	" "	κοπ-ήσομαι.
πλέκ-ω,	" πλεκ,	" "	πλακ-ήσομαι
τάττ-ω,	" ταγ,	" "	ταγ-ήσομαι.
φράζ-ω,	" φραδ,	" "	φραδ-ήσομαι.
λείπ-ω,	" λιπ,	" "	λιπ-ήσομαι.

PARADIGM OF MUTE VERBS.

I. Verbs whose Root is a P-sound (π, β, φ).

Pure Characteristic: π, β, φ (fut. ψω).

Active Voice.

λείπω, I leave.

Moods and Tenses.

	Indicative.	Imperative.	Optat.	Subj.	Infin.	Part.
Present,	λείπ-ω,	λεῖπ-ε,	-οιμι,	-ω,	-ειν,	-ων,
Imperfect,	ἔ-λειπ-ον,					
Perfect 1,	λέ-λειφ-α,	λέ-λειφ-ε,	-οιμι,	-ω,	-έναι,	-ώς,
Pluperfect 1,	ἐ-λε-λείφ-ειν,					
Perfect 2,	λέ-λοιπ-α,	λέ-λοιπ-ε,	-οιμι,	-ω,	-έναι.	-ώς,
Pluperfect 2,	ἐ-λε-λοίπ-ειν,					
Aorist 1,	ἔ-λειψα,	λεῖψ-ον,	-αιμι,	-ω,	-αι,	-ας,
Aorist 2,	ἔ-λῐπ-ον,	λίπ-ε,	-οιμι,	-ω,	-εῖν,	-ών,
Future,	λείψ-ω,		-οιμι,		-ειν,	-ων.

REMARK. The verb λείπ-ω has no *first perfect* and *pluperfect active* in use, nor any *second aorist passive*. The *first aorist active*, moreover, only occurs in late authors. (*Lobeck, ad Phryn.*, p. 713.) We have given, however, the complete paradigm, for the convenience of the student. In verbs pure, it will be remembered, we gave no instance, in the paradigm, of the second perfect and pluperfect active, nor of the second aorist, as Kühner has done, because pure verbs are never entitled to such tenses.

NUMBERS AND PERSONS.

INDICATIVE MOOD.

PRESENT. *I leave.*

S.	λείπ-ω,	λείπ-εις,	λείπ-ει,
D.		λείπ-ετον,	λείπ-ετον,
P.	λείπ-ομεν,	λείπ-ετε,	λείπ-ουσι(ν).

IMPERFECT. *I was leaving.*

S.	ἔ-λειπ-ον,	ἔ-λειπ-ες,	ἔ-λειπ-ε,
D.		ἐ-λείπ-ετον,	ἐ-λειπ-έτην,
P.	ἐ-λείπ-ομεν,	ἐ-λείπ-ετε,	ἔ-λειπ-ον.

FIRST PERFECT. *I have left.*

S.	λέ-λειφ-α,	λέ-λειφ-ας,	λέ-λειφ-ε,
D.		λε-λείφ-ατον,	λε-λείφ-ατον,
P.	λε-λείφ-αμεν,	λε-λείφ-ατε,	λε-λείφ-ασι(ν).

FIRST PLUPERFECT. *I had left.*

S.	ἐ-λε-λείφ-ειν,	ἐ-λε-λείφ-εις,	ἐ-λε-λείφ-ει,
D.		ἐ-λε-λείφ-ειτον,	ἐ-λε-λειφ-είτην,
P.	ἐ-λε-λείφ-ειμεν,	ἐ-λε-λείφ-ειτε,	ἐ-λε-λείφ-εσαν.

SECOND PERFECT. *I have left.*

S.	λέ-λοιπ-α,	λέ-λοιπ-ας,	λέ-λοιπ-ε,
D.		λε-λοίπ-ατον,	λε-λοίπ-ατον,
P.	λε-λοίπ-αμεν,	λε-λοίπ-ατε,	λε-λοίπ-ασι(ν).

SECOND PLUPERFECT. *I had left.*

S.	ἐ-λε-λοίπ-ειν,	ἐ-λε-λοίπ-εις,	ἐ-λε-λοίπ-ει,
D.		ἐ-λε-λοίπ-ειτον,	ἐ-λε-λοιπ-είτην,
P.	ἐ-λε-λοίπ-ειμεν.	ἐ-λε-λοίπ-ειτε,	ἐ-λε-λοίπ-εσαν.

FIRST AORIST. *I left.*

S.	ἔ-λειψ-α,	ἔ-λειψ-ας,	ἔ-λειψ-ε,
D.		ἐ-λείψ-ατον,	ἐ-λειψ-άτην,
P.	ἐλείψ-αμεν,	ἐ-λείψ-ατε,	ἔ-λειψ-αν.

SECOND AORIST. *I left.*

S.	ἔ-λῐπ-ον,	ἔ-λῐπ-ες,	ἔ-λῐπ-ε,
D.		ἐ-λίπ-ετον,	ἐ-λιπ-έτην,
P.	ἐ-λίπ-ομεν,	ἐ-λίπ-ετε,	ἔ-λῐπ-ον.

FUTURE. *I will leave.*

S.	λείψ-ω,	λείψ-εις,	λείψ-ει,
D.		λείψ-ετον,	λείψ-ετον,
P.	λείψ-ομεν,	λείψ-ετε,	λείψ-ουσι(ν).

IMPERATIVE MOOD.

PRESENT. *Be leaving.*

S.	λεῖπ-ε,	λειπ-έτω,
D.	λείπ-ετον,	λειπ-έτων,
P.	λείπ-ετε,	λειπ-έτωσαν.

FIRST PERFECT. *Have left.*

S.	λέ-λειφ-ε,	λε-λειφ-έτω,
D.	λε-λείφ-ετον,	λε-λειφ-έτων,
P.	λε-λείφ-ετε,	λε-λειφ-έτωσαν.

SECOND PERFECT. *Have left.*

S.	λέ-λοιπ-ε,	λε-λοιπ-έτω,
D.	λε-λοίπ-ετον,	λε-λοιπ-έτων,
P.	λε-λοίπ-ετε,	λε-λοιπ-έτωσο

FIRST AORIST. *Leave.*

S.	λεῖψ-ον,	λειψ-άτω,
D.	λείψ-ατον,	λειψ-άτων,
P.	λείψ-ατε,	λειψ-άτωσαν

SECOND AORIST. *Leave.*

S.	λῖπ-ε,	λιπ-έτω,
D.	λίπ-ετον,	λιπ-έτων,
P.	λίπ-ετε,	λιπ-έτωσαν

Optative Mood.

Present. *I might be leaving.*

S.	λείπ-οιμι,	λείπ-οις,	λείπ-οι,
D.		λείπ-οιτον,	λειπ-οίτην,
P.	λείπ-οιμεν,	λείπ-οιτε,	λείπ-οιεν.

First Perfect. *I might, &c., have left.*

S.	λε-λείφ-οιμι,	λε-λείφ-οις,	λε-λείφ-οι,
D.		λε-λείφ-οιτον,	λε-λειφ-οίτην,
P.	λε-λείφ-οιμεν,	λε-λείφ-οιτε,	λε-λείφ-οιεν.

Second Perfect. *I might, &c., have left.*

S.	λε-λοίπ-οιμι,	λε-λοίπ-οις,	λε-λοίπ-οι,
D.		λε-λοίπ-οιτον,	λε-λοιπ-οίτην,
P.	λε-λοίπ-οιμεν,	λε-λοίπ-οιτε,	λε-λοίπ-οιεν.

First Aorist. *I might, &c., leave.*

S.	λείψ-αιμι,	λείψ-αις,	λείψ-αι,
D.		λείψ-αιτον,	λειψ-αίτην,
P.	λείψ-αιμεν,	λείψ-αιτε,	λείψ-αιεν.

Second Aorist. *I might, &c., leave.*

S.	λίπ-οιμι,	λίπ-οις,	λίπ-οι,
D.		λίπ-οιτον,	λιπ-οίτην,
P.	λίπ-οιμεν,	λίπ-οιτε,	λίπ-οιεν.

Future. *I might be about to leave.*

S.	λείψ-οιμι,	λείψ-οις,	λείψ-οι,
D.		λείψ-οιτον,	λειψ-οίτην,
P.	λείψ-οιμεν,	λείψ-οιτε,	λείψ-οιεν.

Subjunctive Mood.

Present. *I may be leaving.*

S.	λείπ-ω,	λείπ-ῃς,	λείπ-ῃ,
D.		λείπ-ητον,	λείπ-ητον,
P.	λείπ-ωμεν,	λείπ-ητε,	λείπ-ωσι(ν).

First Perfect. *I may have left.*

S.	λε-λείφ-ω,	λε-λείφ-ῃς,	λε-λείφ-ῃ,
D.		λε-λείφ-ητον,	λε-λείφ-ητον,
P	λε-λείφ-ωμεν,	λε-λείφ-ητε,	λε-λείφ-ωσι(ν).

SECOND PERFECT. *I may have left.*

S.	λε-λοίπ-ω,	λε-λοίπ-ῃς,	λε-λοίπ-ῃ,
D.		λε-λοίπ-ητον,	λε-λοίπ-ητον,
P.	λε-λοίπ-ωμεν,	λε-λοίπ-ητε,	λε-λοίπ-ωσι.

FIRST AORIST. *I may leave.*

S.	λείψ-ω,	λείψ-ῃς,	λείψ-ῃ,
D.		λείψ-ητον,	λείψ-ητον,
P.	λείψ-ωμεν,	λείψ-ητε,	λείψ-ωσι.

SECOND AORIST. *I may leave.*

S.	λίπ-ω,	λίπ-ῃς,	λίπ-ῃ,
D.		λίπ-ητον,	λίπ-ητον,
P.	λίπ-ωμεν,	λίπ-ητε,	λίπ-ωσι.

PARTICIPIALS.

INFINITIVE.

PRESENT,	λείπ-ειν,	*to be leaving.*
FIRST PERFECT,	λε-λειφ-έναι,	*to have left.*
SECOND PERFECT,	λε-λοιπ-έναι,	*to have left.*
FIRST AORIST,	λεῖψ-αι,	*to leave.*
SECOND AORIST,	λιπ-εῖν,	*to leave.*
FUTURE,	λείψ-ειν,	*to be about to leave.*

PARTICIPLES.

PRESENT. *Leaving.*

N.	λείπ-ων,	λείπ-ουσα,	λεῖπ-ον,
G.	λείπ-οντος,	λειπ-ούσης,	λείπ-οντος, &c

FIRST PERFECT. *Having left.*

N.	λε-λειφ-ώς,	λε-λειφ-υῖα,	λε-λειφ-ός,
G.	λε-λειφ-ότος,	λε-λειφ-υίας,	λε-λειφ-ότος, &c.

SECOND PERFECT. *Having left.*

N.	λε-λοιπ-ώς,	λε-λοιπ-υῖα,	λε-λοιπ-ός,
G.	λε-λοιπ-ότος,	λε-λοιπ-υίας,	λε-λοιπ-ότος, &c.

FIRST AORIST. *Having left.*

N.	λείψ-ᾱς,	λείψ-ᾶσα,	λεῖψ-ᾶν,
G.	λείψ-αντος,	λειψ-άσης,	λείψ-αντος, &c

SECOND AORIST. *Having left.*

N. λιπ-ών,	λιπ-οῦσα,	λιπ-όν,
G. λιπ-όντος,	λιπ-ούσης,	λιπ-όντος, &c.

FUTURE. *About to leave.*

N. λείψ-ων,	λείψ-ουσα,	λεῖψ-ον,
G. λείψ-οντος,	λειψ-ούσης,	λείψ-οντος, &c.

MIDDLE VOICE.

λείπ-ομαι, I leave for myself.

Moods and Tenses.

	Indicative.	Imperative.	Optat.	Subj.	Infin.	Part.
PRESENT,	λείπ-ομαι,	λείπ-ου,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος,
IMPERFECT,	ἐ-λειπ-όμην,					
PERFECT,	λέ-λειμ-μαι,	λέ-λει-	-μμένος	-μμένος	-φθαι,	-μμένος,
PLUPERF.,	ἐ-λε-λείμ-μην,	ψο,	εἴην,	ὦ,		
AORIST 1,	ἔ-λειψ-α,	λεῖψ-αι,	-αίμην,	-ωμαι,	-ασθαι,	-άμενος,
AORIST 2,	ἔ-λιπ-όμην,	λιπ-οῦ,	-οίμην,	-ωμαι,	-έσθαι,	-όμενος,
FUTURE,	λείψ-ομαι,		-οίμην,		-εσθαι,	-όμενος,
FUT. PERF.,	λε-λείψ-ομαι,		-οίμην,		-εσθαι,	-όμενος.

NUMBERS AND PERSONS.

INDICATIVE MOOD.

PRESENT. *I am leaving for myself.*

S.	λείπ-ομαι,	λείπ-ει,	λείπ-εται,
D.	λειπ-όμεθον,	λείπ-εσθον,	λείπ-εσθον,
P.	λειπ-όμεθα,	λείπ-εσθε,	λείπ-ονται.

IMPERFECT. *I was leaving for myself.*

S.	ἐ-λειπ-όμην,	ἐ-λείπ-ου,	ἐ-λείπ-ετο,
D.	ἐ-λειπ-όμεθον,	ἐ-λείπ-εσθον,	ἐ-λειπ-έσθην,
P.	ἐ-λειπ-όμεθα,	ἐ-λείπ-εσθε,	ἐ-λείπ-οντο.

PERFECT. *I have left for myself.*

S.	λέ-λειμ-μαι,	λέ-λειψαι,	λέ-λειπ-ται,
D.	λε-λείμ-μεθον,	λέ-λειφ-θον,	λέ-λειφ-θον,
P.	λε-λείμ-μεθα,	λέ-λειφ-θε,	λε-λειμ-μένοι εἰ-σί(ν),

PLUPERFECT. *I had left for myself.*

S.	ἐ-λε-λείμ-μην,	ἐ-λέ-λειψο,	ἐ-λέ-λειπ-το,
D.	ἐ-λε-λείμ-μεθον,	ἐ-λέ-λειφ-θον,	ἐ-λε-λείφ-θην,
P.	ἐ-λε-λείμ-μεθα,	ἐ-λέ-λειφ-θε,	λε-λειμ-μένοι ἦσαν

FIRST AORIST. *I left for myself.*

S.	ἐ-λειψ-άμην,	ἐ-λείψ-ω,	ἐ-λείψ-ατο,
D.	ἐ-λειψ-άμεθον,	ἐ-λείψ-ασθον,	ἐ-λειψ-άσθην,
P.	ἐ-λειψ-άμεθα,	ἐ-λείψ-ασθε,	ἐ-λείψ-αντο.

SECOND AORIST. *I left for myself.*

S.	ἐ-λιπ-όμην,	ἐ-λίπ-ου,	ἐ-λίπ-ετο,
D.	ἐ-λιπ-όμεθον,	ἐ-λίπ-εσθον,	ἐ-λιπ-έσθην,
P.	ἐ-λιπ-όμεθα,	ἐ-λίπ-εσθε,	ἐ-λίπ-οντο.

FUTURE. *I will leave for myself.*

S.	λείψ-ομαι,	λείψ-ει,	λείψ-εται,
D.	λειψ-όμεθον,	λείψ-εσθον,	λείψ-εσθον,
P.	λειψ-όμεθα,	λείψ-εσθε,	λείψ-ονται.

FUTURE PERFECT. *I will have left for myself.*

S.	λε-λείψ-ομαι,	λε-λείψ-ει,	λε-λείψ-εται,
D.	λε-λειψ-όμεθον,	λε-λείψ-εσθον,	λε-λείψ-εσθον,
P.	λε-λειψ-όμεθα,	λε-λείψ-εσθε,	λε-λείψ-ονται.

IMPERATIVE MOOD.

PRESENT. *Be leaving for thyself.*

S.	λείπ-ου,	λειπ-έσθω,
D.	λείπ-εσθον,	λειπ-έσθων,
P.	λείπ-εσθε,	λειπ-έσθωσαν, usually -έσθων.

PERFECT. *Have left for thyself.*

S.	λέ-λειψο,	λε-λείφ-θω,
D.	λέ-λειφ-θον,	λε-λείφ-θων,
P.	λέ-λειφ-θε,	λε-λείφ-θωσαν, usually -θων.

FIRST AORIST. *Leave for thyself.*

S.	λεῖψ-αι,	λειψ-άσθω,
D.	λείψ-ασθον,	λειψ-άσθων,
P.	λείψ-ασθε,	λειψ-άσθωσαν, usually -ασθων.

SECOND AORIST. *Leave for thyself.*

S.	λιπ-οῦ,	λιπ-έσθω,
D.	λιπ-έσθον,	λιπ-έσθων,
P.	λιπ-έσθε,	λιπ-έσθωσαν, usually -έσθων

OPTATIVE MOOD.

PRESENT. *I might be leaving for myself.*

S.	λειπ-οίμην,	λείπ-οιο,	λείπ-οιτο,
D.	λειπ-οίμεθον,	λείπ-οισθον,	λειπ-οίσθην,
P.	λειπ-οίμεθα,	λείπ-οισθε,	λείπ-οιντο.

PERFECT. *I might have left for myself.*

S.	λε-λειμ-μένος εἴην,	εἴης,	εἴη,
D.	λε-λειμ-μένω,	εἴητον,	εἰήτην,
P.	λε-λειμ-μένοι εἴημεν,	εἴητε,	εἴησαν.

FIRST AORIST. *I might leave for myself.*

S.	λειψ-αίμην,	λείψ-αιο,	λείψ-αιτο,
D.	λειψ-αίμεθον,	λείψ-αισθον,	λειψ-αίσθην,
P.	λειψ-αίμεθα,	λείψ-αισθε,	λείψ-αιντο.

SECOND AORIST. *I might leave for myself.*

S.	λιπ-οίμην,	λίπ-οιο,	λίπ-οιτο,
D.	λιπ-οίμεθον,	λίπ-οισθον,	λιπ-οίσθην,
P.	λιπ-οίμεθα,	λίπ-οισθε,	λίπ-οιντο.

FUTURE. *I might be about to leave for myself.*

S.	λειψ-οίμην,	λείψ-οιο,	λείψ-οιτο,
D.	λειψ-οίμεθον,	λείψ-οισθον,	λειψ-οίσθην,
P.	λειψ-οίμεθα,	λείψ-οισθε,	λείψ-οιντο.

FUTURE PERFECT. *I might have been about to leave,* &c.

S.	λε-λειψ-οίμην,	λε-λείψ-οιο,	λε-λείψ-οιτο,
D.	λε-λειψ-οίμεθον,	λε-λείψ-οισθον,	λε-λειψ-οίσθην,
P.	λε-λειψ-οίμεθα,	λε-λείψ-οισθε,	λε-λείψ-οιντο.

SUBJUNCTIVE MOOD.

PRESENT. *I may be leaving for myself.*

S.	λείπ-ωμαι,	λείπ-ῃ,	λείπ-ηται,
D.	λειπ-ώμεθον,	λείπ-ησθον,	λείπ-ησθον,
P.	λειπ-ώμεθα,	λείπ-ησθε,	λείπ-ωνται.

PERFECT. *I may have left for myself.*

S.	λε-λειμ-μένος ὦ,	ᾖς,	ᾖ,
D.	λε-λειμ-μένω,	ἦτον,	ἦτον,
P.	λε-λειμ-μένοι ὦμεν,	ἦτε,	ὦσι(ν).

FIRST AORIST. *I may leave for myself*

S.	λείψ-ωμαι,	λείψ-ῃ,	λείψ-ηται,
D.	λειψ-ώμεθον,	λείψ-ησθον,	λείψ-ησθον,
P.	λειψ-ώμεθα,	λείψ-ησθε,	λείψ-ωνται.

SECOND AORIST. *I may leave for myself.*

S.	λίπ-ωμαι,	λίπ-ῃ,	λίπ-ηται,
D.	λιπ-ώμεθον,	λίπ-ησθον,	λίπ-ησθον,
P.	λιπ-ώμεθα,	λίπ-ησθε,	λίπ-ωνται.

PARTICIPIALS.

INFINITIVE.

PRESENT,	λείπ-εσθαι,	*to be leaving for one's self.*
PERFECT,	λε-λεῖφ-θαι,	*to have left for one's self.*
FIRST AOR.,	λείψ-ασθαι,	*to leave for one's self.*
SECOND AOR.,	λιπ-έσθαι,	*to leave for one's self.*
FUTURE,	λείψ-εσθαι,	*to be about to leave for one's self.*
FUT. PERF.,	λε-λείψ-εσθαι,	*to have been about to leave for one's self.*

PARTICIPLES.

PRESENT,	λειπ-όμενος,	-ομένη, -όμενον, &c.,	*leaving for one's self.*
PERFECT,	λε-λειμ-μένος,	-μένη, -μένον, &c.,	*having left*, &c.
AORIST 1,	λειψ-άμενος,	-αμένη, -άμενον, &c.,	*having left*, &c.
AORIST 2,	λιπ-όμενος,	-ομένη, -όμενον, &c.,	*having left*, &c.
FUTURE,	λειψ-όμενος,	-ομένη, -όμενον, &c.,	*about to leave*, &c.
FUT. PERF.,	λε-λειψ-όμενος,	-ομένη, -όμενον, &c.,	*about to have left*, &c.

PASSIVE VOICE.

λείπ-ομαι, I am left.

Moods and Tenses.

	Indicative.	Imperative.	Optative.	Subjunct.	Infin.	Particip.
Present,	λείπ-ομαι,	λείπ-ου,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος,
Imperf.,	ἐ-λειπ-όμην,					
Pervect,	λέ-λειμ-μαι,	λέ-λει-ψο,	-μένος εἴην,	-μένος ὦ,	-φθαι,	-μένος,
Pluperf.,	ἐ-λε-λείμ-μην,					
Aorist 1,	ἐ-λείφ-θην,	λείφ-θητι,	-θείην,	-θῶ,	-θῆναι,	-θείς,
Aorist 2,	ἐ-λίπ-ην,	λίπ-ηθι,	-είην,	-ῶ,	-ῆναι,	-είς,
Future 1,	λειφ-θή-σομαι,		-θησοί-μην,		-θήσεσ-θαι,	-θησόμε-νος,
Future 2,	λιπ-ήσο-μαι,		-ησοί-μην,		-ήσεσ-θαι,	-ησόμε-νος,
F. Perf.,	λε-λείψ-ομαι,		-οίμην,		-εσθαι,	-όμενος.

NUMBERS AND PERSONS.

Present. *I am being left.*

S.	λείπ-ομαι,	λείπ-ει,	λείπ-εται,
D.	λειπ-όμεθον,	λείπ-εσθον,	λείπ-εσθον,
P.	λειπ-όμεθα,	λείπ-εσθε,	λείπ-ονται.

Imperfect. *I was being left.*

S.	ἐ-λειπ-όμην,	ἐ-λείπ-ου,	ἐ-λείπ-ετο,
D.	ἐ-λειπ-όμεθον,	ἐ-λείπ-εσθον,	ἐ-λειπ-έσθην,
P.	ἐ-λειπ-όμεθα,	ἐ-λείπ-εσθε,	ἐ-λείπ-οντο.

Perfect. *I have been left.*

S.	λέ-λειμ-μαι,	λέ-λειψαι,	λέ-λειπ-ται,
D.	λε-λείμ-μεθον,	λέ-λειφ-θον,	λέ-λειφ-θον,
P.	λε-λείμ-μεθα,	λέ-λειφ-θε,	λε-λειμ-μένοι εἰ σί(ν).

Pluperfect. *I had been left.*

S.	ἐ-λε-λείμ-μην,	ἐ-λέ-λειψο,	ἐ-λέ-λειπ-το,
D.	ἐ-λε-λείμ-μεθον,	ἐ-λέ-λειφ-θον,	ἐ-λε-λείφ-θην,
P.	ἐ-λε-λείμ-μεθα,	ἐ-λέ-λειφ-θε,	λε-λειμ-μένοι ἦσαν.

FIRST AORIST. *I was left.*

S.	ἐ-λείφ-θην,	ἐ-λείφ-θης,	ἐ-λείφ-θη,
D.		ἐ-λείφ-θητον,	ἐ-λειφ-θήτην,
P.	ἐ-λείφ-θημεν,	ἐ-λείφ-θητε,	ἐ-λείφ-θησαν.

SECOND AORIST. *I was left.*

S.	ἐ-λίπ-ην,	ἐ-λίπ-ης,	ἐ-λίπ-η,
D.		ἐ-λίπ-ητον,	ἐ-λιπ-ήτην,
P.	ἐ-λίπ-ημεν,	ἐ-λίπ-ητε,	ἐ-λίπ-ησαν.

FIRST FUTURE. *I will be left.*

S.	λειφ-θήσομαι,	λειφ-θήσει,	λειφ-θήσεται,
D.	λειφ-θησόμεθον,	λειφ-θήσεσθον,	λειφ-θήσεσθον,
P.	λειφ-θησόμεθα,	λειφ-θήσεσθε,	λειφ-θήσονται.

SECOND FUTURE. *I will be left.*

S.	λιπ-ήσομαι,	λιπ-ήσει,	λιπ-ήσεται,
D.	λιπ-ησόμεθον,	λιπ-ήσεσθον,	λιπ-ήσεσθον,
P.	λιπ-ησόμεθα,	λιπ-ήσεσθε,	λιπ-ήσονται.

FUTURE PERFECT. *I will have been left.*

S.	λε-λείψ-ομαι,	λε-λείψ-ει,	λε-λείψ-εται,
D.	λε-λειψ-όμεθον,	λε-λείψ-εσθον,	λε-λείψ-εσθον
P.	λε-λειψ-όμεθα,	λε-λείψ-εσθε,	λε-λείψ-ονται.

IMPERATIVE MOOD.

PRESENT. *Be getting left.*

S.	λείπ-ου,	λειπ-έσθω,
D.	λείπ-εσθον,	λειπ-έσθων,
P.	λείπ-εσθε,	λειπ-έσθωσαν, usually **-έσθων**

PERFECT. *Have been left.*

S.	λέ-λειψ-ο,	λε-λείφ-θω,
D.	λέ-λειφ-θον,	λε-λείφ-θων,
P.	λέ-λειφ-θε,	λε-λείφ-θωσαν, usually **-θων.**

FIRST AORIST. *Be left.*

S.	λείφ-θητι,	λειφ-θήτω,
D.	λείφ-θητον,	λειφ-θήτων,
P.	λείφ-θητε,	λειφ-θήτωσαν

SECOND AORIST. *Be left.*

S.	λίπ-ηθι,	λιπ-ήτω,
D.	λίπ-ητον,	λιπ-ήτων,
P.	λίπ-ητε,	λιπ-ήτωσαν.

OPTATIVE MOOD.

PRESENT. *I might be getting left.*

S	λειπ-οίμην,	λείπ-οιο,	λείπ-οιτο,
D.	λειπ-οίμεθον,	λείπ-οισθον,	λειπ-οίσθην
P.	λειπ-οίμεθα,	λείπ-οισθε,	λείπ-οιντο.

PERFECT. *I might have been left.*

S.	λε-λειμ-μένος εἴην,	εἴης,	εἴη,
D.	λε-λειμ-μένω,	εἴητον,	εἰήτην,
P.	λε-λειμ-μένοι εἴημεν,	εἴητε,	εἴησαν.

FIRST AORIST. *I might be left.*

S.	λειφ-θείην,	λειφ-θείης,	λειφ-θείη,
D.		λειφ-θείητον,	λειφ-θειήτην,
P.	λειφ-θείημεν,	λειφ-θείητε,	λειφ-θείησαν

SECOND AORIST. *I might be left.*

S.	λιπ-είην,	λιπ-είης,	λιπ-είη,
D.		λιπ-είητον,	λιπ-ειήτην,
P.	λιπ-είημεν,	λιπ-είητε,	λιπ-είησαν.

FIRST FUTURE. *I might be about to be left.*

S.	λειφ-θησοίμην,	λειφ-θήσοιο,	λειφ-θήσοιτο,
D.	λειφ-θησοίμεθον,	λειφ-θήσοισθον,	λειφ-θησοίσθην,
P.	λειφ-θησοίμεθα,	λειφ-θήσοισθε,	λειφ-θήσοιντο.

SECOND FUTURE. *I might be about to be left.*

S.	λιπ-ησοίμην,	λιπ-ήσοιο,	λιπ-ήσοιτο,
D.	λιπ-ησοίμεθον,	λιπ-ήσοισθον,	λιπ-ησοίσθην,
P.	λιπ-ησοίμεθα,	λιπ-ήσοισθε,	λιπ-ήσοιντο.

FUTURE PERFECT. *I might have been about to be left.*

S.	λε-λειψ-οίμην,	λε-λείψ-οιο,	λε-λείψ-οιτο,
D.	λε-λειψ-οίμεθον,	λε-λείψ-οισθον,	λε-λειψ-οίσθην,
P.	λε-λειψ-οίμεθα,	λε-λείψ-οισθε,	λε-λείψ-οιντο.

Subjunctive Mood.

Present. *I may be getting left.*

S.	λείπ-ωμαι,	λείπ-ῃ,	λείπ-ηται,
D.	λειπ-ώμεθον,	λείπ-ησθον,	λείπ-ησθον,
P.	λειπ-ώμεθα,	λείπ-ησθε,	λείπ-ωνται.

Perfect. *I may have been left.*

S.	λε-λειμ-μένος	ὦ,	ᾖς,	ᾖ,
D.	λε-λειμ-μένω,		ἦτον,	ἦτον,
P.	λε-λειμ-μένοι	ὦμεν,	ἦτε,	ὦσι(ν).

First Aorist. *I may be left.*

S.	λειφ-θῶ,	λειφ-θῇς,	λειφ-θῇ,
D.		λειφ-θῆτον,	λειφ-θῆτον,
P.	λειφ-θῶμεν,	λειφ-θῆτε,	λειφ-θῶσι(ν).

Second Aorist. *I may be left.*

S.	λιπ-ῶ,	λιπ-ῇς,	λίπ-ῃ,
D.		λιπ-ῆτον,	λιπ-ῆτον,
P.	λιπ-ῶμεν,	λιπ-ῆτε,	λιπ-ῶσι(ν).

Participials.

Infinitive.

Present,	λείπ-εσθαι,	*to be getting left.*
Perfect,	λε-λεῖφ-θαι,	*to have been left.*
Aorist 1,	λειφ-θῆναι,	*to be left.*
Aorist 2,	λιπ-ῆναι,	*to be left.*
Future 1,	λειφ-θήσεσθαι,	*to be about to be left.*
Future 2,	λιπ-ήσεσθαι,	*to be about to be left.*
Fut. Perf.,	λε-λείψ-εσθαι,	*to have been about to be left.*

Participles.

Present,	λειπ-όμενος,	-ομένη,	-όμενον,	*getting left.*
Perfect,	λε-λειμ-μένος,	-μένη,	-μένον,	*having been left.*
Aorist 1,	λειφ-θείς,	-θεῖσα,	-θέν (p. 141),	*left.*
Aorist 2,	λιπ-είς,	-εῖσα,	-έν (p. 141),	*left.*

FUTURE 1, λειφ-θησόμενος, -θησομένη, -θησόμενον, *about to be left.*

FUTURE 2, λιπ-ησόμενος, -ησομένη, -ησόμενον, *about to be left.*

FUT. PERF., λε-λειψ-όμενος, -ομένη, -όμενον, *having been about to be left.*

CONDENSED PARADIGMS.

Impure Characteristic: πτ in the Present and Imperfect.

(Future -ψω).

κόπτ-ω, I cut.

	ACTIVE.	MIDDLE.	PASSIVE.
PRESENT,	κόπτ-ω,	κόπτ-ομαι,	κόπτ-ομαι,
IMPERFECT,	ἐ-κοπτ-ον,	ἐ-κοπτ-όμην,	ἐ-κοπτ-όμην,
PERFECT 1,	κέ-κοφ-α.	κέ-κομ-μαι,	κέ-κομ-μαι,
PLUPERF. 1,	ἐ-κε-κόφ-ειν,	ἐ-κε-κόμ-μην,	ἐ-κε-κόμ-μην,
PERFECT 2,	κέ-κοπ-α (Hom.),	———,	———,
PLUPERF. 2,	ἐ-κε-κόπ-ειν,	———,	———,
AORIST 1,	ἔ-κοψ-α,	ἐ-κοψ-άμην,	ἐ-κόφ-θην,
AORIST 2,	(*Wanting*),	(*Wanting*),	ἐ-κόπ-ην,
FUTURE 1,	κόψω,	κόψ-ομαι,	κοφ-θήσομαι,
FUTURE 2,	———,	———,	κοπ-ήσομαι,
FUT. PERF.,	———,	κε-κόψ-ομαι,	κε-κόψ-ομαι.

So, κάμπτ-ω, *I bend*; *fut.* κάμψω: *aorist* ἔ-καμψ-α: *perf. mid.* or *pass.* κέ-καμμαι (instead of κέ-καμμ-μαι).

INDIC.	S. 1 κέ-καμ-μαι,	IMPERATIVE.	INFINITIVE.
	2 κέ-καμψαι,	κέ-καμψο,	κε-κάμφθαι,
	3 κέ-καπται,	κε-κάμφθω,	
	D. 1 κε-κάμμεθον,		PARTICIPLE.
	2 κέ-καμφθον,	κέ-καμφθον,	κε-καμμένος, η, ον.
	3 κε-κάμφθον,	κε-κάμφθων,	
	P. 1 κε-κάμμεθα,		
	2 κέ-καμφθε,	κέ-καμφθε,	
	3 κε-καμμένοι εἰσί(ν),	κε-κάμφθωσαν or κεκάμφθων,	

II. VERBS WHOSE CHARACTERISTIC IS A K-SOUND (κ, γ, χ).

Pure Characteristic κ, γ, χ,

Impure Characteristic in the present and imperfect σσ (*Att.* ττ), *more rarely* ζ.

πλέκ-ω, I plait; fut. -ξω. *τάσσ-ω*, Att. *τάττ-ω, I arrange.*

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
PRESENT,	πλέκ-ω,	πλέκ-ομαι,	τάσσ-ω,	τάσσ-ομαι,
IMPERFECT,	ἐ-πλεκ-ον,	ἐ-πλεκ-όμην,	ἐ-τασσ-ον,	ἐ-τασσ-όμην,
PERFECT,	πέ-πλεχ-α,	πέ-πλεγ-μαι,	τέ-ταχ-α,	τέ-ταγ-μαι,
PLUPERF.,	ἐ-πε-πλέχ-ειν,	ἐ-πε-πλέγ-μην,	ἐ-τε-τάχ-ειν,	ἐ-τε-τάγ-μην,
AORIST 1,	ἔ-πλεξα,	ἐ-πλεξ-άμην,	ἔ-ταξα,	ἐ-ταξ-άμην,
FUTURE,	πλέξ-ω,	πλέξ-ομαι,	τάξ-ω,	τάξ-ομαι,
FUT. PERF.,	———,	πε-πλέξ-ομαι,	———,	τε-τάξ-ομαι.
	PASSIVE.			
AORIST 1,	ἐ-πλέχ-θην,		ἐ-τάχ-θην,	
AORIST 2,	ἐ-πλάκ-ην and ἐ-πλέκ-ην,		ἐ-τάγ-ην,	
FUTURE 1,	πλεχ-θήσομαι,		ταχ-θήσομαι,	
FUTURE 2,	πλακ-ήσομαι.		ταγ-ήσομαι.	

Inflection of the Perfect Middle or Passive.

τάσσ-ω, I arrange, and *σφίγγ-ω, I bind.*

	INDICATIVE.		IMPERATIVE.	
S. 1	τέ-ταγ-μαι,	ἐ-σφιγμαι,		
2	τέ-ταξαι,	ἐ-σφιγξαι,	τέ-ταξο,	ἐ-σφιγξο,
3	τέ-τακται,	ἐ-σφιγκται,	τε-τάχθω,	ἐ-σφίγχθω,
D. 1	τε-τάγμεθον,	ἐ-σφίγμεθον,		
2	τέ-ταχθον,	ἐ-σφιγχθον,	τέ-ταχθον,	ἐ-σφιγχθον,
3	τέ-ταχθον,	ἐ-σφιγχθον,	τε-τάχθων,	ἐ-σφίγχθων,
P. 1	τε-τάγμεθα,	ἐ-σφίγμεθα,		
2	τέ-ταχθε,	ἐ-σφιγχθε,	τέ-ταχθε,	ἐ-σφιγχθε,
3	τε-ταγμένοι εἰσί(ν),	ἐ-σφιγμένοι εἰσί(ν),	τε-τάχθωσαν, or τε-τάχθων,	ἐ-σφίγχθωσαν, or ἐ-σφίγχθων.
	INFINITIVE, τε-τάχθαι, ἐ-σφίγχθαι.		PART., τε-ταγ-μένος.	

III. VERBS WHOSE CHARACTERISTIC IS A T-SOUND (τ, δ, θ).

Pure Characteristic τ, δ, θ. | *Impure Charact. in pres. and imperf. ζ, more rarely σσ.*

ψεύδ-ω, I deceive. (*Future -σω.*) *φράζ-ω, I say.*

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
PRESENT,	ψεύδ-ω,	ψεύδ-ομαι,	φράζ-ω,	φράζ-ομαι,
IMPERFECT,	ἐ-ψευδ-ον,	ἐ-ψευδ-όμην,	ἐ-φραζ-ον,	ἐ-φραζ-όμην,
PERFECT,	ἐ-ψευ-κα,	ἐ-ψευσ-μαι,	πέ-φρᾰ-κα,	πέ-φρασ-μαι,
PLUPERF.,	ἐ-ψεύ-κειν,	ἐ-ψεύσ-μην,	ἐ-πε-φρᾰ-κειν,	ἐ-πε-φράσ-μην,
AORIST 1,	ἔ-ψευ-σα,	ἐ-ψευ-σάμην,	ἔ-φρᾰ-σα,	ἐ-φρα-σάμην,
FUTURE,	ψεύ-σω,	ψεύ-σομαι,	φρᾰ-σω,	φρά-σομαι,
FUT. PERF.,	———,	ἐ-ψεύ-σομαι,	———,	πε-φρά-σομαι.
	PASSIVE.			
AORIST 1,	ἐ-ψεύσ-θην,		ἐ-φράσ-θην,	
FUTURE 1,	ψευσ-θήσομαι,		φρασ-θήσομαι.	

Inflection of the Perfect Middle or Passive.

INDIC.	S. 1 ἐ-ψευσ-μαι,	IMPERATIVE.	INFINITIVE.
	2 ἐ-ψευ-σαι,	ἐ-ψευ-σο,	ἐ-ψεῦ-σθαι,
	3 ἐ-ψευσ-ται,	ἐ-ψεύ-σθω,	
	D. 1 ἐ-ψεύσ-μεθον,		
	2 ἐ-ψευσ-θον,	ἐ-ψευ-σθον,	PARTICIPLE.
	3 ἐ-ψευσ-θον,	ἐ-ψεύ-σθων,	ἐ-ψευσ-μένος, η, ον.
	P. 1 ἐ-ψεύσ-μεθα,		
	2 ἐ-ψευ-σθε,	ἐ-ψευ-σθε,	
	3 ἐ-ψευσ-μένοι εἰσί(ν),	ἐ-ψεύ-σθωσαν, or ἐ-ψεύ-σθω ᾳ	

(B.) LIQUID VERBS.

1. Liquid verbs, as already stated, are those whose characteristic is one of the liquids, λ, μ, ν, ρ.

2. The present of these verbs, with the exception of a few whose stem-vowel is ε, receives a strengthening, which consists either, 1. In the doubling of the characteristic λ: or, 2. The insertion of the liquid ν after the characteristic: or, 3. In lengthening the stem-vowel, as in the case of all those in -ἰνω, -ὑνω, ὑρω: or, 4. Changing it into a diphthong. Thus,

1. *Doubling* λ; as, σφάλ-λ-ω, STEM σφαλ.
2. *Inserting* ν *after charac.*; as, τέμ-ν-ω, STEM τεμ.
3. *Lengthening stem-vowel*; as, κρίν-ω, ἀμύν-ω, STEMS κρῐν, ἀμῠν.
4. *Changing it to a diphthong*; as, κτείν-ω, φαίν-ω, STEMS κτεν, φᾰν.

But μέν-ω, νέμ-ω, are exceptions to this.

3. Liquid verbs form the future active and middle and the first aorist active and middle, without the tense-characteristic σ: but the perfect active, on the other hand, with the usual tense-characteristic κ; as, present, σφάλλ-ω (*stem* σφαλ): *fut. act.*, σφαλ-ῶ: *fut. mid.*, σφαλ-οῦμαι: 1st *aor. act.*, ἔ-σφηλ-α: 1st *aor. mid.*, ἐ-σφηλ-άμην: 1st *perf. act.*, ἔ-σφαλ-κα.

4. The future perfect is wanting in liquid verbs.

5. All the tenses after the imperfect are formed from the

pure stem, but in such a manner that the vowel of the last syllable of the stem is lengthened in the first aorist active and middle; as, *σφάλλ-ω* (*stem σφαλ*): *fut.*, *σφαλ-ῶ*: 2d *aor. pass.*, *ἐ-σφάλ-ην*; 1. *perfect act.*, *ἔ-σφαλ-κα*: 1st *aor. act.*, *ἔ-σφηλ-α*: 1st *aor mid.*, *ἐ-σφηλ-άμην*.

6. In liquid verbs with an impure characteristic, we obtain the ground-form of the stem, not, as in the case of mute verbs, from the second aorist, but from the future, since only a few verbs of this class form a second aorist.

7. All liquid verbs are divided into four classes, according to the radical vowel of the future: *ᾰ*, *ε*, *ῐ*, and *ῠ*: and in the aorist *ᾰ* is lengthened into *η*: *ε* into *ει*: *ῐ* into *ῑ*: and *ῠ* into *ῡ*. Thus,

I. *Class with ᾰ in the Future.*

σφάλλ-ω,	*I deceive*;	F. *σφᾰλ-ῶ*,	A. *ἔ-σφηλ-α*.
κάμν-ω,	*I labor*;	" *κᾰμ-οῦμαι*,	" (*wanting*).
τελμαίρ-ω,	*I limit*;	" *τελμᾰρ-ῶ*,	" *ἐ-τέλμηρ-α*.
φαίν-ω,	*I show*;	" *φᾰν-ῶ*,	" *ἔ-φην-α*.

II. *Class with ε in the Future.*

μέν-ω,	*I remain*;	F. *μεν-ῶ*,	A. *ἔ-μειν-α*.
ἀγγέλλ-ω,	*I announce*;	" *ἀγγελ-ῶ*,	" *ἤγγειλ-α*.
τέμν-ω,	*I cut*;	" *τεμ-ῶ*,	" (*wanting*).
νέμ-ω,	*I divide*;	" *νεμ-ῶ*,	" *ἔ-νειμ-α*.
κτείν-ω,	*I kill*;	" *κτεν-ῶ*,	" *ἔ-κτειν-α*.
ἱμείρ-ω,	*I desire*;	" *ἱμερ-ῶ*,	" *ἵμειρ-α*.

III. *Class with ῐ in the Future.*

τίλλ-ω,	*I pull*;	F. *τῐλ-ῶ*,	A. *ἔ-τῖλ-α*.
κρίν-ω,	*I separate*;	" *κρῐν-ῶ*,	" *ἔ-κρῑν-α*.

IV. *Class with ῠ in the Future.*

τῦρ-ω,	*I drag*;	F. *σῦρ-ῶ*,	A. *ἔ-σῦρ-α*.
ἀμύν-ω,	*I keep off*;	" *ἀμῦν-ῶ*,	" *ἤ-μῦν-α*.

Remark 1. Of the verbs in the first class, the following in *-αίνω* take *α*, not *η*, in the aorist: namely,

ἰσχναίνω, I make lean;	Aor. *ἴσχνανα*,	*ἰσχνᾶναι*.
κερδαίνω, I gain;	" *ἐκέρδανα*,	*κερδᾶναι*.
κοιλαίνω, I excavate;	" *ἐκοίλανα*,	*κοιλᾶναι*.

ὀργαίνω, I make angry; Aor. *ὤργᾱνα, ὀργᾶναι.*
πεπαίνω, I make ripe; " *ἐπέπᾱνα, πεπᾶναι.*
λευκαίνω, I make white; " *ἐλεύκᾱνα, λευκᾶναι.*

Remark 2. All verbs in *-ραίνω* likewise make *ᾱ*, not *η*, in the aorist; as,

περαίνω, I finish; Aor. *ἐπέρᾱνα, περᾶναι.*
μαραίνω, I waste; " *ἐμάρᾱνα, μαρᾶναι.*

Except *τετραίνω, I bore*, which makes *ἐτέτρηνα, τετρῆναι.*

Remark 3. All verbs in *-ιαίνω* likewise make *ᾱ*, not *η*, in the aorist; as,

πιαίνω, I make fat; Aor. *ἐπίᾱνα, πιᾶναι.*

Except *μιαίνω, I pollute*, which makes *ἐμίηνα, μιῆναι*, seldom *ἐμίᾱνα* and *μιᾶναι.*

Remark 4. The verb *σημαίνω, I point out*, has both *σημῆναι* (and this commonly with the Attics) and *σημᾶναι.* The verbs *αἴρω, I raise*, and *ἅλλομαι, I leap*, take also the formation in *ᾱ*; as, *ἆραι, ἆλασθαι*, which in the indicative, however, on account of the augment, passes over into *η*; as, *ἦρα, ἠλάμην.* (The second aorist *ἠλόμην* is not used in the indicative, and is otherwise also very rare.)

8. The first perfect active of verbs having *ν* as their characteristic ought properly to end in *-γκα*; as, *μεμίαγ-κα*, from *μιαίνω, I pollute*, instead of *μεμίαν-κα.* But this form is found only in the later writers. Good writers endeavor to avoid this, either, 1. By excluding the *ν*, as in *κερδαίνω*, perf. *κεκέρδακα*: or, 2. By employing the form of the second perfect in the sense of the first perfect, as in *κτείνω, I kill*; second perfect *ἔκτονα*: or, 3. By not forming it at all: or, 4. By forming it from a new theme, as, for example, in *μένω*, perfect *μεμένηκα*, from MENΩ.

9. The following three verbs, with the characteristic *ν*, exclude the *ν*, not only in the perfect and pluperfect active, but also in the perfect and pluperfect middle or passive and first aorist passive; as,

κρίνω, I separate; Perf. *κέκρῐκα*; P. M. *κέκρῐμαι*; 1 A. P. *ἐκρῐ́θην.*
κλίνω, I bend; " *κέκλῐκα*; " " *κέκλῐμαι*; " " *ἐκλῐ́θην.*
πλύνω, I wash; " *πέπλῠκα*; " " *πέπλῠμαι*; " " *ἐπλύθην.*

10. Upon the formation of the perfect middle or passive, the following is worthy of remark:

1. When *σθ* follows a liquid, the *σ* falls out; as, *ἠγγέλθαι* (instead of *ἠγγέλ-σθαι*): *πεφάνθαι* (instead of *πεφάν-σθαι*).

2. In verbs in *-αίνω* and *-ὑνω*, the *ν* generally falls out before the terminations beginning with *μ*, and *σ* is inserted to strengthen the syllable; as, *φαίν-ω*, *πέφα-σ-μαι*, *πε-φά-σ-μεθα*: *σημαίνω*, *σεσήμασμαι*: *περαίνω*, *πεπέρασμαι*: *ῥαίνω*, *ἔῤῥασμαι*: *παχύνω*, *πεπάχυσμαι*: *μολύνω*, *μεμόλυσμαι*: *λυμαίνομαι*, *λελυμασμένοι εἰσί(ν)*: *μιαίνω*, *μεμίασμαι*. But in some verbs of this kind, the *ν* is assimilated to the following *μ*; as, *παροξύνω*, *I incite*, *παρώξυμμαι*: *αἰσχύνω*, *I shame*, *ἤσχυμμαι*, infinitive *ἠσχύνθαι*. In a very few verbs, again, the *ν* falls out, though no *σ* is inserted, but then the vowel is lengthened; as, *τραχύνω*, *I make rough*, *τε-τράχῡ-μαι*. The forms *τε-τράχυσ-μαι* and *τε-τράχυμ-μαι* are, however, also employed. (*Aristot.*, *H. A.*, iv., 9.—*Schäf.*, *Schol. Ap. Rhod.*, iii., 276.

Remark. It needs hardly to be remarked, that in the case of the other person-endings, which do not begin with *μ*, the *ν* is not thrown out; as, *πέφασ-μαι*, but *πέφαν-σαι*, *πέφαν-ται*. So, again, *ἐξήραμ-μαι*, but *ἐξήραν-σαι*, *ἐξήραν-ται*: *ἤσχυμ-μαι*, but *ἤσχυν-σαι*, *ἤσχυν-ται*.

11. In the second perfect, which is formed by only a few verbs, the short stem-vowel is lengthened before the ending *α*, as in the first aorist active, except in the verbs with *ε* in the future, which change it into *ο*; as, *φαίν-ω*, *first aorist ἔ-φην-α*: *2d perf. πέ-φην-α*: *σπείρ-ω*, *I sow*; *fut. σπερ-ῶ*: *2d perf. ἔ-σπορ-α*. (Compare page 294, Remark 6.)

RECAPITULATION AND MORE SPECIAL RULES FOR TENSE-FORMING.

ACTIVE.

IMPERFECT ACTIVE.

The IMPERFECT ACTIVE of liquid verbs is formed from the verbal stem, as it appears in the present, by suffixing *-ον*, and prefixing the augment; as,

κάμν-ω,	STEM *καμν*,	IMPERF.	*ἔ-καμν-ον*.
φαίν-ω,	" *φαιν*,	"	*ἔ-φαιν-ον*.
τίλλ-ω,	" *τιλλ*,	"	*ἔ-τιλλ-ον*.

FIRST PERFECT ACTIVE.

1. The FIRST PERFECT ACTIVE is formed from the pure stem by suffixing *-κα*, and prefixing the reduplication, or the augment merely if the verb be not susceptible of reduplication; as,

τίλλ-ω,	PURE STEM *τῖλ*,	FIRST PERF.	*τέ-τιλ-κα*
ἱμείρ-ω,	" " *ἱμερ*,	"	"	*ἵμερ-κα*.
σφάλλ-ω,	" " *σφᾰλ*,	"	"	*ἔ-σφαλ-κα*.

2. Verbs whose characteristic is a *ν*, change this *ν*, before the *κ* of the tense-ending, into *γ*, according to the rules of euphony; as,

μαίν-ω, P. STEM *μαν*, 1 PERF. (*με-μίαν-κα*)=*με-μίαγ-κα*.
φαίν-ω, " " *φαν*, " (*πέ-φαν-κα*) =*πέ-φαγ-κα*.

3. But this perfect in *-γκα* is only found in later writers, and earlier and good writers avoid it in various ways (Consult page 326, § 8.)

4. In some verbs a metathesis takes place in the perfect, and a transposition is made of a vowel and a liquid, the vowel being at the same time lengthened; as,

βάλλ-ω, *I cast*;	PURE STEM *βαλ*,	1 PERF. ACT.	*βέ-βλη-κα*
κάμν-ω, *I labor*;	" " *καμ*,	"	"	*κέ-κμη-κα*
τέμν-ω, *I cut*;	" " *τεμ*,	"	"	*τέ-τμη-κα*
σκέλλ-ω, *I dry*;	" " *σκελ*,	"	"	*ἔ-σκλη-κα*

5. The verbs *κρίνω*, *κλίνω*, and *πλύνω* throw out *ν* before the tense-ending, and have for their first perfects active *κέ-κρῐ-κα*, *κέ-κλῐ-κα*, *πέ-πλῠ-κα*. (Consult page 326, § 9.)

FIRST PLUPERFECT ACTIVE.

1. The First Pluperfect Active is formed from the pure stem by suffixing *-κειν*, and prefixing the reduplication with the augment before it, or the augment alone if the verb be not susceptible of reduplication.

2. The same peculiarities and changes occur in forming this tense as in the case of the first perfect active. Thus,

τίλλ-ω, Pure Stem *τῐλ*, 1 Pluperf. Act. *ἐ-τε-τίλ-κειν*.
ἱμείρ-ω, " " *ἱμερ*, " " *ἱμέρ-κειν*.
μαίν-ω, " " *μιαν*, " " *ἐ-με-μάγ-κειν*.
βάλλ-ω, " " *βᾰλ*, " " *ἐ-βε-βλή-κειν*.
κάμν-ω, " " *κᾰμ*, " " *ἐ-κε-κμή-κειν*.
κρίν-ω, " " *κρῐν*, " " *ἐ-κε-κρῐ́-κειν*.

SECOND PERFECT ACTIVE.

1. The Second Perfect Active is formed from the pure stem by lengthening the stem-vowel, suffixing *α* to the stem, and prefixing the reduplication, or else the augment merely if the verb be not susceptible of reduplication; as,

φαίν-ω, Pure Stem *φᾰν*, 2d Perf. Act. *πέ-φην-α*.
θάλλ-ω, " " *θᾰλ*, " " *τέ-θηλ-α*.

2. But verbs which have *ε* in the future change this *ε* of the stem into *ο*; as,

σπείρω, Fut. *σπερ-ῶ*, Pure Stem *σπερ*, 2d P. A. *ἔ-σπορ-α*.
δέρ-ω, " *δερ-ῶ*, " " *δερ*, " " *δέ-δορ-α*.

3. The second perfect active is formed by only a few of the liquid verbs.

SECOND PLUPERFECT ACTIVE.

1. The Second Pluperfect Active is formed from the pure stem by lengthening the stem-vowel, or by changing

ε into ο in verbs that have ε in the future, and then prefixing the reduplication with the augment before it, or else the augment merely if the verb do not admit of reduplication; as,

φαίν-ω, PURE STEM φαν, 2d PLUPERF. ACT. ἐ-πε-φήν-ειν.
δέρ-ω, " " δερ, " " ἐ-δε-δόρ-ειν.

FIRST AORIST ACTIVE.

1. The FIRST AORIST ACTIVE is formed from the pure stem, after its vowel has been lengthened, by suffixing the ending -α, and prefixing the augment.

2. In lengthening the stem-vowel for the purpose of forming this tense, the vowel ᾰ is changed into η, ε into α, ῐ into ῑ, and ῠ into ῡ, in accordance with the remarks that have already been made. (Page 325, § 7.) Thus,

φαίν-ω, PURE STEM φᾰν, 1 AOR. ACT. ἔ-φην-α.
μέν-ω, " " μεν, " " ἔ-μειν-α.
κρῐ́ν-ω, " " κρῐ̄ν, " " ἔ-κρῑν-α.
ἀμῠ́ν-ω, " " ἀμῡ̆ν, " " ἤ-μῡν-α.

SECOND AORIST ACTIVE.

1. The SECOND AORIST ACTIVE is formed from the pure stem by suffixing the ending -ον, and prefixing the augment.

2. If the stem-vowel be ε, this ε is changed into α. But none of the lengthenings mentioned in the case of the first aorist, here occur, the penult of this tense, as a general rule, being short. Thus,

φαίν-ω, PURE STEM φᾰν, 2 AOR. ACT. (ἔ-φᾰν-ον.)
βάλλ-ω, " " βᾰλ, " " ἔ-βᾰλ-ον.
στέλλ-ω, " " στελ, " " ἔ-στᾰλ-ον.

3. If, however, the stem that has ε for its vowel be of more than one syllable, no change takes place of that ε into α; as, ἀγγέλλ-ω, *I announce* (pure stem ἀγγελ): 2d aor. act. ἤγγελ-ον, not ἤγγαλ-ον.

REMARK. As in the case of mute verbs, so also here, there is no second aorist active to a verb, when the only distinction be-

tween this and the imperfect would be in the quantity of the same vowel. Thus, there is no second aorist active to *κρίνω*, for the only difference between *ἔκρινον*, the imperfect, and *ἔκρῐνον*, the second aorist, would be in the quantity of the *ι*. But the verb in such cases can have a second aorist passive, because this tense has a different ending from the imperfect.

FUTURE ACTIVE.

1. The FUTURE ACTIVE is formed from the pure stem by suffixing -*ῶ*.

2. All liquid verbs, as already remarked, are divided into four classes, according to the radical vowel of the future, *ᾰ̀*, *ε*, *ῐ̀*, and *ῠ̀*.

3. In liquid verbs with an impure characteristic, the pure stem is found in the future itself, not, as in the case of mute verbs, in the second aorist; since very few verbs of this class form a second aorist active and middle.

4. The future active of liquid verbs is inflected like the present active of contracted verbs in *έω*; as, for example, like *φιλ-ῶ*, for it comes itself by contraction from -*έσω*.

φαίν-ω,	PURE	STEM	*φᾰ̀ν*,	1st	FUT.	ACT. *φᾰ̀ν-ῶ*
τέμν-ω,	"	"	*τεμ*,	"	"	*τεμ-ῶ*.
κρίν-ω,	"	"	*κρῐ̀ν*,	"	"	*κρῐ̀ν-ῶ*.
ἀμῦν-ω,	"	"	*ἀμῦ̀ν*,	"	"	*ἀμῦ̀ν-ῶ*.

REMARK. These futures in -*ῶ* come, as has just been remarked, by contraction from -*έσω*. Thus, *φαν-έσω*, *φαν-έω*, *φανῶ*. And hence their resemblance, when inflected, to contracted verbs in *έω*.

Inflection of Future in ῶ.

S.	*φαν-ῶ*,	*φαν-εῖς*,	*φαν-εῖ*,
D.		*φαν-εῖτον*,	*φαν-εῖτον*,
P.	*φαν-οῦμεν*,	*φαν-εῖτε*,	*φαν-οῦσι(ν)*.

MIDDLE.

IMPERFECT MIDDLE.

The imperfect middle is formed from the verbal stem, as

it appears in the present active, by suffixing *-όμην*, and prefixing the augment; as,

φαίν-ω,	STEM *φαιν*,	IMPERF. MID.	*ἐ-φαιν-όμην.*
τέμν-ω,	" *τεμν*,	" "	*ἐ-τεμν-όμην*
κρίν-ω,	" *κρῑν*,	" "	*ἐ-κριν-όμην.*

PERFECT MIDDLE.

1. The PERFECT MIDDLE is formed from the pure stem by suffixing *-μαι*, and prefixing the reduplication, or else the augment merely if the verb be not susceptible of the reduplication.

2. Liquid verbs with a stem of one syllable, and *ε* as the stem-vowel, change that *ε* into *α*, as has already been remarked.

3. The three verbs *κρίν-ω*, *κλίν-ω*, and *πλύν-ω* drop the *ν* before the tense-ending, as has already been remarked.

4. In verbs in *-αίνω* and *-ύνω*, the *ν* generally falls out before the terminations beginning with *μ*, and the letter *σ* is inserted to strengthen the syllable. In some verbs, however, of this kind, the *ν* is assimilated to the following *μ*. Thus,

1. *Regular Formation.*

τιλλ-ω,	PURE STEM *τιλ*,	PERF. MID.	*τέ-τιλ-μαι.*
σφάλλ-ω,	" " *σφαλ*,	" "	*ἔ-σφαλ-μαι.*
ἀγγέλλ-ω,	" " *ἀγγελ*,	" "	*ἤγγελ-μαι.*
ἰμείρ-ω,	" " *ἰμερ*,	" "	*ἴ-μερ-μαι.*

2. *Stem-vowel ε changed to α.*

στέλλ-ω,	PURE STEM *στελ*,	PERF. MID.	*ἔ-σταλ-μαι.*
δέρ-ω,	" " *δερ*,	" "	*δέ-δαρ-μαι.*

3. *κρίν-ω*, *κλίν-ω*, and *πλύν-ω*.

κρῖν-ω,	PURE STEM *κρῐ̆ν*,	PERF. MID.	*κέ-κρῐ̄-μαι.*
κλῖν-ω,	" " *κλῐ̆ν*,	" "	*κέ-κλῑ̄-μαι.*
πλῦν-ω,	" " *πλῠ̆ν*,	" "	*πέ-πλῡ̆-μαι.*

4. *ν thrown out and σ inserted.*

φαίν-ω,	PURE ST. *φᾰ̄ν*,	PERF. M. *πέφασ-μαι*,	for *πέ-φαν-μαι.*
σημαίν-ω,	" " *σημᾰ̄ν*,	" " *σε-σήμασ-μαι*,	" *σε-σήμαν-μαι.*
παχύν-ω,	" " *παχῠ̄ν*,	" " *πε-πάχυσ-μαι*,	" *πε-πάχυν-μαι*

5. *ν assimilated to the following μ.*

ξηραίν-ω, Pure St. ξηρᾰν, Perf. M. ἐξήραμ-μαι, for ἐξήραν-μαι.
παροξύν-ω, " " παροξῠν, " " παρώξυμ-μαι, " παρώξυν-μαι.
αἰσχύν-ω, " " αἰσχῠν, " " ἤσχυμ-μαι, " ἤσχυν-μαι.

PLUPERFECT MIDDLE.

1. The Pluperfect Middle is formed from the pure stem by suffixing *-μην*, and prefixing the reduplication with the augment before it, or the augment alone if the verb be not susceptible of the reduplication.

2. The same changes take place with regard to the stem-vowel, and also the dropping of *ν*, or its assimilation with the following *μ*, as we have noted in the case of the perfect middle. Thus,

τίλλ-ω, Pure Stem τῐλ, Plup. Mid. ἐ-τε-τίλ-μην.
ἀγγέλλ-ω, " " ἀγγελ, " " ἠγγέλ-μην.
σφάλλ-ω, " " σφᾰλ, " " ἐ-σφάλ-μην.
φαίν-ω, " " φᾰν, " " ἐ-πε-φάσ-μην.
στέλλ-ω, " " στελ, " " ἐ-στάλ-μην.
ξηραίν-ω, " " ξηρᾰν, " " ἐ-ξηράμ-μην.

FIRST AORIST MIDDLE.

1. The First Aorist Middle is formed from the pure stem, after its vowel has been lengthened, by suffixing the ending *-άμην*, and prefixing the augment.

2. In lengthening the stem-vowel for the purpose of forming this tense, the same changes take place as in the case of the first aorist active, namely, *ᾰ* is changed into *η*, *ε* into *ει*, *ῐ* into *ῑ*, and *ῠ* into *ῡ*. Thus,

φαίν-ω, Pure Stem φᾰν, 1 Aor. Mid. ἐ-φην-άμην.
μέν-ω, " " μεν, " " ἐ-μειν-άμην.
κρῖν-ω, " " κρῐν, " " ἐ-κρῑν-άμην.
ἀμῦν-ω, " " ἀμῠν, " " ἠ-μῡν-άμην.

SECOND AORIST MIDDLE.

1. The Second Aorist Middle is formed from the pure stem by suffixing *-όμην*, and prefixing the augment.

2. The same change in the stem-vowel takes place here as in the case of the second aorist active.

3. Very few liquid verbs form this tense.

ἀγγέλλ-ω, PURE STEM *ἀγγελ*, 2 AOR. MID. *ἠγγελ-όμην*.

FUTURE MIDDLE.

1. The FUTURE MIDDLE is formed from the pure stem by suffixing *-οῦμαι*.

2. This termination *-οῦμαι* is contracted from *-έσομαι*, and is inflected like the present middle of contracted verbs in *έω*; as, for example, like *φιλ-οῦμαι*.

3. Liquid verbs with a stem of one syllable, and *ε* as the stem-vowel, do not change that *ε* into *α* in forming the future middle, as they do in forming some other tenses.

φαίν-ω,	PURE STEM	*φᾰν*,	FUT. MID.	*φᾰν-οῦμαι*.
τίλλ-ω,	" "	*τῐ̆λ*,	" "	*τῐ̆λ-οῦμαι*.
στέλλ-ω,	" "	*στελ*,	" "	*στελ-οῦμαι*
κάμν-ω,	" "	*κᾰ̆μ*,	" "	*κᾰ̆μ-οῦμαι*.
τέμν-ω,	" "	*τεμ*,	" "	*τεμ-οῦμαι*.

REMARK. These futures in *-οῦμαι* come, as has already been remarked, by contraction from *-έσομαι*. Thus, *φαν-έσομαι*, *φαν-έομαι*, *φαν-οῦμαι*. Hence their resemblance, when inflected, to contracted verbs in *-έομαι*, *-οῦμαι*.

Inflection of Future Middle in -οῦμαι.

S.	*φαν-οῦμαι*,	*φαν-εῖ*,	*φαν-εῖται*,
D.	*φαν-οῦμεθον*,	*φαν-εῖσθον*,	*φαν-εῖσθον*,
P.	*φαν-οῦμεθα*,	*φαν-εῖσθε*,	*φαν-οῦνται*.

PASSIVE.

FIRST AORIST PASSIVE.

1. The FIRST AORIST PASSIVE is formed from the pure stem by suffixing *-θην*, and prefixing the augment.

2. Liquid verbs with a stem of one syllable, and *ε* as the stem-vowel, change that *ε* into *α*, as has already been remarked.

3. The three verbs *κρίν-ω*, *κλίν-ω*, and *πλύν-ω*, exclude the *ν* of the stem before the tense-ending *-θην*.

φαίν-ω,	Pure Stem	*φᾰ̀ν*,	1 Aor. Pass.	*ἐ-φάν-θην*.
τίλλ-ω,	"	"	*τῐ̀λ*,	"	"	*ἐ-τίλ-θην*.
στέλλ-ω,	"	"	*στελ*,	"	"	*ἐ-στάλ-θην*.
ἀγγέλλ-ω,	"	"	*ἀγγελ*,	"	"	*ἠγγέλ-θην*.
κρίν-ω,	"	"	*κρῐ̀ν*,	"	"	*ἐ-κρῐ̂-θην*.
κλίν-ω,	"	"	*κλῐ̀ν*,	"	"	*ἐ-κλῐ̂-θην*
πλύν-ω,	"	"	*πλῠ̀ν*,	"	"	*ἐ-πλῠ̂-θην*

SECOND AORIST PASSIVE.

1. The Second Aorist Passive is formed from the pure stem by suffixing the ending *-ην*, and prefixing the augment.

2. The same change in the stem-vowel takes place here as in the case of the second aorist active. Thus,

φαίν-ω,	Pure Stem	*φᾰ̀ν*,	2 Aor. Pass.	*ἐ-φᾰ̂ν-ην*.
σφάλλ-ω,	"	"	*σφᾰ̀λ*,	"	"	*ἐ-σφᾰ̂λ-ην*.
στέλλ-ω,	"	"	*στελ*,	"	"	*ἐ-στάλ-ην*.
σῦρ-ω,	"	"	*σῠ̀ρ*,	"	"	*ἐ-σῦ̂ρ-ην*.
κλίν-ω,	"	"	*κλῐ̀ν*,	"	"	*ἐ-κλῐ̂ν-ην*.
ἀγγέλλ-ω,	"	"	*ἀγγελ*,	"	"	*ἠγγέλ-ην*.

FIRST FUTURE PASSIVE.

1. The First Future Passive is formed from the pure stem by suffixing the ending *-θήσομαι*.

2. Liquid verbs with a stem of one syllable, and *ε* as the stem-vowel, change that *ε* into *α*, as already remarked.

3. The three verbs *κρίν-ω*, *κλίν-ω*, and *πλύν-ω*, drop *ν* before the tense-ending.

φαίν-ω,	Pure Stem	*φᾰ̀ν*,	1 Fut. Mid.	*φαν-θήσομαι*.
σφάλλ-ω,	"	"	*σφᾰ̀λ*,	"	"	*σφαλ-θήσομαι*.
στέλλ-ω,	"	"	*στελ*,	"	"	*σταλ-θήσομαι*.
ἀγγέλλ-ω,	"	"	*ἀγγελ*,	"	"	*ἀγγελ-θήσομαι*.
ἱμείρ-ω,	"	"	*ἱμερ*,	"	"	*ἱμερ-θήσομαι*

SECOND FUTURE PASSIVE.

1. The SECOND FUTURE PASSIVE is formed from the short stem by suffixing the ending *-ήσομαι*.

2. The same change takes place in the stem-vowel as in the case of the second aorist active. Thus,

φαίν-ω,	PURE	STEM	*φᾰ̀ν*,	2 FUT.	PASS.	*φᾰ̀ν-ήσομαι.*
σφάλλ-ω,	"	"	*σφᾰ̀λ*,	"	"	*σφᾰ̀λ-ήσομαι.*
στέλλ-ω,	"	"	*στελ*,	"	"	*στᾰ̀λ-ήσομαι.*
ἀγγέλλ-ω,	"	"	*ἀγγελ*,	"	"	*ἀγγελ-ήσομαι.*
σύρ-ω,	"	"	*σῦρ*,	"	"	*σῦρ-ήσομαι.*

CONDENSED PARADIGMS OF THE LIQUID VERBS.

ἀγγέλλ-ω, I announce.

ACTIVE.

PRES. IMPERF.	INDIC. ἀγγέλλ-ω, INDIC. ἤγγελλ-ον,	IMPER. ἀγγελλ-ε : OPT. ἀγγέλλ-οιμι : SUBJ. ἀγγέλλ-ω. INF. ἀγγέλλ-ειν : PART. ἀγγέλλ-ων.
PERF. 1. PLUP. 1.	INDIC. ἤγγελ-κα, INDIC. ἠγγέλ-κειν,	IMPER. ἤγγελ-κε : OPT. ἠγγέλ-κοιμι : SUBJ. ἠγγέλ-κω : INFIN. ἠγγελ-κέ-ναι : PART. ἠγγελ-κώς.
FUTURE.	IND. S. 1	ἀγγελ-ῶ, — OP. ἀγγελ-οίμι, or ἀγγελ-οίην,
"	" 2	ἀγγελ-εῖς, — " ἀγγελ-οῖς, " ἀγγελ-οίης,
"	" 3	ἀγγελ-εῖ, — " ἀγγελ-οῖ, " ἀγγελ-οίη,
"	" D. 2	ἀγγελ-εῖτον, — " ἀγγελ-οῖτον, " ἀγγελ-οίητον,
"	" 3	ἀγγελ-εῖτον, — " ἀγγελ-οίτην, " ἀγγελ-οιήτην,
"	" P. 1	ἀγγελ-οῦμεν, — " ἀγγελ-οῖμεν, " ἀγγελ-οίημεν,
"	" 2	ἀγγελ-εῖτε, — " ἀγγελ-οῖτε, " ἀγγελ-οίητε,
"	" 3	ἀγγελ-οῦσι(ν), — " ἀγγελ-οῖεν, " ἀγγελ-οῖεν.
	FUT. INF. ἀγγελ-εῖν : PART. ἀγγελ-ῶν, -οῦσα, -οῦν.	
AOR. 1.	INDIC. ἤγγειλ-α : IMPER. ἀγγειλ-ον : OPT. ἀγγείλ-αιμι : SUBJ. ἀγγείλ-ω : INF. ἀγγεῖλ-αι : PART. ἀγγείλ-ας.	
AOR. 2.	INDIC. ἤγγελ-ον : IMPER. ἀγγελ-ε : OPT. ἀγγέλ-οιμι : SUBJ. ἀγγέλ-ω : INF. ἀγγελ-εῖν : PART. ἀγγελ-ών, -οῦσα, -όν.	

MIDDLE.

PRES. IMPERF.	INDIC. ἀγγέλλ-ομαι, INDIC. ἠγγελλ-όμην,	IMPER. ἀγγέλλ-ου : OPT. ἀγγελλ-οί-μην : SUBJ. ἀγγέλλ-ωμαι : INF. ἀγ-γέλλ-εσθαι : PART. ἀγγελλ-όμενος.

	INDICATIVE.	IMPERATIVE.	INFINITIVE.
PERFECT. S. 1	ἠγγελ-μαι,		ἠγγέλ-θαι.
2	ἠγγελ-σαι,	ἤγγελ-σο,	
3	ἠγγελ-ται,	ἠγγέλ-θω,	PARTICIPLE.
D. 1	ἠγγέλ-μεθον,		ἠγγελ-μένος.
2	ἠγγελ-θον,	ἤγγελ-θον,	
3	ἠγγελ-θον,	ἠγγέλ-θων,	SUBJUNCTIVE.
P. 1	ἠγγέλ-μεθα,		ἠγγελ-μένος ὦ.
2	ἠγγελ-θε,	ἤγγελ-θε,	OPTATIVE.
3	ἠγγελ-μένοι εἰσί(ν),	ἠγγέλ-θωσαν, or -θωι,	ἠγγελ-μένος εἴην.

AOR. 1.	INDIC. ἠγγειλ-άμην : IMPER. ἀγγειλ-αι : OPT. ἀγγειλ-αί-μην : SUBJ. ἀγγείλ-ωμαι : INFIN. ἀγγείλ-ασθαι : PART. ἀγγειλ-άμενος.
AOR. 2.	INDIC. ἠγγελ-όμην : IMPER. ἀγγελ-οῦ : OPT. ἀγγελ-οίμην : SUBJ. ἀγγέλ-ωμαι : INFIN. ἀγγελ-έσθαι : PART. ἀγγελ-όμενος.

PASSIVE.

AOR 1.	INDIC. ἠγγέλ-θην : IMPER. ἀγγέλ-θητι : OPT. ἀγγελ-θείην SUBJ. ἀγγέλ-θω : INF. ἀγγελ-θῆναι : PART. ἀγγελ-θείς.
FUT. 1.	INDIC. ἀγγελ-θήσομαι : OPT. ἀγγελ-θησοίμην : INF. ἀγγελ-θήσεσθαι : PART. ἀγγελ-θησόμενος.
AOR. 2.	INDIC. ἠγγέλ-ην : IMPER. ἀγγέλ-ηθι : OPT. ἀγγελ-είην : SUBJ. ἀγγελ-ῶ : INF. ἀγγελ-ῆναι : PART. ἀγγελ-είς.
FUT. 2.	INDIC. ἀγγελ-ήσομαι, &c., like the first future passive.

SHORTER PARADIGMS ARRANGED ACCORDING TO THE STEM-VOWEL OF THE FUTURE.

I. *With ă in the Future.*

σφάλλω, I delude. ——— *φαίνω, I show;* mid. *I appear.*

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
PRESENT,	σφάλλ-ω,	σφάλλ-ομαι,	φαίν-ω,	φαίν-ομαι,
IMPERFECT,	ἐ-σφαλλ-ον,	ἐ-σφαλλ-όμην,	ἐ-φαιν-ον,	ἐ-φαιν-όμην,
PERFECT 1,	ἐ-σφαλ-κα,	ἐ-σφαλ-μαι,	(πέ-φαγ-κα),	πέ-φασ-μαι,
PLUP. 1,	ἐ-σφάλ-κειν,	ἐ-σφάλ-μην,	(ἐ-πε-φάγ-κειν),	ἐ-πε-φάσ-μην,
PERFECT 2,	———,	———,	πέ-φην-α,	———,
PLUP. 2,	———,	———,	(ἐ-πε-φήν-ειν),	———,
AORIST 1,	ἔ-σφηλ-α,	(*Wanting*),	ἔ-φην-α,	ἐ-φην-άμην,
FUTURE,	σφαλ-ῶ,	(*Wanting*),	φαν-ῶ,	φαν-οῦμαι.
	PASSIVE.			
AORIST 1,	ἐ-σφάλ-θην,		ἐ-φάν-θην,	
AORIST 2,	ἐ-σφάλ-ην,		ἐ-φάν-ην,	
FUTURE 1,	σφαλ-θήσομαι,		φαν-θήσομαι,	
FUTURE 2,	σφάλ-ήσομαι,		φάν-ήσομαι.	

Inflection of the Perfect Middle or Passive of φαίν-ω, I show: ξηραίν-ω, I dry: and *τείν-ω, I stretch.*

IND.	S. 1	πέ-φασ-μαι,	ἐ-ξήραμ-μαι,	τέ-τᾰ-μαι,
	2	πέ-φαν-σαι,	ἐ-ξήραν-σαι,	τέ-τᾰ-σαι,
	3	πέ-φαν-ται,	ἐ-ξήραν-ται,	τέ-τᾰ-ται,
	D. 1	πε-φάσ-μεθον,	ἐ-ξηράμ-μεθον,	τε-τᾰ́-μεθον,
	2	πέ-φαν-θον,	ἐ-ξήραν-θον,	τέ-τα-σθον,
	3	πέ-φαν-θον,	ἐ-ξήραν-θον,	τέ-τα-σθον,
	P. 1	πε-φάσ-μεθα,	ἐ-ξηράμ-μεθα,	τε-τᾰ́-μεθα,
	2	πέ-φαν-θε,	ἐ-ξήραν-θε,	τέ-τα-σθε,
	3	πε-φασ-μένοι εἰσί(ν),	ἐ-ξηραμ-μένοι εἰσί(ν),	τέ-τα-νται,
IMP.	S. 2	(πέ-φαν-σο),	(ἐ-ξήραν-σο),	τέ-τᾰ-σο,
	3	πε-φάν-θω,	ἐ-ξηράν-θω,	τε-τά-σθω,
	D. 2	πέ-φαν-θον,	ἐ-ξήραν-θον,	τέ-τα-σθον,
	3	πε-φάν-θων,	ἐ-ξηράν-θων,	τε-τά-σθων,
	P. 2	πέ-φαν-θε,	ἐ-ξήραν-θε,	τέ-τα-σθε,
	3	πε-φάν-θωσαν or -θων,	ἐ-ξηράν-θωσαν or -θων,	τε-τά-σθωσαν or -σθων.
INFINITIVE,		πε-φάν-θαι,	ἐ-ξηράν-θαι,	τε-τά-σθαι,
PARTIC.,		πε-φασ-μένος,	ἐ-ξηραμ-μένος,	τε-τᾰ-μένος.

II. *With ε in the Future.*

ἵμείρ-ω (Ion. and poet.), *I desire*, and στέλλ-ω, *I send.*

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
PRESENT,	ἵμείρ-ω,	ἱμείρ-ομαι,	στέλλ-ω,	στέλλ-ομαι,
IMPERFECT,	ἵμειρ-ον,	ἱμείρ-όμην,	ἐ-στελλ-ον,	ἐ-στελλ-όμην,
PERFECT 1,	ἵμερ-κα,	ἵμερ-μαι,	ἐ-σταλ-κα,	ἐ-σταλ-μαι,
PLUPERF. 1,	ἱμέρ-κειν,	ἱμέρ-μην,	ἐ-στάλ-κειν,	ἐ-στάλ-μην,
PERFECT 2,	———,	———,	———,	———,
PLUPERF. 2,	———,	———,	———,	———,
AORIST 1,	ἵμειρ-α,	ἱμειρ-άμην,	ἐ-στειλ-α,	ἐ-στειλ-άμην,
FUTURE,	ἱμερ-ῶ,	ἱμερ-οῦμαι,	στελ-ῶ,	στελ-οῦμαι.
	PASSIVE.			
AORIST 1,	ἱμέρ-θην,		ἐ-στάλ-θην,	ἐ-στάλ-ην,
FUTURE 1,	ἱμερ-θήσομαι,		σταλ-θήσομαι,	στάλ-ήσομαι.

REMARK. The inflection of the perfect middle or passive is like that of ἤγγελ-μαι.

III. *With ĭ and ŭ in the Future.*

(A.) τίλλ-ω, *I pull*: σύρ-ω, *I draw*: and μολύν-ω, *I soil.*

PRESENT,	τίλλ-ω,	σύρ-ω,	μολύν-ω,
	τίλλ-ομαι,	σύρ-ομαι,	μολύν-ομαι,
PERFECT,	τέ-τιλ-κα,	σέ-συρ-κα,	(με-μόλυγ-κα),
	τέ-τιλ-μαι,	σέ-συρ-μαι,	με-μόλυσ-μαι,
FUTURE,	τιλ-ῶ,	συρ-ῶ,	μολῦν-ῶ,
	τιλ-οῦμαι,	συρ-οῦμαι,	μολῦν-οῦμαι,
AORIST 1,	ἔ-τῖλ-α,	ἔ-σῦρ-α,	ἐ-μόλῦν-α,
	ἐ-τῖλ-άμην,	ἐ-σῦρ-άμην,	ἐ-μολῦν-άμην,
AORIST 1 PASS.,	ἐ-τίλ-θην,	ἐ-σύρ-θην,	ἐ-μολύν-θην,
FUTURE 1 PASS.,	τιλ-θήσομαι,	συρ-θήσομαι,	μολυν-θήσομαι.
Aor. 2 and Fut. 2 Passive, ἐ-σῦρ-ην: συρ-ήσομαι.			

REMARK. The inflection of the perfect middle or passive, τέ-τιλ-μαι, σέ-συρ-μαι, is like that of ἤγγελ-μαι: that of με-μόλυσ-μαι, like that of πέ-φασ-μαι: and that of ᾔσχυμμαι (from αἰσχύν-ω, *I shame*), like that of ἐ-ξήραμ-μαι.

(B.) κλίν-ω, *I bend*: πλύν-ω, *I wash*: *with ν falling out.*

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
PRESENT.	κλῖν-ω,	κλῖν-ομαι,	πλῦν-ω,	πλῦν-ομαι,
PERFECT,	κέ-κλῑ̆-κα,	κέ-κλῖ-μαι,	πέ-πλῦ̆-κα,	πέ-πλῦ̆-μαι,
AORIST 1,	ἔ-κλῖν-α,	ἐ-κλῖν-άμην,	ἔ-πλῦν-α,	ἐ-πλῦν-άμην,
FUTURE,	κλῖν-ῶ,	κλῖν-οῦμαι,	πλῦν-ῶ,	πλῦν-οῦμαι.
	PASSIVE.			
AOR. 1, ἐ-κλῖ̆-θην. FUT. 1, κλῖ-θήσομαι.			ἐ-πλῦ̆-θην.—πλῦ̆-θήσομαι.	
AOR. 2, ἐ-κλῖν-ην. FUT. 2, κλῖν-ήσομαι.				

REMARK. The inflection of the perfect middle or passive, *κέκλῑ-μαι* and *πέ-πλῡ-μαι*, is like that of *τέ-τᾰ-μαι*, and agrees with that of pure verbs.

SPECIAL PECULIARITIES IN THE FORMATION OF SEVERAL VERBS, BOTH PURE AND IMPURE.

1. Very many active verbs have the future in the middle form, as, *ἀκούω, I hear; fut. ἀκούσομαι: aorist ἤκουσα: ἀπαντάω, I meet; fut. ἀπαντήσομαι: aorist ἀπήντησα: ἀπολαύω, I enjoy; fut. ἀπολαύσομαι: aorist ἀπέλαυσα*, &c.

2. The following two verbs in *-άω* or *-αίω* take *αυ* in the future and aorist: namely,

καίω, Attic *κᾶω* (without contraction), *I burn; fut. καύσω: aorist, ἔκαυσα: perf. act. κέ-καυ-κα: perf. mid.* or *pass. κέκαυμαι*: 1st *aor. pass. ἐκαύθην.*

κλαίω, Attic *κλᾶω* (without contraction), *I weep; fut. κλαύσω: aorist, ἔκλαυσα*, &c.

3. The following five verbs in *-έω*, namely, *θέω, νέω, πλέω, πνέω*, and *ῥέω*, take *ευ* in the future and aorist. In addition to which, it should be observed that the first four, together with the customary form of the future middle in *-σομαι*, have also another in *-σοῦμαι*. This circumflexed form of the future is called the *Doric Future* And, moreover, besides the form just mentioned, the verbs *κλαίω, παίζω, πίπτω*, and *φεύγω*, also have this form. Thus,

θέω, I run; future θευσοῦμαι and *θεύσομαι.*

νέω, I swim; future νευσοῦμαι and *νεύσομαι: first aorist ἔνευσα.*

πλέω, I sail; future πλευσοῦμαι and *πλεύσομαι: first aorist ἔπλευσα: perf. mid.* or *pass. πέπλευσμαι: first aorist pass. ἐπλεύσθην.*

ῥέω, I flow; future ῥεύσομαι: first aorist ἔῤῥευσα. Instead of these forms, however, the Attics use *fut. ῥυήσομαι: aorist ἐῤῥύην*, and *perf. ἐῤῥύηκα.*

χέω, I pour, differs from the foregoing; *fut. χέω: aorist ἔχεα: perfect κέχῠκα: fut. mid. χέομαι*: 1st *aor. mid. ἐχεάμην: perf. mid.* or *pass. κέχῠμαι*: 1st *aor. pass. ἐχύθην.*

κλαί-ω, Attic *κλᾶω* (without contraction), *I weep; fut. mid. κλαυσοῦμαι* and *κλαύσομαι*: 1st *aor. act. ἔκλαυσα.*

φεύγ-ω, I flee; fut. mid. φευξοῦμαι and *φεύξομαι*: 2d *aor. act. ἔφῡγον: perf. πέφευγα.*

παίζ-ω, I joke, I sport; fut. mid. παιξοῦμαι and *παίξομαι*: 1st *aor. act. ἔπαισα: perf. mid.* or *pass. πέπαισμαι.*

πίπτ-ω, I fall (stem πετ): *fut. mid.* πεσοῦμαι.

πυνθάνομαι, I ask, I inquire: fut. πευσοῦμαι, commonly *πεύσομαι.*

4. The following pure verbs, and impure ones which follow the analogy of pure verbs in the formation of their tenses by taking an *ε* as a characteristic, have a distinct form for the perfect subjunctive and optative middle or passive:

κτά-ομαι, I acquire; perf. κέκτημαι, *I possess; subj.* κεκτῶμαι, ῇ, ῆται: *opt.* κεκτήμην, κεκτῆο, κεκτῆτο: or, κεκτώμην, ῷο, ῷτο.

μιμνήσκω (stem *μνα*), *I remind.*

καλέω, I call; perf. mid. or *pass.* κέκλημαι, *I am called; pluperf.* ἐκεκλήμην: *opt.* κεκλήμην, ῆο, ῆτο.

5. Two mute verbs take the future form in *-οῦμαι*, without *σ*, of liquid verbs.

μάχομαι, I fight; fut. μαχοῦμαι (arising out of the Ionic *μαχ-έσο-μαι*).

ἕζομαι, *I sit* (ΈΔΩ): *fut.* (ἑδ-οῦμαι) καθεδοῦμαι.

6. The following three verbs take the *future perfect* in another form as well as in the usual one:

θνήσκω, I die; third fut. τεθνήξω (*old Attic*) and τεθνήξομαι (*later Attic*).

κλάζω, I clang; third fut. κεκλάγξω (*old Attic*) and κεκλάγξομαι (*later Attic*).

ἵστημι, I place; third fut. ἑστήξω (*old Attic*) and ἑστήξομαι (*later Attic*).

SYNCOPE AND METATHESIS.

1. Some few verbs omit the stem-vowel in certain forms when it stands between two consonants. This omission of the vowel is called *Syncope.* Thus,

ἐγείρω, I awaken; 1st *aor. act.* regularly ἤγειρα: 1st *perf.* ἐγήγερκα: 2d *perf.* ἐγρήγορα, *I awake;* 2d *pluperf.* ἐγρηγόρειν, *I awoke;* 2d *aor. mid.* ἠγρόμην, *I awoke.*

πέτομαι, I fly; fut. πτήσομαι: 2d *aor. mid.* ἐπτόμην: *inf.* πτέσθαι.

ἔρχομαι, I go; 2d *aor. act.* ἦλθον: *inf.* ἐλθεῖν, &c.

2. This syncope takes place most frequently after reduplication. Thus,

γίγνομαι, I become, instead of *γι-γένομαι* (*stem γένω*).
μίμνω, I remain, " " *μι-μένω.*
πίπτω, I fall, " " *πι-πέτω* (*stem πέτω*).

3. By *metathesis* we understand the transposition of a vowel and

a liquid; and this is done partly to produce a more pleasing sound, partly by the poets, to avoid the restraints of quantity.

4. The tenses most frequently affected by metathesis are the *perfect*, *pluperfect*, *first aorist passive*, and *first future passive*, but the second aorist seldom.

5. The following verbs most commonly experience metathesis.

βάλλω, *I throw*; *fut.* *βαλῶ*: 2d *aor. act.* *ἔβαλον* (ΒΑΛ): *perfect act.* *βέβληκα*: *perf. mid.* or *pass.* *βέβλημαι*: *first aorist pass.* *ἐβλήθην*: *fut. pass.* *βληθήσομαι*: *fut. perf.* *βεβλήσομαι*.

δαμάω, more commonly *δαμάζω*, *I tame* (ΔΑΜ): *fut.* *δαμῶ*: 1st *aor. act.* *ἐδάμασα*: *perfect* *δέδμηκα*: *perf. mid.* or *pass.* *δέδμημαι*: 1st *aor. pass.* *ἐδμήθην*; 2d *aor. pass.* *ἐδάμην*.

δέμω, *I build* (mostly poetic and Ionic): 1st *aor. act.* *ἔδειμα*: 1st *aor. mid.* *ἐδειμάμην* (ΔΜΕ): *perfect* *δέδμηκα*: *perf. mid.* or *pass* *δέδμημαι*.

θνήσκω, *I die*; 2d *aor. act.* *ἔθανον*: *perfect* *τέθνηκα*.

θρώσκω, *I spring*; 2d *aorist act.* *ἔθορον*.

καλέω, *I call* (poetic *κικλήσκω*, like *θνήσκω*): *fut.* *καλῶ*: *perf.* *κέκληκα*.

κάμνω, *I labor*; 2d *aor. act.* *ἔκαμον*: *perf.* *κέκμηκα*.

σκέλλω, *I dry*, also *σκελέω*: *perfect* *ἔσκληκα*: *fut. mid.* *σκλήσομαι*.

τέμνω, *I cut*; 2d *aor. act.* *ἔτεμον*: *perfect* *τέτμηκα*.

τλήσομαι, *I will endure*; 2d *aor.* *ἔτλην*: *perfect* *τέτληκα* (stem ΤΑΑ).

6 When the verbal stem consists of two syllables, the vowel, transposed by metathesis, blends into one sound along with the one coming after; as,

κεράννυμι (poetic *κέραω*), *I mix*; *fut. act.* *κερῶ*: *perf. mid.* or *pass.* *κέ-κρα-μαι*, instead of *κε-κρέα-μαι*: 1st *aor. pass.* *ἐ-κρά-θην*.

πιπράσκω, *I sell* (instead of *πιπεράσκω*, *πιπρεάσκω*), from *περάω* (and hence *fut.* *περῶ*): *perf. act.* *πέπρᾶκα*: *perf. mid.* or *pass.* *πέπρᾶμαι*: 1st *aor. pass.* *ἐπρᾶθην*: *fut. perf.* *πεπράσομαι*.

στορέννυμι, *I spread*. Secondary form *στρώννυμι* (instead of *στρεό-ννυμι*): *fut.* *στρώσω*: 1st *aor. act.* *ἔστρωσα*: *perf. mid.* or *pass.* *ἔστρωμαι*: 1st *aor. pass.* *ἐστρώθην*.

πελάζω, *I approach* (tragic *πελάθω*, *πλᾶθω*): 1st *aor. pass.* *ἐπελάσθην* (poetic, Attic, *ἐπλάθην*): 2d *aor. mid.*, Attic, *ἐπλᾶμην* *perf. mid.* or *pass.* *πέπλαμαι*.

We have an instance of metathesis even in the stem, in the verb *θράττω*, or *θράσσω*, *I disquiet* (arising from *ταράττω*, *τραάττω*), an Attic secondary form of *ταράσσω*: 1st *aor. act.* *ἔθραξα*

ANOMALOUS VERBS.

1. We call every verb *irregular* which has a tense-formation deviating from the stem of the present, as well as every one which does not take the customary personal endings. Still, we reckon all those which, in the present, undergo one of the changes mentioned under the respective heads of "*Strengthening of the Stem*" (p. 292), and "*Change of the Stem-vowel*" (p. 293), among the regular verbs.

2. All anomalies fall under two general heads, namely,

(A.) *Anomalies in the stem.*

(B.) *Anomalies in the personal endings.*

Verbs, moreover, which are irregular in the personal endings, for example, the verbs in -μι, are likewise irregular in the stem.

3. A particular anomaly consists in this, that many verbs have made up their tense-formation out of verbs having different roots, which are connected together only by their signification; as, *φέρω, I bear; οἴσω, I shall bear; ἤνεγκον, I bore.*

Remark. All forms assumed merely for the sake of the formation are denoted by capital letters. "Mid." denotes that the verb forms the future and aorist middle. "D. M." (*i. e.*, deponent middle) and "D. P." (*i. e.*, deponent passive) signify that a verb has not the active form; and such a verb is called *deponent middle*, if it forms its aorist with a *middle* form; and *deponent passive*, if it forms it with a passive form. When -μι stands in a parenthesis, it denotes that the preceding form follows the analogy of a conjugation in -μι, which is hereafter to be discussed.

(A.) Anomalous Verbs in Ω.

I. *Verbs whose Pure Stem is strengthened in the Present and Imperfect by the insertion of a ν before the ending.*

Preliminary Remark. Βαίνω has the stem-vowel α lengthened into αι, and ἐλαύνω into αυ.

1. Βαίνω, *I walk, I go* (BA); *fut. mid.* βήσομαι: *perf. act.* βέβηκα:

2d *aor. act.* ἔδην (*μι*, p. 374). Pass. in compounds; as, ἀναβαίνομαι, ἀναβέβαμαι, παραβέβαμαι, ἀνεβάθην, παρεβάθην.

REMARK. The *first aorist active* ἔβησα, in a transitive sense, *to cause to go*, occurs only in poetic and Ionic, as well as late writers.

2. Δύνω, *I enter*. The unstrengthened verb δῦω (καταδῦω) has in the *present*, as also the *future* δύσω, and the *first aorist active* ἔδυσα, the transitive meaning *to wrap up, to sink*: 1st *aor. pass.* ἐδύθην.—But the middle voice δύομαι, δέδῦμαι, δύσομαι, ἐδυσάμην, signifies *to envelop* or *clothe one's self, to put on one*, &c. The *perf. act.* δέδῦκα, and 2d *aor. act.* ἔδυν, have also this latter signification.

3. Ἐλαύνω, *I drive*; *fut.* ἐλάσω: *Attic* ἐλῶ, ᾷς, ᾷ; *infin.* ἐλᾶν (page 282): 1st *aor. act.* ἤλασα: *perf. act.* ἐλήλακα: *perf. mid.* or *pass.* ἐλήλαμαι: 1st *aor. pass.* ἠλάθην. (Short characteristic vowel ă retained in the formation of the tenses, contrary to rule (page 282).

4. Πίνω, *I drink*; *fut.* πίομαι: 2d *aor. act.* ἔπῐον: 2d *aor. imper.* πῖθι, Attic for πῖε, which last is poetic: 2d *aor. infin.* πιεῖν: *part.* πιών (ΠΟ): *perf.* πέπωκα: *perf. mid.* or *pass.* πέπομαι: 1st *aor. pass.* ἐπόθην. Later writers use the future πιοῦμαι, which, however, occurs in 2d *plur.* (πιεῖσθε), in Xenophon also. (*Symp.*, x., 4, 7.)

5. Τίνω, *I expiate, I pay*; *fut.* τίσω: *aorist* ἔτῖσα: *perfect* τέτῖκα: *perf. mid.* or *pass.* τέτισμαι: 1st *aor. pass.* ἐτίσθην: *mid.* τίνομαι, *I take vengeance on, I punish*, τίσομαι, ἐτῖσάμην.

6. Φθάνω, *I anticipate*; *fut.* φθήσομαι, more rarely φθάσω: 1st *aor. act.* ἔφθᾰσα: 2d *aor. act.* ἔφθην: 2d *aor. mid.* ἐφθάμην (*μι*, p. 373).

7. Φθίνω (poetic, seldom used in prose, and then only in the present), *I waste away* (seldom, *I destroy* or *consume*); *fut.* φθίσω: 1st *aor. act.* ἔφθισα: *fut. mid.* φθίσομαι: *perf. mid.* or *pass.* ἔφθῐμαι: *pluperf.* and 2d *aor.* ἐφθίμην: *subj.* φθίωμαι: *opt.* φθίμην, φθῖτο: *imperat.* φθίσθω: *infin.* φθίσθαι: *part.* φθίμενος.

With these are ranked three verbs whose pure stem ends in a consonant.

Δάκνω, *I bite*; 2d *aor. act.* ἔδᾰκον: *fut.* δήξομαι: *perf.* δέδηχα: *perf. mid.* or *pass.* δέδηγμαι: 1st *aor. pass.* ἐδήχθην.

Κάμνω, *I exert myself, I weary myself, I am weary, I work hard*; 2d *aor. act.* ἔκᾰμον: *fut. mid.* καμοῦμαι: *perf.* κέκμηκα (page 342.)

Τέμνω, *I cut, I divide, I lay waste*; *fut.* τεμῶ: 2d *aor. act.* ἔτεμον: *perfect* τέτμηκα: *perf. mid.* or *pass.* τέτμημαι: 1st *aorist pass.* ἐτμήθην: *fut. perf.* τετμήσομαι.—Mid.

II. *Verbs whose Pure Stem is strengthened, in the Present and Imperfect, by the insertion of the syllable νε before the ending.*

1. Βῦ-νέ-ω, *I fill up, I stop up*; *fut.* βύσω : 1st *aor. act.* ἔβυσα : *perf. mid.* or *pass.* βέβυσμαι : and 1st *aor. pass.* ἐβύσθην.

1. Ἀφικ-νέ-ομαι, *I come* (the simple ἱκνέομαι seldom occurs in prose; the compound is generally employed in its stead); *fut.* ἀφίξομαι : 2d *aor. mid.* ἀφικόμην : 2d *aor. inf. mid.* ἀφικέσθαι : *perf.* ἀφῖγμαι : *perf. infin.* ἀφῖχθαι : *pluperf.* ἀφίγμην, ἀφῖξο, &c.

3. Ὑπισχ-νέ-ομαι, *I promise*; 2d *aor.* ὑπεσχ-όμην : 2d *aor. imper.* ὑπό-σχου : but *fut.* ὑποσχήσομαι : *perf.* ὑπέσχημαι. So, ἀμπισχνοῦμαι or ἀμπέχομαι, *I wear, I have on* (from ἀμπέχω, *I wrap round*; *fut.* ἀμφέξω : 2d *aor. act.* ἠμπισχον, ἀμπισχεῖν) : *fut. mid.* ἀμφέξομαι : 2d *aor. mid.* ἠμπισχόμην and ἠμπεσχόμην.

4. Κυ-νέ-ω, *I kiss*; *fut.* κύσω : 1st *aor. act.* ἔκυσα. But προσκυνέω, *I kiss the hand to, I do obeisance to*; *fut.* προσκυνήσω : 1st *aor. act* προσεκύνησα (poetic, also, προσέκυσα : *infin.* προσκύσαι).

III. *Verbs whose Pure Stem is strengthened, in the Present and Imperfect, by the insertion of the syllable αν, more rarely αιν, before the ending.*

All verbs of this kind form their tenses from a threefold stem—the present and imperfect from a strengthened one—the second aorist from the pure one—the future, the perfect, and pluperfect from a third, which consists of the pure stem, and an annexed ε, which, in inflection, becomes η.

(A.) *ἄν or αιν affixed without any change.*

1. Αἰσθ-άν-ομαι, *I perceive, I observe* (more rarely αἰσθομαι) : 2d *aor. mid.* ἠσθόμην, αἰσθέσθαι : *perf.* ἴσθημαι : *fut.* αἰσθήσομαι.

2. Ἁμαρτ-άν-ω, *I err*; 2d *aor. act.* ἥμαρτον : *fut.* ἁμαρτήσομαι : *perf. act.* ἡμάρτηκα.

3. Ἀπεχθ-άν-ομαι, *I become hated, I am hateful*; 2d *aor. mid.* ἀπηχθόμην : *fut.* ἀπεχθήσομαι : *perf. mid.* or *pass.* ἀπήχθημαι, *I am hated.*

4. Αὐξ-άν-ω, *I increase, I augment*; *fut.* αὐξήσω : 1st *aor. act.* ηὔξησα : *perf. act.* ηὔξηκα.—*Mid.* and *pass.*, *I grow* : *perf.* ηὔξημαι : *fut.* αὐξήσομαι : 1st *aor.* ηὐξήθην.

5. Βλαστ-άν-ω, *I sprout* : 2d *aor. act.* ἔβλαστον : *fut.* βλαστήσω : *perf. act.* ἔβλαστηκα and βεβλάστηκα.

6. Δαρθ-άν-ω, *I sleep*; 2d *aor. act.* ἔδαρθον : *fut. pass.* δαρθήσομαι : *perf. act.* δεδάρθηκα.

7. Κλαγγ-άν-ω (collateral form of κλάζω), said especially of hounds, *I give tongue*; *fut.* κλάγξω (πεκλάγξομαι, *Aristoph., Vesp.*, 930): 1st *aor. act.* ἔκλαγξα: 2d *aor. act.* ἔκλαγον: *perf.* κέκλαγγα (earlier form κέκληγα).

8. Ὀλισθ-άν-ω, *I glide*; 2d *aor. act.* ὤλισθον: *fut.* ὀλισθήσω: *perf act.* ὠλίσθηκα.

9. Ὀσφρ-αίν-ομαι, *I smell*; 2d *aor. mid.* ὀσφρόμην: *fut.* ὀσφρήσομαι. (*Pres.* ὀσφρᾶσθαι was a rare Attic form: the *aorists* ὀσφρησάμην and ὀσφρανθῆναι were later forms.)

10. Ὀφλισκ-άν-ω, *I am liable, I deserve* (the double strengthening, ισκ and αν, should be noted); 2d *aor. act.* ὤφλον: *fut* ὀφλήσω: *perf.* ὤφληκα: *perf. mid.* or *pass.* ὤφλημαι.

(B.) ἄν *affixed, with the insertion of the nasal sound* ν *before the characteristic consonant of the pure stem.*—(The short vowel in the middle of the pure stem is changed into a long one in inflection.—Except μανθάνω.—The ν before a P-sound is changed into μ, and before a K-sound into γ.)

11. Ἐρυγγ-άν-ω, *I eructate* (instead of ἐρυ-ν-γάνω); 2d *aor. act.* ἤρυγον: *fut.* ἐρεύξομαι.

12. Θιγγ-άν-ω, *I touch*; 2d *aor. act.* ἔ-θιγον: *fut.* θίξομαι.

13. Λαγχ-άν-ω, *I obtain by lot*; 2d *aor. act.* ἔλαχον: *fut.* λήξομαι. *perf.* εἴληχα: *perf. mid.* or *pass.* εἴλημαι: 1st *aor. pass.* ἐλήχθην.—(The perfect active form λέλογχα is from a stem ΛΕΓΧ–, and is rarely employed. Compare πέπονθα, παθεῖν, πένθος.)

14. Λαμβ-άν-ω, *I take*; 2d *aor. act.* ἔλαβον: *imper.* λάβε: *fut.* λήψομαι: *perf.* εἴληφα: *perf. mid.* or *pass.* εἴλημμαι: 1st *aor. pass.* ἐλήφθην: 2d *aor. mid.* ἐλαβόμην.

15. Λανθ-άν-ω (seldom λήθω), *I am concealed*; 2d *aor. act.* ἔλαθον: *fut.* λήσω: *perf.* λέληθα, *I am concealed.*—*Mid.*, *I forget*: *fut.* λήσομαι· *perf.* λέλησμαι: 2d *aor.* ἐλαθόμην.

16. Μανθ-άν-ω, *I learn*; 2d *aor. act.* ἔμαθον: *fut.* μαθήσομαι: *perf.* μεμάθηκα. The α remains short, and the future and perfect are formed from a stem ΜΑΘΕ—according to (A).

17. Πυνθ-άν-ομαι, *I inquire, I learn by inquiry*; 2d *aor.* ἐπυθόμην: *perf.* πέπυσμαι, πέπυσαι, &c.: *fut.* πεύσομαι.—Verbal adjective, πευστός, πευστέος.

18. Τυγχ-άν-ω, *I hit* (a mark), *I obtain* (with genitive), *I happen*, 2d *aor. act.* ἔτυχον: *fut.* τεύξομαι (ΤΕΥΧ–): *perf.* τετύχηκα (ΤΥΧΕ–).

19. Φυγγ-άν-ω, collateral form of φεύγω, *I flee*; *fut.* φεύξομαι and φευξοῦμαι: 2d *aor. act.* ἔφυγον: *perf.* πέφευγα.—Verbal adjective φευκτός and φευκτέος.

29. Χανδ-άν-ω, *I hold, I contain* (said of vessels); 2d *aor. act.* ἔχᾰδον: *perfect*, with present signification, κέχανδα: *fut.* χείσομαι (Stem ΧΕΝΔ–: compare ἔπᾰθον, πείσομαι.)

IV. *Verbs whose Pure Stem is strengthened in the Present and Imperfect by the addition of the two Consonants σκ, or the Syllable ισκ.*

Σκ is added when the characteristic of the stem is a vowel, and ισκ when a consonant. Most of the verbs whose pure stem ends in a consonant form the future, &c., according to the analogy of pure verbs; as, εὑρ-ίσκω, future εὑρήσω (ΕΥΡΕ). Some of these take, in addition to this, a reduplication, which consists in the repetition of the first consonant of the root with the vowel ι.

1. Ἁλ-ίσκ-ομαι, *I am caught* or *taken* (said of a town); *imperf.* ἡλισκόμην: (ΑΛΟ–) *fut.* ἁλώσομαι: 2d *aor.* ἥλων and ἑάλων (μι, page 375), *I was caught* or *taken*: *perf.* ἥλωκα and ἑάλωκα, *I have been caught*. (For augment, see page 268.) The active is supplied by αἱρεῖν, in the signification *to take, to obtain*.

2. Ἀμβλ-ίσκ-ω (seldom ἀμβλόω), *I miscarry*; (ΑΜΒΛΟ–) *fut.* ἀμβλώσω: *perf.* ἠμβλωκα.

3. Ἀναλ-ίσκ-ω, *I spend, I waste*; *imperf.* ἀνήλισκον: *fut.* ἀναλώσω. 1st *aor. act.* ἀνήλωσα and ἀνάλωσα, κατηνάλωσα: *perf.* ἀνήλωκα and ἀνάλωκα: *perf. mid.* or *pass.* ἀνήλωμαι and ἀνάλωμαι: 1st *aor.* ἀνᾰλώθην.

4. Ἀρέ-σκ-ω, *I please*; *fut.* ἀρέσω: 1st *aor. act.* ἤρεσα: *perf. mid.* or *pass.* ἤρεσμαι: 1st *aor. pass.* ἠρέσθην.—Mid.

5. Βιβρώ-σκ-ω, *I eat* (*fut. Attic* ἔδομαι: 2d *aor.* ἔβρᾰγον); *perf.* βέβρωκα: *part.* βεβρώς: *perf. mid.* or *pass.* βέβρωμαι: 1st *aor. pass.* ἐβρώθην.

6. Γεγων-ίσκ-ω, *I proclaim, I tell* (mostly poetic); *fut.* γεγωνήσω: 1st *aor. act.* ἐγεγώνησα: *perf.* γέγωνα, with present signification (ΓΕΓΩΝΕΩ).

7. Γηρά-σκ-ω (or γηράω), *I grow old*; *fut.* γηράσομαι: 1st *aor. act.* ἐγήρασα: *infin.* γηρᾶσαι: *perf.* γεγήρακα.

8. Γιγνώ-σκ-ω, *I know* (ΓΝΟ); *fut.* γνώσομαι: 2d *aor. act.* ἔγνων (μι, page 374): *perf.* ἔγνωκα: *perf. mid.* or *pass.* ἔγνωσμαι.—Verbal adjective, γνωστός, γνωστέος.

9. Διδρά-σκ-ω, *I run away* (usually in composition; as, ἀποδ.ἐκδ. διαδ.); *fut.* δρᾶσομαι: *perf.* δέδρᾰκα: 2d *aor. act.* ἔδρᾰν (μι, p. 374).

10. Εὑρ-ίσκ-ω, *I find*; 2d *aor. act.* εὗρον: *impor.* εὑρέ (ΕΥΡΕ–):

fut. εὑρήσω : *perf.* εὕρηκα : *perf. mid.* or *pass.* εὕρημαι : 1st *aor. pass.* εὑρέθην : 2d *aor. mid.* εὑρόμην.—Verbal adjective, εὑρετός.

11. Ἡβά-σκ-ω, *I become manly*; 1st *aor. act.* ἥβησα (ἡβάω, *I am young*; but ἀνηβάω, *I become young again*).

12. Θνή-σκ-ω, usually ἀποθνήσκω, *I die* (ΘΑΝ); 2d *aor. act.* ἀπέθανον : *fut.* ἀποθανοῦμαι : *perf.* τέθνηκα, &c.; *fut. perf.* τεθνήξω, old Attic, and τεθνήξομαι, *I shall be dead.*

13. Ἱλά-σκ-ομαι, *I propitiate, I appease*; *fut.* ἱλάσομαι : 1st *aor. mid.* ἱλασάμην.

14. Μεθύ-σκ-ω, *I intoxicate*; *fut.* μεθύσω : 1st *aor. act.* ἐμέθυσα.—But μεθύω, *I am intoxicated*, borrows its tenses from the passive; as, ἐμεθύσθην.

15. Θρώ-σκ-ω, *I leap*; 2d *aor. act.* ἔθορον : *fut.* θοροῦμαι : *perf.* τέθορα.

16. Μιμνή-σκ-ω (ΜΝΑ-), *I remind*; *fut.* μνήσω : 1st *aor. act.* ἔμνησα : *perf. mid.* μέμνημαι (*memini*), *I remember, I am mindful* : *subj.* μεμνῶμαι, ᾖ, ᾖται : *imper.* μέμνησο : *pluperf.* ἐμεμνήμην, *I remembered* : *opt.* μεμνήμην, ῷο, ῷτο, or μεμνώμην, ῷο, ῷτο : *fut. perf.* μεμνήσομαι, *I shall be mindful* : 1st *aor. pass.* ἐμνήσθην : *fut. pass.* μνησθήσομαι.

17. Πάσχω (arising from πάθσκω), *I receive an impression, I suffer*; 2d *aor.* ἔπαθον : (ΠΕΝΘ-) *fut.* πείσομαι : *perf.* πέπονθα.—Verbal adjective, παθητός.

18. Πιπί-σκ-ω, *I give to drink*; *fut.* πίσω : 1st *aor. act.* ἔπισα.

19. Πιπρά-σκ-ω, *I sell* (*future* and *aorist* expressed in ordinary language by ἀποδώσομαι, ἀπεδόμην); *perf.* πέπρακα : *perf. mid.* or *pass.* πέπραμαι (*infin.* πεπρᾶσθαι) : 1st *aor. pass.* ἐπράθην : *fut. perf.* πεπράσομαι, in the signification of the simple future (πραθήσομαι).

20. Στερ-ίσκ-ω (seldom στερέω), *I deprive, I bereave*; *fut.* στερήσω : 1st *aor. act.* ἐστέρησα : *mid.* and *pass.* στερίσκομαι, στεροῦμαι (*privor*) : *fut.* στερήσομαι : *perf.* ἐστέρημαι : 1st *aor.* ἐστερήθην.

21. Τιτρώ-σκ-ω, *I wound*; *fut.* τρώσω : 1st *aor. act.* ἔτρωσα : *perf. mid.* or *pass.* τέτρωμαι : 1st *aor.* ἐτρώθην : *fut.* τρωθήσομαι and τρώσομαι.

22. Φά-σκ-ω, *I think, I assert*; *imperf.* ἔφασκον : *fut.* φήσω : 1st *aor.* ἔφησα.—(Probably there is no example of the present indicative to be found; for φάσκουσι in Plato, *Phæd.*, 113, c., is changed by Heindorf to λέγουσι. Compare *Elmsley, Heracl.*, 903. But φάσκω, as a present subjunctive, occurs in Aristophanes, *Vesp.*, 561.)

23. Χάσκω, *I open my mouth* (ΧΑΝ-) : 2d *aor. act.* ἔχανον : *fut.* χανοῦμαι : *perf.* κέχηνα, *I stand open, I gape.*

REMARK. Διδά-σκ-ω, *I teach*, retains the K-sound in the formation of its tenses : *fut.* διδάξω : 1st *aor.* ἐδίδαξα : *perf.* δεδίδαχα 1st *aor. pass.* ἐδιδάχθην.

V. *Verbs whose Pure Stem is strengthened at the beginning by the addition of a reduplication.*

This reduplication consists in the repetition of the first consonant of the stem in conjunction with the vowel ι. It remains in the formation of the tenses in a few verbs only. To this class belong, for example,

1. Βιβάζω, *to lift up*; *fut.* βιβάσω: Attic βιβῶ, ᾷς, ᾷ.

2. Γίγνομαι (instead of γιγένομαι), *I become* (common form γίνομαι), (ΓΕΝ–): 2d *aor. mid.* ἐγενόμην: *perf.* γεγένημαι, *I have become*, or γέγονα, with a present signification, *I am*; *fut.* γενήσομαι.

3. Πίπτω (instead of πιπέτω), *I fall*; *imperat.* πίπτε (ΠΕΤ–): *fut.* πεσοῦμαι: 2d *aor. act.* ἔπεσον: *perf.* πέπτωκα, with an irregular change of the radical vowel.

REMARK. To this class belong, also, some of Class iv.; as, γιγνώσκω.

VI. *Verbs which have the Pure Stem in the Present and Imperfect, but in the remaining tenses suppose a Stem with ε as the characteristic.*

REMARK. The ε is changed into η in inflection. Exceptions, αἰδομαι, ἄχθομαι, and μάχομαι.

1. Αἰδομαι, *I feel ashamed* (in the common language αἰδέομαι); *imperf.* αἰδόμην, without augment. (*Pres.* and *imperf.* old poetic forms): *fut.* αἰδέσομαι and αἰδήσομαι: 1st *aor. mid.* ἠδεσάμην: 1st *aor. pass.* ἠδέσθην.

2. Ἀλέξω, *I ward off*; *fut.* ἀλεξήσω.—*Mid.*, *I ward off from myself*; *fut.* ἀλεξήσομαι: 1st *aor. mid.* ἠλεξάμην (from ΑΛΕΚΩ).

3. Ἄχθομαι, *I am displeased*; *fut.* ἀχθέσομαι: 1st *aor. pass.* ἠχθέσθην: *fut.* ἀχθεσθήσομαι, of the same meaning as ἀχθέσομαι.

4. Βόσκω, *I feed*; *fut.* βοσκήσω: 1st *aor.* ἐβόσκησα.—*Mid.*, *I feed*, intransitive.

5. Βούλομαι, *I wish* (2d person βούλει, page 260); *fut.* βουλήσομαι: *perf.* βεβούλημαι: 1st *aor. pass.* ἐβουλήθην and ἠβουλήθην. (Concerning augment, see page 264.)

6. Δέω, *I want*; usually impersonal, δεῖ, *it is necessary or needful*. —*Subjunct.* δέῃ: *opt.* δέοι: *infin.* δεῖν: *part.* δέον: *imperf.* ἔδει: *fut.* δεήσει: 1st *aor. act.* ἐδέησε.—*Mid.*, δέομαι, *I need*; *fut.* δεήσομαι: 1st *aor. pass.* ἐδεήθην.

7. Ἐθέλω and θέλω, *I wish*; *imperf.* ἤθελον and ἐθελον: *fut* ἐθε

λήσω and θελήσω: 1st *aor. act.* ἠθέλησα and ἐθέλησα: *perf.* only ἠθέληκα.

8. Εἴλω, *I press, I shut in*; *fut.* εἰλήσω: *perf. mid.* or *pass.* εἴλημαι: 1st *aor. pass.* εἰλήθην.

9. ΕΙΡΟΜΑΙ.—2d *aor.* ἠρόμην, *I asked*, ἠρόσθαι, ἐρωμαι, ἐροίμην, ἐροῦ, ἐρόμενος: *fut.* ἐρήσομαι.—The other tenses are supplied by ἐρωτᾶν.

10. Ἔρρω, *I go forth*; *fut.* ἐρρήσω: 1st *aor.* ἠρρησα.

11. Εὕδω, usually καθεύδω, *I sleep*; *fut.* καθευδήσω. (For augment, see page 274.)

12. Ἔχω, *I have, I hold*; *imperf.* εἶχον: 2d *aor. act.* ἔσχον: *infin.* σχεῖν: *imperat.* σχές, παράσχες (μι, page 373): *subj.* σχῶ, ᾖς (παράσχω, παράσχῃς, &c.): *opt.* σχοίην (μι, page 373): *part.* σχών: *fut.* ἕξω and σχήσω: *perf.* ἔσχηκα: 2d *aor. mid.* ἐσχόμην: *subj.* σχῶμαι: *opt.* σχοίμην: *imperat.* σχοῦ (παράσχου): *infin.* σχέσθαι (παρασχέσθαι): *part.* σχόμενος: *fut.* σχήσομαι: *perf. mid.* or *pass.* ἔσχημαι: 1st *aor. pass.* ἐσχέθην.—Verbal adjective, ἑκτός and σχετός.

13. Ἕψω, *I boil*; *fut.* ἑψήσω.—Verbal adjective, ἑφθός, or ἑψητός, ἑψητέος.

14. Καθίζω, *I set, I sit*; *imperf.* ἐκάθιζον, old Attic, καθίζον: *fut.* καθιῶ: 1st *aor. act.* ἐκάθισα (old Attic, κάθισα): *perf.* κεκάθικα.—Mid., *I sit*; *fut.* καθιζήσομαι: 1st *aor.* ἐκαθισάμην, *I placed for myself, I had placed.* But καθέζομαι, *I sit*; *imperf.* ἐκαθεζόμην: *fut.* καθεδοῦμαι.

15. Κήδω, *I make anxious* (active only Epic); *fut.* κηδήσω: *perf.* κέκηδα.—Mid. κήδομαι, *I am anxious*, in prose only the present and imperfect.—In Æschylus we find κήδεσαι: 1st *aor. imperat. mid.* (*S. c. Theb.*, 138).

16. Κλαίω, *I weep*, Attic κλάω, without contraction: *fut. mid.* κλαύσομαι and κλαυσοῦμαι (page 340), more rarely κλαιήσω or κλαήσω: 1st *aor. act.* ἔκλαυσα: *perf.* κέκλαυμαι and κέκλαυσμαι.—Mid.-Verbal adjective, κλαυτός, κλαυστέος.

17. Μάχομαι, *I contend*; *fut.* μαχοῦμαι (instead of μαχέσομαι): 1st *aor.* ἐμαχεσάμην: *perf.* μεμάχημαι.—Verbal adjective, μαχετέος and μαχητέος.

18. Μέλλω, *I think, I intend, I hesitate*, hence *I delay*; *imperf.* ἐμελλον and ἤμελλον: *fut.* μελλήσω: 1st *aor. act.* ἐμέλλησα. (For augment, see page 264.)

19. Μέλει μοί τινος, *curæ mihi est aliquid* (seldom personal, μέλω); *fut.* μελήσει: 1st *aor. act.* ἐμέλησε: *perf.* μεμέληκε.—Mid. μέλομαι, usually ἐπιμέλομαι, and very often, also, ἐπιμελοῦμαι: *fut.* ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι): 1st *aor. pass.* ἐπεμελήθην.—The compounds, as μεταμέλει, *pœnitet*, are only used impersonally.—

Epic, *perf.* μέμηλε, &c.—In prose we find μέμηλα, with both the signification of a present, and its own also; as, *curo*, *curavi*.

20. Μύζω, *I suck*; *fut.* μυζήσω, &c.

21. Ὄζω, *I smell*; *fut.* ὀζήσω: 1st *aor. act.* ὄζησα: *perf.* ὀδωδα, with a present signification.

22. Οἶομαι, *I think*, and οἰμαι; 2d person οἶει (page 260): *imperf.* ᾠόμην and ᾤμην: *fut.* οἰήσομαι: 1st *aor.* ᾠήθην, οἰηθῆναι. (For augment, see page 266.)

23. Οἴχομαι, *I am gone forth* (*abii*); *imperf.* ᾠχόμην, *I went forth*: *fut.* οἰχήσομαι: *perf.* ᾤχημαι, in ordinary language only as a compound; as, παρῴχημαι.

24. Ὀφείλω, *I am under obligation*, *I ought* (*debeo*); *fut.* ὀφειλήσω. 1st *aor. act.* ὠφείλησα: 2d *aor.* ὤφελον, ες, ε (1st and 2d plural not used), in expressions of desire: *utinam*.

25. Παίω, *I strike*; *fut.* παίσω (Attic collateral form παιήσω, in Aristophanes): 1st *aor. act.* ἔπαισα: *perf.* πέπαικα. Passive, with σ (page 287).—Mid.

26. Πέρδω: 2d *aor.* ἔπαρδον: *fut.* παρδήσομαι: *perf.* πέπορδα (page 294).

27. Πέτομαι, *I fly*; *fut.* πτήσομαι: 2d *aor.* ἐπτόμην, πτέσθαι, ἔπτην, and ἐπτάμην (μι, page 375): *perf.* πεπότημαι.

28. Χαίρω, *I rejoice*; *fut.* χαιρήσω: 2d *aor. pass.* ἐχάρην (μι, page 375): *perf.* κεχάρηκα, *I have rejoiced*, and κεχάρημαι, *I am rejoiced*.

REMARK. Among these verbs may be classed several liquid verbs, which, however, form the future and aorist regularly; as, for example, μένω, *I remain*: *perf.* μεμένηκα, otherwise regular.—νέμω, *I divide*, *I distribute*, *I allot*; *fut.* νεμῶ and νεμοῦμαι: 1st *aor. act.* ἔνειμα: *perf.* νενέμηκα: 1st *aor. pass.* ἐνεμήθην (seldom ἐνεμέθην): *perf mid.* or *pass.* νενέμημαι.—Mid.

VII. *Verbs to whose Pure Stem an ε is added in the Present and Imperfect.*

1. Γαμέω, *I marry* (said by a man); *perf.* γεγάμηκα, but *fut.* γαμῶ: 1st *aor. act.* ἔγημα: *infin.* γῆμαι.—Mid. γαμοῦμαι (with dative), *I am married* (said by a woman): *fut.* γαμοῦμαι: 1st *aor.* ἐγημάμην: *pass. in matrimonium ducor*: 1st *aor.* ἐγαμήθην, &c.

2. Γηθέω, usually *perf.* γέγηθα, *I rejoice*; *fut.* γηθήσω.

3. Δοκέω, *I appear*, *I think*; *fut.* δόξω: 1st *aor. act.* ἔδοξα: *perf. pass.* δέδογμαι, *visus sum*: 1st *aor. pass.* ἐδόχθην.

4. Μαρτῠρέω, *I bear testimony*; *fut.* μαρτῠρήσω, &c.—But μαρτύρομαι, deponent middle, *I call to witness*.

5. Ξυρέω, *I shear*.—Mid. ξύρομαι: 1st *aor.* ἐξυράμην, but *perf.* ἐξύρημαι.

6. Ὠθέω, *I push*; *imperf.* ἐώθουν: *fut.* ὤσω and ὠθήσω: 1st *aor. act.* ἔωσα: *infin.* ὦσαι: *perf.* ἔωκα: *perf. mid.* or *pass.* ἔωσμαι: 1st *aor. pass.* ἐώσθην. (For augment, see page 267.)—Mid.

VIII. *Verbs whose Tenses are derived from different Roots, connected only in signification.*

1. Αἱρέω, *I take, I receive* (for example, a town); *fut.* αἱρήσω: *perf.* ᾕρηκα: 2d *aor. act.* (from ΕΛ–) εἷλον: *infin.* ἑλεῖν: 1st *aor. pass.* ᾑρέθην: *fut. pass.* αἱρεθήσομαι.—Mid., *to choose*: *fut.* αἱρήσομαι: 2d *aor.* εἱλόμην. (For augment, see page 267.)—Verbal adjective, αἱρετός, αἱρετέος.

2. Ἔρχομαι, *I go, I come* (the other moods and participials are borrowed from εἶμι; thus, ἔρχομαι, ἴθι, ἴοιμι, ἴω, ἰέναι, ἰών): *imperf.* ἠρχόμην, and ᾖειν or ᾔα (from εἶμι): *fut.* εἶμι (present used as such by the Attics): (ΕΛΕΥΘ–), *perf.* ἐλήλυθα: 2d *aor.* ἦλθον: *imper.* ἐλθέ: *opt.* ἔλθοιμι: *subj.* ἔλθω: *infin.* ἐλθεῖν: *part.* ἐλθών.—Verbal adjective, ἐλευστέον.

3. Ἐσθίω, *I eat*; *imperf.* ἤσθιον: *fut.* ἔδομαι: *perf.* ἐδήδοκα: 2d *aor. act.* (from ΦΑΓ–) ἔφαγον: *infin.* φαγεῖν: *perf. mid.* or *pass.* ἐδήδεσμαι: 1st *aor. pass.* ἠδέσθην.—Verbal adjective, ἐδεστός.

4. Ὁράω, *I see*; *imperf.* ἑώρων: *perf.* ἑώρακα (for augment, see page 268): 2d *aor. act.* (from ΙΔ–) εἶδον, ἰδέ, ἰδοιμι, ἴδω, ἰδεῖν, ἰδών: *fut.* (from ΟΠ–) ὄψομαι: 2d *person* ὄψει (page 260): *mid.* or *pass.* ὁρῶμαι: *perf. mid.* or *pass.* ἑώραμαι, or ὦμμαι, ὦφαι, &c.: *infin.* ὦφθαι: 2d *aor. mid.* εἰδόμην, ἰδοῦ, ἰδοίμην, ἴδωμαι, ἰδέσθαι, &c., and (in the signification of *ecce*) ἰδού, as a simple, poetic only: 1st *aor. pass.* ὤφθην: *infin.* ὀφθῆναι: *fut. pass.* ὀφθήσομαι.—Verbal adjective, ὁρατός and ὀπτός.

5. Τρέχω, *I run*; (ΔΡΕΜ–) *fut. mid.* δραμοῦμαι: 2d *aor. act.* ἔδρᾰμον: *perf.* δεδράμηκα: *perf. mid.* or *pass.* δεδράμημαι.

6. Φέρω, *I bear*; (ΟΙ–) *fut.* οἴσω: (ΕΝΕΓΚ–) 1st *aor. act.* ἤνεγκα: 2d *aor. act.* ἤνεγκον: 1st *aor. opt.* ἐνέγκαιμι: 2d *aor. infin.* ἐνεγκεῖν: *part.* ἐνεγκών: *imper.* ἔνεγκε, -άτω, &c.: (ΕΝΕΚ–) *perf.* ἐνήνοχα: *perf. mid.* or *pass.* ἐνήνεγμαι (-ξαι, -γκται, or ἐνήνεκται): 1st *aor. mid.* ἠνεγκάμην: *imper.* ἔνεγκαι: *inf.* -ασθαι: *part.* -άμενος: 1st *aor. pass.* ἠνέχθην: *fut.* ἐνεχθήσομαι and οἰσθήσομαι.—Verbal adjective, οἰστός, οἰστέος.—Mid.

7. Φημί (page 367), *I say*; *imperf.* ἔφην, with aorist meaning, also φάναι and φάς: (ΕΠ–) 1st *aor.* εἶπα, εἶπας, εἶπατε: *imper.* εἶπον,

εἰπατω: *inf.* εἰπαι: 2d *aor.* εἰπον, εἰπέ, εἴποιμι, εἴπω, εἰπεῖν, εἰπών.—From the Epic present εἴρω: *fut.* ἐρῶ: *perf.* εἰρηκα: *perf. mid.* or *pass.* εἰρημαι: *fut. perf.* εἰρήσομαι.—From PE–: 1st *aor. pass.* ἐρρήθην, ῥηθῆναι, ῥηθείς: *fut. pass.* ῥηθήσομαι.—Mid. only in composition: *fut.* ἀπεροῦμαι, and 1st *aor.* ἀπείπασθαι, *to deny, to despair*, like ἀπειπεῖν.—Verbal adjective, ῥητός, ῥητέος.

(B.) Verbs in MI.

I. The chief peculiarity of the conjugation in -μι is, that the verbs which follow it have different personal endings from those of the conjugation in ω, in the present and imperfect, and some in the second aorist active and middle also, and have no mood-vowel in these tenses.

II. The formation of all the other tenses of these verbs agrees with that of verbs in ω, except some few deviations.

III. Some verbs in -μι which have a stem of one syllable take a reduplication in the present and imperfect, which is thus effected: if the stem begins with a simple consonant, or a mute with a liquid, the first consonant of the stem is repeated with ι; but if the stem begins with στ, πτ, or an aspirated vowel, an ι with the rough breathing is placed before the stem as a substitute. There are only a few of these verbs; as,

ΣΤΑ,	ἵ-στη-μι,	*I place.*
ΘΕ,	τί-θη-μι,	*I set.*
ΧΡΑ,	κί-χρη-μι,	*I lend.*
ΔΟ,	δί-δω-μι,	*I give.*
Ε,	ἵ-η-μι,	*I send.*

Classification of Verbs in -μι.

Verbs in -μι are divided into two general classes, namely,

I. Such as join the personal endings immediately on to the stem-vowel. The stem of verbs of this class ends

(*a.*) In *a*; as, ἵ-στη-μι, *I place*, Stem ΣΤΑ–.
(*b.*) " *ε*; " τί-θη-μι, *I set*, " ΘΕ–.
(*c.*) " *o*; " δί-δω-μι, *I give*, " ΔΟ–.
(*d.*) " *ι*; " εἶ-μι, *I go*, " Ἰ–.

II. Such as add the syllable **νν̄** or **ν̄** to their stem, and then attach the personal endings to this syllable. The stem of verbs of this class ends

(A.) *In one of the three vowels* **α**, **ε**, **ο**, *and takes* **νν̄**.

(*a.*) In **α**; as, *σκεδά-νν̄υ-μι, I scatter*, Stem **ΣΚΕΔΑ–**.
(*b.*) " **ε**; " *κορέ-νν̄υ-μι, I satiate*, " **ΚΟΡΕ–**.
(*c.*) " **ο**; " *στρώ-νν̄υ-μι, I spread*, " **ΣΤΡΟ–**.

(B.) *In a consonant, and takes* **ν̄**.

(*a.*) In a mute; as, *δείκ-ν̄υ-μι, I show*, Stem **ΔΕΙΚ–**.
(*b.*) In a liquid; as, *ὄμ-ν̄υ-μι, I swear*, " **ΟΜ–**.

REMARK. Of the second class, only the verb *σβέ-νν̄υ-μι, I quench*, from the root **ΣΒΕ–**, forms the second aorist, namely, *ἔσβην*.

THE MOOD-VOWEL.

I. The indicative of the present, imperfect, and second aorist has no mood-vowel, and the personal endings are, consequently, joined immediately on to the verbal stem; as

ἵ-στα-μεν,	*ἐ-τί-θεμεν*,	*ἔ-δο-μεν*,
ἵ-στά-μεθα,	*ἐ-τι-θέ-μεθα*,	*ἐ-δό-μεθα*.

II. The subjunctive has the mood-vowels **ω** and **η**, like verbs in **ω**, but they blend with the characteristic vowel into one sound; in consequence of which, the following deviations from the conjugation in **ω**, as far as regards contraction, are to be observed: namely,

άη and *άη* are changed into *ᾱ* and *ᾱͅ* (not, as in contracted verbs in *άω*, into *ᾶ* and *ᾷ*): *όη* is changed into *ῳ̄* (not, as in contracts in *όω*, into *οῖ*): thus,

ἵ-στά-ω = *ἵ-στῶ*,	*ἵ-στά-ῃς* = *ἵ-στᾷς*,	*ἵ-στά-η-ται* = *ἵ-στᾶ-ται*,
στά-ω = *στῶ*,	*στά-ῃς* = *στᾷς*,	
τι-θέ-ω = *τι-θῶ*,	*τι-θέ-ῃς* = *τι-θῇς*,	*τι-θέ-ω-μαι* = *τι-θῶ-μαι*,
δι-δό-ω = *δι-δῶ*,	*δι-δό-ῃς* = *δι-δῷς*,	*δι-δό-ῃ* = *δι-δῷ*.

The subjunctive of both aorists in the passive of all verbs follows this formation of the subjunctive of *ἵστημι* and *τίθημι*; as, *τυφθ-ῶ*, *-ῇς*, *-ῇ*, &c.—*τυπ-ῶ*, *-ῇς*, *-ῇ*, from *τύπτω*.—*σταθ-ῶ*, from *ἵστημι*.

REMARK. The subjunctive of verbs in -*ομι* does not differ from the formation in -*ύω*; as, *δεικνύ-ω*, *-ῃς*, &c.

III. The optative of the present and aorist has *ι*, which is joined immediately on to the characteristic vowel, and forms a diphthong with it; as,

	Active.		*Active.*		*Middle.*
Opt. Pr.	*ἱ-στα-ί-ην* = *ἱ-σταί-ην*,	2 *Aor.*	*σταί-ην*,	*Pres.*	*ἱ-σταί-μην.*
" "	*τι-θε-ί-ην* = *τι-θεί-ην*,	"	*θεί-ην*,	"	*τι-θεί-μην.*
" "	*δι-δο-ί-ην* = *δι-δοί-ην*,	"	*δοί-ην*,	"	*δι-δοί-μην.*

The optative formation of verbs in *ε* (*τίθημι*) is followed in the optative passive of both aorists of all verbs; as, *στα-θεί-ην*, *τυφ-θεί-ην*, *τυπ-εί-ην.*

REMARK. The present optative of verbs in -*νμι* follows the formation in *ω*, like the present subjunctive; as, *δεικνύομι*

PERSONAL ENDINGS.

I. For the active there are the following personal forms:

(A.) For the indicative present:

Singular	1	*μι*,	*ἱ-στη-μι.*
	2	*ς*,	*ἱ-στη-ς.*
	3	*σι(ν)*,	*ἱ-στη-σι(ν).*
Dual	2	*τον*,	*ἱ-στᾶ-τον.*
	3	*τον*,	*ἱ-στᾶ-τον.*
Plural	1	*μεν*,	*ἱ-στᾶ-μεν.*
	2	*τε*,	*ἱ-στᾶ-τε.*
	3	[*νσι(ν)*],	(*ἱ-στα-ντι*, *-στα-νσι(ν)*).

The ending of the third person plural *νσι(ν)* was changed into *ασι(ν)*, and then contracted with the foregoing stem-vowel of the verb. The Attic dialect, however, allows this contraction only in the case of roots ending in *α*: thus,

From	*ἱ-στα-νσι*	comes	(*ἱ-στά-ασι*),		*ἱ-στᾶσι.*
"	*τί-θε-νσι*	"	*τι-θεῖσι*,	Att.	*τι-θέ-ασι.*
"	*δί-δο-νσι*	"	*δι-δοῦσι*,	"	*δι-δό-ασι.*
"	*δεικνυ-νσι*	"	*δεικνῦσι*,	"	*δεικνύ-ασι.*

(B.) The personal endings of the present and second aorist subjunctive do not differ from those of the conjugation in *ω*.

(C.) For the imperfect and second aorist indicative:

Singular	1	ν,	Imperf.	ἱ-στη-ν, ἐ-τί-θη-ν.
	2	ς,	"	ἱ-στη-ς, ἐ-τί-θη-ς.
	3	—,	"	ἱ-στη, ἐ-τί-θη.
Dual	2	τον,	2d Aor.	ἔ-στη-τον, ἔ-θε-τον.
	3	την,	"	ἐ-στή-την, ἐ-θέ-την.
Plural	1	μεν,	"	ἔ-στη-μεν, ἔ-θε-μεν.
	2	τε,	"	ἔ-στη-τε, ἔ-θε-τε.
	3	σαν,	"	ἔ-στη-σαν, ἔ-θε-σαν.

(D.) The personal endings of the present and second aorist optative, with the exception of the first person singular, differ from those of the historical tenses indicative, in the conjugation in ω, only in being preceded by an η; as,

σταί-ην, ἱ-σταί-ην,—θεί-ην, τι-θεί-ην,—δοί-ην, δι-δοί-ην.

Remark. In the dual and plural of the optative present the η is generally excluded, and the ending of the third person plural -ησαν is contracted into -εν; as,

τιθεί-ημεν = τιθεῖμεν,	ἱσταί-ητε = ἱσταῖτε,
τιθεί-ησαν = τιθεῖεν,	διδοί-ησαν = διδοῖεν.

This holds good of the optative passive aorists of all verbs; as, τυφθείημεν = τυφθεῖμεν: τυπείημεν = τυπείμεν (exactly like τιθείην).—On the contrary, in the optative aorist second active of the verbs ἵστημι, τίθημι, δίδωμι, the shortened forms are very rare, with the exception of the third person plural.

(E.) For the imperative present and second aorist:

Sing.	2	ϑι,	(ἱ-στα-θι),	(τί-θε-θι),	(δί-δο-θι).
	3	τω,	ἱ-στά-τω,	τι-θέ-τω,	δι-δό-τω.
Dual	2	τον,	ἵ-στα-τον,	τί-θε-τον,	δί-δο-τον.
	3	των,	ἱ-στά-των,	τι-θέ-των,	δι-δό-των.
Plural	2	τε,	ἵ-στα-τε,	τί-θε-τε,	δί-δο-τε.
	3	τωσαν,	ἱ-στά-τωσαν, or ἱ-στάντων,	τι-θέ-τωσαν, or τι-θέντων,	δι-δό-τωσαν, or δι-δόντων.

Remark. The second person singular imperative present throws off the ending ϑι, and, to make up for it, the short characteristic vowel is lengthened; namely, α into η, ε into ει, ο into ου, and ῠ into ῡ.

ἱ-στα-θι becomes ἵ-στη,	τί-θε-θι becomes τί-θει,
δί-δο-θι " δί-δου,	δείκ-νῠ-θι " δείκνῡ.

The ending ϑι is retained by very few verbs in the present In the second aorist of τίθημι, ἵημι, and δίδωμι, it is changed

into ς; thus, θέ-θι becomes θές: ἕθι = ἕς: δό-θι = δός: but in the second aorist of ἵστημι this ending is retained. Thus, στῆ-θι, and, in the same way, in both aorists passive of all verbs; as, τύπη-θι, παιδεύθη-τι (instead of παιδεύθη-θι, page 34, § 4). In composition, the ending -ῆθι in στῆθι may be shortened into ᾶ: as, παράστᾶ, ἀπόστᾶ.

(F.) The ending of the infinitive present and second aorist is -ναι. This is affixed to the short characteristic vowel, in the present, but to the lengthened one (α into η, ε into ει, ο into ου) in the second aorist.

Pres.,	ἱ-στᾶ-ναι,	τι-θέ-ναι,	δι-δό-ναι,	δεικνῦ-ναι,
2d Aor.,	στῆ-ναι,	θεῖ-ναι,	δοῦ-ναι,	———.

The infinitive of the passive aorists of all verbs is like στῆναι, as, τυπῆ-ναι, βουλευθῆ-ναι.

(G.) The endings of the participles present and second aorist are ντς, ντσα, ντ, which unite with the characteristic vowel, according to the customary rules; thus,

ἱ-στά-ντς	= ἱ-στάς,	ἱ-στᾶσα,	ἱ-στᾶν,	στάς, στᾶσα, στάν.
τι-θέ-ντς	= τι-θείς,	-εῖσα,	-έν,	θείς, θεῖσα, θέν.
δι-δό-ντς	= δι-δούς,	-οῦσα,	-όν,	δούς, δοῦσα, δόν.
δεικνύ-ντς	= δεικ-νύς,	-ῦσα,	-ύν.	

The participles of both passive aorists of all verbs follow τιθείς or θείς; as, τυπ-είς, -εῖσα, -έν, &c.

II. The personal endings of the middle entirely agree with those of the verbs in ω, but in the second person singular indicative present and imperfect, and the present imperative, the personal endings in many cases retain their full form (σαι and σο). See the Paradigms.

Remark 1. The singular imperfect active of τίθημι and δίδωμι is generally formed from ΤΙΘΕΩ and ΔΙΔΟΩ, with the customary contractions.

Remark 2. In verbs in ῡμι, coexisting forms in ὕω are used for the whole present, and generally for the imperfect, especially for the third person plural indicative, and the participle; and exclusively for the present optative and subjunctive; as, ἐνδεικνύω, ὀμνύω, συμμιγνύω, as well as ἐνδείκνυμι, ὄμνυμι, συμμίγνυμι.

TENSE FORMATION.

I. *First Class of Verbs in -μι.*

I. In the formation of the tenses of the whole active, as well as of the future and first aorist middle, the short characteristic vowel *a*, *ε*, *o*, is lengthened, namely, *a* into *η*, *ε* into *η*, and (in the perfect active of *τίθημι* and *ἵημι*) into *ει*, *o* into *ω*.

II. The short characteristic vowel is retained, however, in the other tenses of the middle, and all the tenses of the passive, with the exception of the perfect and pluperfect of *τίθημι* and *ἵημι*, which have the *ει* of the perfect active; as, *τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι*.

III. The first aorist active and middle of *τίθημι*, *ἵημι*, and *δίδωμι*, has *κ* (not *σ*) for its tense-characteristic; as, *ἔ-θη-κ-α*, *ἧ-κ-α*, *ἔ-δω-κα*.

But the forms of the first aorist active, *ἔθηκα*, *ἧκα*, and *ἔδωκα*, are used only in the indicative, and principally in the singular only. In the other persons, as well as the other moods and the participials, the forms of the second aorist are generally used. So, also, those of the second aorist middle were employed instead of those of the first aorist middle of *τίθημι*, *ἵημι*, and *δίδωμι*. On the contrary, the indicative forms of the second aorist singular of *τίθημι*, *ἵημι*, and *δίδωμι*, namely, *ἔθην*, *ἧν*, and *ἔδων*, were not at all used.

IV. The verb *ἵστημι* forms the first aorist active and middle like verbs in *ω*, with the tense-characteristic *σ*; as, *ἔ-στη-σ-α*, *ἐ-στη-σ-άμην*. The second aorist middle *ἐστάμην* is not at all used. But some other verbs form it; as, *ἐπ-τάμην*, *ἐπριάμην*.

Remark 1. The second aorist and second future passive are wanting in these verbs, as well as the future perfect, except in *ἵστημι* (*ἑστήξω*, old Attic, and *ἑστήξομαι*).

Remark 2. With regard to signification, the following is to be observed respecting the verb *ἵστημι*: the present, imperfect, future, and first aorist active have the transitive signification *to place*. On the contrary, the second aorist, the perfect and pluperfect active, and the future perfect have the reflexive or

intransitive signification, *to place one's self, to stand*; thus, ἔστην, *I placed myself*, or *stood*; ἕστηκα, *I have placed myself, I stand*: ἑστήκειν, *I had placed myself* (and remained so), *i. e., I was standing*: ἑστήξω, ἑστήξομαι, *I will stand*. The middle signifies, either *to place for one's self*, or *have erected*, or *place one's self*, or *have one's self placed*, i. e., *be placed*.

II. *Second Class of Verbs in -μι.*

I. The formation of the tenses of verbs of the second class involves no difficulty. After throwing off the ending -νῡμι and -νῡμι, all tenses are formed from the stem.

II. The verbs in ο, which have this lengthened into ω in the present, retain the ω through all the tenses; as, στρώ-νῡ-μι, ζώ-νῡ-μι, ῥώ-νῡ-μι, χώ-νῡ-μι, *fut.* στρώσω, ζώσω, &c. But verbs whose stem ends in a liquid take a theme ending in a vowel in the formation of some of their tenses; as, ὄμ-νῡ-μι, *aor.* ὤ-μο-σα, from 'ΟΜΟω.

III. The second aorist and second future passive are found only in a few verbs; as, for example, ζεύγ-νῡ-μι.

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II. The short characteristic vowel is retained, however, in the other tenses of the middle, and all the tenses of the passive, with the exception of the perfect and pluperfect of *τίθημι* and *ἵημι*, which have the *ει* of the perfect active; as, *τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι*.

III. The first aorist active and middle of *τίθημι*, *ἵημι*, and *δίδωμι*, has *κ* (not *σ*) for its tense-characteristic; as, *ἔ-θη-κ-α*, *ἧ-κ-α*, *ἔ-δω-κα*.

But the forms of the first aorist active, *ἔθηκα*, *ἧκα*, and *ἔδωκα*, are used only in the indicative, and principally in the singular only. In the other persons, as well as the other moods and the participials, the forms of the second aorist are generally used. So, also, those of the second aorist middle were employed instead of those of the first aorist middle of *τίθημι*, *ἵημι*, and *δίδωμι*. On the contrary, the indicative forms of the second aorist singular of *τίθημι*, *ἵημι*, and *δίδωμι*, namely, *ἔθην*, *ἦν*, and *ἔδων*, were not at all used.

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REMARK 1. The second aorist and second future passive are wanting in these verbs, as well as the future perfect, except in *ἵστημι* (*ἑστήξω*, old Attic, and *ἑστήξομαι*).

REMARK 2. With regard to signification, the following is to be observed respecting the verb *ἵστημι*: the present, imperfect, future, and first aorist active have the transitive signification *to place*. On the contrary, the second aorist, the perfect and pluperfect active, and the future perfect have the reflexive or

intransitive signification. *to place one's self*: ἵστημι, *I placed myself*, or *stood*: ἕστηκα, *I have placed myself*, *stand*: ἑστήκειν, *I had placed myself*, or *was standing*: ἐστάθην, ἑστήσομαι, *I was placed*, *shall stand*, nifies, either *to place for one's self*, or *have one's self placed*.

II. *Second Class of Verbs in* -μι.

I. The formation of the second class of verbs in -μι involves no difficulty. Like those in -νῡμι and -ῡμι, all verbs of this class

II. The verbs in -μι which have the reduplication in the present, retain the ι throughout: as, τί-θη-μι, ἵ-στη-μι, δί-δω-μι, ζώ-ννῡ-μι, ῥώ-ννῡ-μι, &c. But verbs whose stem ends in a vowel in the formation of the ending in a vowel in the formation of the as, δυ-νῡ-μι, *aor.* ὤ-μο-σα, from ΟΜΟ.

III. The second aorist and second found only in a few verbs; as for ἔβαλμι, ἔβην, -νος, ἤ,

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IV. The verb *ἵστημι* forms the first aorist active and middle like verbs in *ω*, with the tense-characteristic *σ*; as, *ἔ-στη-σ-α*, *ἐ-στη-σ-άμην*. The second aorist middle *ἐστάμην* is not at all used. But some other verbs form it; as, *ἐπ-τάμην*, *ἐπριάμην*.

Remark 1. The second aorist and second future passive are wanting in these verbs, as well as the future perfect, except in *ἵστημι* (*ἑστήξω*, old Attic, and *ἑστήξομαι*).

Remark 2. With regard to signification, the following is to be observed respecting the verb *ἵστημι*: the present, imperfect, future, and first aorist active have the transitive signification *to place*. On the contrary, the second aorist, the perfect and pluperfect active, and the future perfect have the reflexive or

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III. The second aorist and second future passive are found only in a few verbs; as, for example, ζεύγ-νν̄-μι.

PARADIGMS OF

ACTIVE.

Tenses.	Moods.	Numbs. Persons.	ΣΤΑ, *place.*	ΘΕ, *put.*	ΔΟ, *give.*	ΔΕΙΚ, *show.*
PRESENT.	INDICATIVE.	S. 1	ἵ-στη-μι,	τί-θη-μι,	δί-δω-μι,	δείκ-νῦ-μι,[1]
		2	ἵ-στη-ς,	τί-θη-ς,	δί-δω-ς,	δείκ-νῦ-ς,
		3	ἵ-στη-σι(ν),	τί-θη-σι(ν),	δί-δω-σι(ν),	δείκ-νῦ-σι(ν),
		D. 1				
		2	ἵ-στᾶ-τον,	τί-θε-τον,	δί-δο-τον,	δείκ-νῦ-τον,
		3	ἵ-στᾶ-τον,	τί-θε-τον,	δί-δο-τον,	δείκ-νῦ-τον,
		P. 1	ἵ-στᾶ-μεν,	τί-θε-μεν,	δί-δο-μεν,	δείκ-νῦ-μεν,
		2	ἵ-στᾶ-τε,	τί-θε-τε,	δί-δο-τε,	δείκ-νῦ-τε,
		3	ἵ-στᾶσι(ν), (from ἱστά-ασι),	τι-θέ-ᾶσι(ν) and τι-θεῖ-σι(ν),	δι-δό-ᾶσι(ν) and δι-δοῦ-σι(ν),	δεικ-νῦ-ᾶσι(ν) and δεικ-νύ-σι(ν),
	OPTATIVE.	S. 1	ἱ-σταί-ην,	τι-θεί-ην,	δι-δοί-ην,	δεικνῦ-οιμι,
		2	ἱ-σταί-ης,	τι-θεί-ης,	δι-δοί-ης,	δεικνῦ-οις,
		3	ἱ-σταί-η,	τι-θεί-η,	δι-δοί-η,	&c.,
		D. 1				
		2	ἱ-σταῖ-τον,	τι-θεῖ-τον,	δι-δοῖ-τον,	
		3	ἱ-σταί-την,	τι-θεί-την,	δι-δοί-την,	
		P. 1	ἱ-σταῖ-μεν,	τι-θεῖ-μεν,	δι-δοῖ-μεν,	
		2	ἱ-σταῖ-τε,	τι-θεῖ-τε,	δι-δοῖ-τε,	
		3	ἱ-σταῖ-εν,	τι-θεῖ-εν,	δι-δοῖ-εν,	
	SUBJUNCTIVE.	S. 1	ἱ-στῶ,	τι-θῶ,	δι-δῶ,	δεικ-νῦ-ω,
		2	ἱ-στῇς,	τι-θῇς,	δι-δῷς,	δεικ-νῦ-ῃς,
		3	ἱ-στῇ,	τι-θῇ,	δι-δῷ,	&c.,
		D. 1				
		2	ἱ-στῆ-τον,	τι-θῆ-τον,	δι-δῶ-τον,	
		3	ἱ-στῆ-τον,	τι-θῆ-τον,	δι-δῶ-τον,	
		P. 1	ἱ-στῶ-μεν,	τι-θῶ-μεν,	δι-δῶ-μεν,	
		2	ἱ-στῆ-τε,	τι-θῆ-τε,	δι-δῶ-τε,	
		3	ἱ-στῶ-σι(ν),	τι-θῶ-σι(ν),	δι-δῶ-σι(ν),	
	IMPERATIVE.	S. 2	ἵ-στη, (fr. ἵστᾱθι),	τί-θει, (fr. τίθεθι),	δί-δου, (fr. δίδοθι),	δείκ-νῦ, (fr. δείκνῦθι)
		3	ἱ-στᾶ-τω,	τι-θέ-τω,	δι-δό-τω,	δεικ-νύ-τω,
		D. 2	ἵ-στᾶ-τον,	τί-θε-τον,	δί-δο-τον,	δείκ-νῦ-τον,
		3	ἱ-στᾶ-των,	τι-θέ-των,	δι-δό-των,	δεικ-νῦ-των,
		P. 2	ἵ-στᾶ-τε,	τί-θε-τε,	δί-δο-τε,	δείκ-νῦ-τε,
		3	ἱ-στᾶ-τωσαν and ἱ-στάν-των,	τι-θέ-τωσαν and τι-θέν-των,	δι-δό-τωσαν and δι-δόν-των,	δεικ-νύ-τωσαν and δεικ-νύντων,
	INF.		ἱ-στᾶ-ναι,	τι-θέ-ναι,	δι-δό-ναι,	δεικ-νῦ-ναι,
	PT.		ἱ-στᾶς, ᾶσα, ἄν, G. ἄντος.	τι-θείς, εἶσα, έν, G. έντος.	δι-δούς, οῦσα, όν, G. όντος,	δεικ-νύς, ῦσα, ύν, G. ύντος.[2]

1. And δεικνῦ-ω, εις, &c., particularly δεικνύουσι(ν). So, also, in the imperf. ἐδείκνῦον, ύες, ύε(ν).

2. Commonly δεικνῦ-ων, ουσα, ον.

VERBS IN MI.

MIDDLE.

ΣΤΑ, *place.*	ΘΕ, *put.*	ΔΟ, *give.*	ΔΕΙΚ, *show.*
ἵ-στᾰ-μαι,	τί-θε-μαι,	δί-δο-μαι,	δείκ-νῡ-μαι,
ἵ-στᾰ-σαι,	τί-θε-σαι and τί-θει.	δί-δο-σαι,	δείκ-νῡ-σαι,
ἵ-στᾰ-ται,	τί-θε-ται,	δί-δο-ται,	δείκ-νῡ-ται,
ἵ-στᾰ-μεθον,	τι-θέ-μεθον,	δι-δό-μεθον,	δεικ-νῦ-μεθον,
ἵ-στα-σθον,	τί-θε-σθον,	δί-δο-σθον,	δείκ-νυ-σθον,
ἵ-στα-σθον,	τί-θε-σθον,	δί-δο-σθον,	δείκ-νυ-σθον,
ἵ-στᾰ-μεθα,	τι-θέ-μεθα,	δι-δό-μεθα,	δεικ-νῦ-μεθα,
ἵ-στα-σθε,	τί-θε-σθε,	δί-δο-σθε,	δείκ-νυ-σθε,
ἵ-στα-νται,	τί-θε-νται,	δί-δο-νται,	δείκ-νυ-νται,
ἱ-σταί-μην,	τι-θοί-μην,	δι δοί-μην,	δεικνῦ-οίμην,
ἵ-σταῖ-ο,	τι-θοῖ-ο,	δι-δοῖ-ο,	δεικνῦ-οιο,
ἵ-σταῖ-το,	τι-θοῖ-το,	δι-δοῖ-το,	&c.,
ἱ-σταί-μεθον,	τι-θοί-μεθον,	δι-δοί-μεθον,	
ἵ-σταῖ-σθον,	τι-θοῖ-σθον,	δι-δοῖ-σθον,	
ἱ-σταί-σθην,	τι-θοί-σθην,	δι-δοί-σθην,	
ἱ-σταί-μεθα,	τι-θοί-μεθα,	δι-δοί-μεθα,	
ἵ-σταῖ-σθε,	τι-θοῖ-σθε,	δι-δοῖ-σθε,	
ἵ-σταῖ-ντο,	τι-θοῖ-ντο,	δι-δοῖ-ντο,	
ἵ-στῶ-μαι,	τι-θῶ-μαι,	δι-δῶ-μαι,	δεικνύ-ωμαι,
ἵ-στῇ,	τι-θῇ,	δι-δῷ,	δεικνύ-ῃ,
ἵ-στῆ-ται,	τι-θῆ-ται,	δι-δῶ-ται,	&c.,
ἱ-στώ-μεθον,	τι-θώ-μεθον,	δι-δώ-μεθον,	
ἵ-στῆ-σθον,	τι-θῆ-σθον,	δι-δῶ-σθον,	
ἵ-στῆ-σθον,	τι-θῆ-σθον,	δι-δῶ-σθον,	
ἱ-στώ-μεθα,	τι-θώ-μεθα,	δι-δώ-μεθα,	
ἵ-στῆ-σθε,	τι-θῆ-σθε,	δι-δῶ-σθε,	
ἵ-στῶ-νται,	τι-θῶ-νται,	δι-δῶ-νται,	
ἵ-στᾰ-σο and ἵ-στω,	τί-θε-σο and τί-θου,	δί-δο-σο and δί-δου,	δείκ-νῡ-σο,
ἱ-στά-σθω,	τι-θέ-σθω,	δι-δό-σθω,	δεικ-νύ-σθω,
ἵ-στα-σθον,	τί-θε-σθον,	δί-δο-σθον,	δείκ-νυ-σθον,
ἱ-στώ-σθων,	τι-θέ-σθων,	δι-δό-σθων,	δεικ-νύ-σθων,
ἵ-στα-σθε,	τί-θε-σθε,	δί-δο-σθε,	δείκ-νυ-σθε,
ἱ-στά-σθωσαν & ἱ-στά-σθων,	τι-θέ-σθωσαν and τι-θέ-σθων,	δι-δό-σθωσαν and δι-δό-σθων,	δεικ-νύ-σθωσαν and δεικ-νύ-σθων,
ἵ-στα-σθαι,	τί-θε-σθαι,	δί-δο-σθαι,	δείκ-νυ-σθαι,
ἱ-στᾰ-μενος, η, ον,	τι-θέ-μενος, η, ον,	δι-δό-μενος, η, ον,	δεικ-νῦ-μενος, η, ον,

PARADIGMS OF

ACTIVE—*Continued.*

Tenses.	Moods.	Numbs.	Persons.	ΣΤΑ, *place.*	ΘΕ, *put.*	ΔΟ, *give.*	ΔΕΙΚ, *show*
IMPERFECT.	INDICATIVE.	S.	1	ἵ-στη-ν,	ἐ-τί-θουν,	ἐ-δί-δουν,	ἐ-δείκ-νυν,
			2	ἵ-στη-ς,	ἐ-τί-θεις,	ἐ-δί-δους,	ἐ-δείκ-νῡς,
			3	ἵ-στη,	ἐ-τί-θει,	ἐ-δί-δου,	ἐ-δείκ-νῡ.
		D.	1				
			2	ἵ-στᾶ-τον,	ἐ-τί-θε-τον,	ἐ-δί-δο-τον,	ἐ-δείκ-νῦ-τον
			3	ἱ-στᾶ-την,	ἐ-τι-θέ-την,	ἐ-δι-δό-την,	ἐ-δεικ-νῦ-την.
		P.	1	ἵ-στᾶ-μεν,	ἐ-τί-θε-μεν,	ἐ-δί-δο-μεν,	ἐ-δείκ-νῦ-μεν.
			2	ἵ-στᾶ-τε,	ἐ-τί-θε-τε,	ἐ-δί-δο-τε,	ἐ-δείκ-νῦ τε,
			3	ἵ-στᾶ-σαν,	ἐ-τί-θε-σαν,	ἐ-δί-δο-σαν,	ἐ-δείκ-νῦ-σαν.
AORIST 2.	INDICATIVE.	S.	1	ἔ-στη-ν, *I stood,*	(ἔ-θη-ν), instead of these, aorist 1,	(ἔ-δω-ν), instead of these, aorist 1,	wanting.
			2	ἔ-στη-ς,	(ἔ-θη-ς),	(ἔ-δω-ς),	
			3	ἔ-στη,	(ἔ-θη),	(ἔ-δω),	
		D.	1				
			2	ἔ-στη-τον,	ἔ-θε-τον,	ἔ-δο-τον,	
			3	ἐ-στή-την,	ἐ-θέ-την,	ἐ-δό-την,	
		P.	1	ἔ-στη-μεν,	ἔ-θε-μεν,	ἔ-δο-μεν,	
			2	ἔ-στη-τε,	ἔ-θε-τε,	ἔ-δο-τε,	
			3	ἔ-στη-σαν,	ἔ-θε-σαν,	ἔ-δο-σαν,	
	OPTATIVE.	S.	1	σταί-ην,	θεί-ην,	δοί-ην,	
			2	σταί-ης,	θεί-ης,	δοί-ης,	
			3	σταί-η,	θεί-η,	δοί-η,	
		D.	1				
			2	σταί-ητον,	θεί-ητον,	δοί-ητον,	
			3	σται-ήτην,	θει-ήτην,	δοι-ήτην,	
		P.	1	σταί-ημεν,	θεί-ημεν,	δοί-ημεν,	
			2	σταί-ητε,	θεί-ητε,	δοί-ητε,	
			3	σταῖ-εν,	θεῖ-εν,	δοῖ-εν,	
	SUBJUNCTIVE.	S.	1	στῶ,	θῶ,	δῶ,	
			2	στῇς,	θῇς,	δῷς,	
			3	στῇ,	θῇ,	δῷ,	
		D.	1				
			2	στῆ-τον,	θῆ-τον,	δῶ-τον,	
			3	στή-τον,	θῆ-τον,	δῶ-τον,	
		P.	1	στῶ-μεν,	θῶ-μεν,	δῶ-μεν,	
			2	στῆ-τε,	θῆ-τε,	δῶ-τε,	
			3	στῶ-σι(ν),	θῶ-σι(ν).	δῶ-σι(ν),	
	IMPERATIVE.	S.	2	στῆ-θι,	θές (fr. θέθι),	δός (fr. δόθι),	
			3	στή-τω,	θέ-τω,	δό-τω,	
		D.	2	στῆ-τον,	θέ-τον,	δό-τον,	
			3	στή-των,	θέ-των,	δό-των,	
		P.	2	στῆ-τε,	θέ-τε,	δό-τε,	
			3	στή-τωσαν and στάντων,	θέ-τωσαν and θέντων,	δό-τωσαν and δόντων,	

VERBS IN MI.

MIDDLE—*Continued.*

ΣΤΑ, *place.*	ΘΕ, *put.*	ΔΟ, *give.*	ΔΕΙΚ, *show.*
ἱ-στᾰ̑-μην, ἱ-στᾰ̈-σο and ἵ-στω, ἱ-στᾰ̈-το, ἱ-στᾰ̑-μεθον, ἵ-στα-σθον, ἵ-στά-σθην, ἱ-στᾰ̑-μεθα, ἵ-στα-σθε, ἵ-στα-ντο,	ἐ-τι-θέ-μην, ἐ-τί-θε-σο and ἐ-τί-θου, ἐ-τί-θε-το, ἐ-τι-θέ-μεθον, ἐ-τί-θε-σθον, ἐ-τι-θέ-σθην, ἐ-τι-θέ-μεθα, ἐ-τί-θε-σθε, ἐ-τί-θε-ντο,	ἐ-δι-δόμην, ἐ-δί-δο-σο and ἐ-δί-δου, ἐ-δί-δο-το, ἐ-δι-δό-μεθον, ἐ-δί-δο-σθον, ἐ-δι-δό-σθην, ἐ-δι-δό-μεθα, ἐ-δί-δο-σθε, ἐ-δί-δο-ντο,	ἐ-δεικ-νῦ-μην, ἐ-δείκ-νῦ-σο, ἐ-δείκ-νῦ-το, ἐ-δεικ-νῦ-μεθον, ἐ-δεικ-νυ-σθον, ἐ-δεικ-νύ-σθην, ἐ-δεικ-νῦ-μεθα, ἐ-δείκ-νυ-σθε, ἐ-δείκ-νυ-ντο,
(ἐ-στά-μην is not found),[1]	ἐ-θέ-μην, ἔ-θου (fr. ἔθεσο), ἔ-θε-το, ἐ-θέ-μεθον, ἔ-θε-σθον, ἐ-θέ-σθην, ἐ-θέ-μεθα, ἔ-θε-σθε, ἔ-θε-ντο,	ἐ-δό-μην, ἔ-δου (fr. ἔδοσο), ἔ-δο-το, ἐ-δό-μεθον, ἔ-δο-σθον, ἐ-δό-σθην, ἐ-δό-μεθα, ἔ-δο-σθε, ἔ-δο-ντο,	wanting,
(σταί-μην is not found),[2]	θοί-μην, θοῖ-ο, θοῖ-το, θοί-μεθον, θοῖ-σθον, θοί-σθην, θοί-μεθα, θοῖ-σθε, θοῖ-ντο,	δοί-μην, δοῖ-ο, δοῖ-το, δοί-μεθον, δοῖ-σθον, δοί-σθην, δοί-μεθα, δοῖ-σθε, δοῖ-ντο,	
(στώ-μαι is not found).[3]	θῶ-μαι, θῆ, θῆ-ται, θώ-μεθον, θῆ-σθον, θῆ-σθον, θώ-μεθα, θῆ-σθε, θῶ-νται,	δῶ-μαι, δῷ, δῶ-ται, δώ-μεθον, δῶ-σθον, δῶ-σθον, δώ-μεθα, δῶ-σθε, δῶ-νται,	
(στά-σο and στώ are not found).[4]	θοῦ (from θέσο), θέ-σθω, θέ-σθον, θέ-σθων, θέ-σθε, θέ-σθωσαν and θέ-σθων,	δοῦ (from δόσο), δό-σθω, δό-σθον, δό-σθων, δό-σθε, δό-σθωσαν and δό-σθων,	

1. But ἐ-πτά-μην.
2. But πρι-αίμην, -αιο, -αιτο, &c.
3. But πρί-ωμαι.
4. But πρῆσο, or πρῶσο

PARADIGMS OF

Tenses.	Moods.	Numbs. Persons	ΣΤΑ, *place.*	ΘΕ, *put.*	ΔΟ, *give.*	ΔΕΙΚ, *show.*
ACTIVE—*Continued.*						
Aor. 2.	Inf.		στῆ-ναι,	θεῖ-ναι,	δοῦ-ναι,	
	Par.		στάς, ᾶσα, ἄν, G. ἄντος,	θείς, εἶσα, έν, G. θέντος,	δούς, δοῦσα, όν, G. δόντος.	
Fut.			στή-σω,	θή-σω,	δώ-σω,	δείξω,
Aor. 1.			ἔ-στη-σα,	ἔ-θη-κα, for the dual and plural indicative, and the other moods and participials, the 2d aor. is employed,	ἔ-δω-κα,	ἔ-δειξα,
Per.			ἕ-στη-κα, *I stand.*	τέ-θει-κα,	δέ-δω-κα,	δέ-δειχα,
Plu.			ἐ-στή-κειν and εἰ-στή-κειν,	ἐ-τε-θεί-κειν,	ἐ-δε-δώ-κειν,	ἐ-δε-δείχειν,
F. 3.			ἐ-στήξω, old Att.	wanting,	wanting,	wanting,
PASSIVE						
Aorist 1.			ἐ-στᾰ̂-θην,	ἐ-τέ-θην,	ἐ-δό-θην,	ἐ-δείχ-θην,

REMARKS ON THE PARADIGMS.

1. The verbs *δύναμαι, I can*; *ἐπίσταμαι, I know*; *κρέμαμαι, I hang*, and *πρίασθαι, to buy*, have an accentuation differing from that of *ἵσταμαι* in the present optative and subjunctive, namely, *optative δυναίμην, ἐπισταίμην, αιο, αιτο, αισθον, αισθε, αιντο.* So, also, *δυναίμην, αιο, αιτο*: *subjunctive δύνωμαι, ἐπίστωμαι, ῃ, ῆται, ησθον, ησθε, ωνται.*

2. The middle optative-forms of the present and second aorist in *οι*, as *τιθοίμην, θοίμην*, are preferred to those in *ει*; as, *τιθείμην, εῖο, εῖτο*, &c.; *θείμην, εῖο, εῖτο*, &c.

VERBS IN MI.

MIDDLE—*Continued.*			
ΣΤΑ, *place.*	ΘΕ, *put.*	ΔΟ, *give.*	ΔΕΙΚ, *show.*
(στά-σθαι),[1]	θέ-σθαι,	δό-σθαι,	
(στα-μενος),[2]	θέ-μενος, η, ον,	δό-μενος, η, ον,	
στή-σομαι,	θή-σομαι,	δώ-σομαι,	δείξομαι,
ἐ-στη-σάμην,	(ἐ-θη-κά-μην, for these the Attics used the aorist 2d middle,	(ἐ-δώ-κά-μην),	ἐ-δειξάμην,
ἐ-στᾰ-μαι,	τέ-θει-μαι,	δέ-δο-μαι,	δέ-δειγ-μαι,
ἐ-στᾶ-μην,	ἐ-τε-θεί-μην,	ἐ-δε-δό-μην,	ἐ-δε-δείγ-μην,
ἑ-στήξομαι,	wanting,	wanting,	wanting,
PASSIVE.			
FUTURE I.	στᾰ-θήσομαι,	τε-θήσομαι,	δειχ-θήσομαι.

3. The perfect and pluperfect, ἑστηκα, ἑστήκειν (not εἱστήκειν), form the dual and plural immediately from the stem, namely, ἑ-στᾰ-τον, ἑ-στᾰ-μεν, ἑ-στᾰ-τε, ἑ-στᾰ-σι(ν) : *pluperf.* ἑ-στᾰ-τον, ἑ-στά-την, ἑ-στᾰ-μεν, ἑ-στᾰ-τε, ἑ-στᾰ-σαν.—ἑστᾶναι is regularly used instead of ἑστηκέναι.—The participle appears in the form ἑστώς, ῶσα, ώς, *gen.* ῶτος, ώσης, ῶτος, as well as ἑστηκώς, νῖα, ός, *gen.* ότος, νίας, ότος.

4. The forms of the imperfect, ἐτίθουν, εις, ει, ἐδίδουν, ους, ου, are formed according to the conjugation in ἑω and όω. The other forms, ἐτίθην, ης, η, ἐδίδων, ως, ω, are not used.

1. But πρίασθαι. 2. But πριάμενος.

SURVEY OF VERBS IN MI.

A. *Verbs in -μι which join the Personal Endings immediately on to the Stem-vowel.*

1. **Κί-χρη-μι**, *I lend, I let out*; (ΧΡΑ–), **κιχράναι**, *fut.* **χρήσω**, &c.—Mid., *to borrow: fut.* **χρήσομαι** (*aor.* **ἐχρησάμην** is not used by the Attics in this sense). To the same stem belong,

2. **Χρή**, *oportet* (root ΧΡΑ– and ΧΡΕ–): *subj.* **χρῇ**: *infin.* **χρῆναι**: *part.* (**τὸ**) **χρεών**: *imperf.* **ἐχρῆν**, or **χρῆν**: *opt.* **χρείη** (from ΧΡΕ–); and,

3. **Ἀπόχρη**, *it is sufficient*, formed regularly from ΧΡΑΩ: **ἀποχρῶσιν**, *infin.* **ἀποχρῆν**: *imperf.* **ἀπέχρη**: *aor.* **ἀπέχρησε(ν)**, &c.—Mid., **ἀποχρῶμαι**, *I have enough: fut.* **ἀποχρήσθαι**, like **χράομαι**.

4. **Ὀνίνημι**, *I benefit* (ΟΝΑ), **ὀνινάναι**: *imperf. act.* wanting: *fut.* **ὀνήσω**: *aor.* **ὤνησα**.—Mid., **ὀνίναμαι**, *I have advantage: fut.* **ὀνήσομαι**: 2d *aor.* **ὠνήμην**, **ησο**, **ητο**, &c.: *imper.* **ὄνησο**: *part.* **ὀνήμενος**: *opt.* **ὀναίμην**, **αιο**, **αιτο**: *infin.* **ὄνασθαι**: *aor. pass.* **ὠνήθην**, instead of **ὠνήμην**.—The other forms are supplied by **ὠφελεῖν**.

5. **Πί-μ-πλη-μι**, *I fill* (ΠΛΑ–), **πιμπλάναι**: *imperf.* **ἐπίμπλην**: *fut.* **πλήσω**: 1st *aor.* **ἔπλησα**.—Mid., **πίμπλαμαι**, **πίμπλασθαι**: *imperf.* **ἐπιμπλάμην**: *perf. mid.* or *pass.* **πέπλησμαι**: 1st *aor. pass.* **ἐπλήσθην**.—Mid.

> REMARK. The **μ** in the reduplication of this and the following verb falls away if a **μ** comes before the reduplication in composition; as, **ἐμπίπλαμαι**, but **ἐνεπιμπλάμην**.

6. **Πίμπρημι**, *I burn*, transitive, exactly like **πίμπλημι**.

7. ΤΑΗ-ΜΙ, *I bear, pres.* and *imperf.* wanting (instead of these, **ὑπομένω** and **ἀνέχομαι** are employed): 2d *aor.* **ἔτλην**, **τλαίην**, **τλῆθι**, **τλάς**: *fut.* **τλήσομαι**: *perf.* **τέτληκα**.

8. **Φημί**, *I say* (stem ΦΑ–), has the following formation:

Paradigm of the Verb φημί, I say.

	PRESENT.	ACTIVE.	IMPERFECT.
INDIC.	S. 1 φημί,	INDIC. S. 1	ἔφην,
	2 φῄς,	2	ἔφης, usually ἔφησθα,
	3 φησί(ν),	3	ἔφη,
	D. 2 φᾶτόν,	D. 2	ἔφᾶτον,
	3 φᾶτόν,	3	ἐφᾶτην,
	P. 1 φᾶμέν,	P. 1	ἔφαμεν,
	2 φᾶτέ,	2	ἔφατε,
	3 φᾶσί(ν).	3	ἔφᾶσαν.
OPT.	φαίην, φαίης, φαίη, φαίημεν and φαῖμεν, φαίητε and φαῖτε, φαῖεν.		
SUBJ.	φῶ, φῇς, φῇ, φῆτον, φῶμεν, φῆτε, φῶσι(ν).		
IMPER.	φᾶ-θί or φᾶ̆-θι, φᾶ̆τω, φᾶ̆τον, φᾶ̆των, φᾶτε, φᾶτωσαν, and φᾶντων.		
INFIN.	φᾶναι.		
PART.	φᾶς, φᾶσα, φᾶν, *gen.* φᾶντος, φᾶσης, &c.		
FUT.	φήσω : 1st AOR. ἔφησα.		

MIDDLE.

PERF. IMPER. πεφάσθω, *let it be said.*—*Verbal adject.* φατός, φατέος.

REMARK 1. In the second person, φῄς, both the accentuation and ι subscribed are contrary to all analogy.

REMARK 2. This verb has a double signification: 1. *To say*, in general. 2. *To affirm* (*aio*), *to assert, to advance, to assent*, &c. The future φήσω, however, has only the latter signification; the former was expressed by λέξω, ἐρῶ.—The imperfect ἔφην, with φάναι and φάς, is used aoristically.

To the verbs already given the following deponents should be added:

1. Ἄγαμαι, *I admire*; *imperf.* ἠγάμην: 1st *aor.* ἠγάσθην: *fut.* ἀγάσομαι.

2. Δύναμαι, *I can*, δύνασαι, δύναται, &c.; *opt.* δυναίμην, δύναιο, δύναιτο, &c.; *subj.* δύνωμαι: *imper.* δύνασο: *infin.* δύνασθαι: *part.* δυνάμενος: *imperf.* ἐδυνάμην and ἠδυνάμην, ἐδύνω, &c.: *fut.* δυνήσομαι: 1st *aor. pass.* ἐδυνήθην and ἠδυνήθην, and ἐδυνάσθην: *perf.* δεδύνημαι.—Verbal adjective, δυνατός, *possible* and *powerful.*

3. Ἐπίσταμαι, *I know*, ἐπίστασαι, &c.; *opt.* ἐπισταίμην, ἐπίσταιο, &c.; *subj.* ἐπίστωμαι: *imperat.* ἐπίστω, &c.; *imperf.* ἠπιστάμην, ἠπίστω, &c.; *fut.* ἐπιστήσομαι: 1st *aor.* ἠπιστήθην.—Verbal adjective, ἐπιστητός.

4. Ἔραμαι, *I love.*—ἐράω is used for it in prose, in the present and imperfect: 1st *aor.* ἠράσθην, *amavi*: *fut.* ἐρασθήσομαι, *amab*

5. Κρέμαμαι, *I hang*; *opt.* κρεμαίμην, αιο, αιτο: *subj.* κρέμωμαι *imperf.* ἐκρεμάμην: 1st *aor.* ἐκρεμάσθην: *fut.* κρεμήσομαι, *pendebo.*

6. Πρίασθαι, *to buy*; defective: 1st *aor. mid.* ἐπριάμην, which the Attics used instead of the aorist of ὠνέομαι, namely, ἐωνησάμην: *subj.* πρίωμαι: *opt.* πριαίμην, αιο, αιτο: *imper.* πρίασο or πρίω: *part.* τριάμενος.

VERBS IN ε.

I. ἵ-η-μι (stem Ἑ-), *I send.* Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἵημι, ἵης, ἵησι(ν): ἵετον: ἵεμεν, ἵετε, ἱᾶσι(ν) or ἱεῖσι(ν): opt. ἱείην. Subj. ἱῶ, ἱῇς, ἱῇ: ἱῆτον: ἱῶμεν, ἱῆτε, ἱῶσι(ν); ἀφιῶ, ἀφιῇς, &c. Imper (ἵεθι) ἵει, ἱέτω, &c.: inf. ἱέναι: part. ἱείς, ἱεῖσα, ἱέν.
Imperf.	Ind. ἵουν (from ΙΕΩ), ἀφίουν or ἠφίουν (seldom ἵειν), ἵεις, ἵει: ἵετον, ἱέτην: ἵεμεν, ἵετε, ἵεσαν.
Perf. εἷκα: pluperf. εἵκειν: fut. ἥσω: aorist 1 ἧκα.	
Aor. 2.	Ind. sing. is supplied by aor. 1: D. εἵτον, εἵτην: P. εἷμεν, καθεῖμεν, εἶτε, ἀνεῖτε, εἷσαν, ἀφεῖσαν: subj. ὦ, ἀφῶ, ἧς, &c.: opt. εἵην, εἵης, εἵη: εἶτον, εἵτην: εἶμεν, εἶτε, εἶεν: imper. ἕς, ἄφες, ἕτω: ἕτον, ἕτων: ἕτε, ἕτωσαν and ἔντων: inf. εἶναι, ἀφεῖναι: part. εἷς, εἷσα, ἕν, G. ἕντος, εἵσης, ἀφέντος.
MIDDLE.	
Pres.	Ind. ἵεμαι, ἵεσαι, ἵεται, &c.: opt. ἰοίμην (ἱείμην): subj. ἱῶμαι, ἀφιῶμαι, ἱῇ, ἀφιῇ, &c.: imper. ἵεσο or ἵου: inf ἵεσθαι: part. ἱέμενος, η, ον.
Imperf.	ἱέμην, ἵεσο, &c.
Aor. 2.	Ind. εἵμην: subj. ὦμαι, ἀφῶμαι, ᾗ, ἀφῇ, ἧται, ἀφῆται: εἶσο, ἀφεῖσο: opt. προοίμην, οἶο, οἶτο, οἱμεθα, &c.: εἷτο, ἀφεῖτο: imper. οὗ, ἕσθω, &c.: εἱμεθα, &c.: inf. ἕσθαι: part. ἕμενος, η, ον.
Perf. εἷμαι, μεθεῖμαι: inf. εἷσθαι, μεθεῖσθαι: pluperf. εἵμην, εἶσο, ἀφεῖσο, &c.: fut. ἥσομαι: aor. 1 ἡκάμην only in the ind., and that very seldom.	
PASSIVE.	
Aor 1 εἵθην: part. ἑθείς: fut. ἑθήσομαι. Verbal adjective, ἑτός, ἑτέος (ἄφετος).	

II. Εἰμί (stem 'ΕΣ–), *I am*, has the following paradigm:

PRESENT.

	INDIC.	OPTATIVE.	SUBJ.	IMPERATIVE.	
S. 1	εἰμί, *I am*,	εἴην,	ὦ,		
2	εἶ,	εἴης,	ἦς,	ἴσθι,	INFINITIVE.
3	ἐστί,	εἴη,	ἦ,	ἔστω,	εἶναι,
D. 2	ἐστόν,	εἴητον,	ἦτον,	ἔστον,	PARTICIPLE.
3	ἐστόν,	εἰήτην,	ἦτον,	ἔστων,	ὤν, οὖσα, ὄν,
P. 1	ἐσμέν,	εἴημεν (εἶμεν),	ὦμεν,		gen. ὄντος, οὔσης,
2	ἐστέ,	εἴητε (εἶτε),	ἦτε,	ἔστε,	ὄντος, &c.,
3	εἰσί(ν),	εἴησαν and εἶεν,	ὦσι(ν),	ἔστωσαν, more rarely ἔστων, still more rarely ὄντων.	

IMPERF. INDIC.

S. 1	ἦν,	*Fut. indic.* ἔσομαι, ἔσει, ἔσται, &c.,
2	ἦς or ἦσθα,	*Fut optat.* ἐσοίμην, οἷο, οἷτο, &c.,
3	ἦν,	*Fut. infin.* ἔσεσθαι,
D. 2	ἦτον or ἦστον,	*Fut. part.* ἐσόμενος.
3	ἤτην or ἤστην,	
P. 1	ἦμεν,	
2	ἦτε or ἦστε,	
3	ἦσαν,	

III. Εἶμι (stem 'Ι–), *I go*, has the following paradigm:

PRESENT.

	INDIC.	OPTATIVE.	SUBJ.	IMPERATIVE.	
S. 1	εἶμι, *I go*,	ἰοίμι or ἰοίην,	ἴω,		
2	εἶ,	ἰοῖς,	ἴῃς,	ἴθι,	INFINITIVE.
3	εἶσι(ν),	ἰοῖ,	ἴῃ,	ἴτω,	ἰέναι,
D. 2	ἴτον,	ἰοῖτον,	ἴητον,	ἴτον,	PARTICIPLE.
3	ἴτον,	ἰοίτην,	ἴητον,	ἴτων,	ἰών, ἰοῦσα, ἰόν,
P. 1	ἴμεν,	ἰοῖμεν,	ἴωμεν,		gen. ἰόντος, ἰούσης,
2	ἴτε,	ἰοῖτε,	ἴητε,	ἴτε,	ἰόντος.
3	ἴᾶσι(ν),	ἰοῖεν,	ἴωσι(ν),	ἴτωσαν or ἰόντων,	

IMPERF. INDIC.

S. 1	ἤειν or ᾔα,
2	ἤεις " ᾔεισθα,
3	ἤει,
D. 2	ἤειτον or ἤτον,
3	ἠείτην " ἤτην,
P. 1	ἤειμεν " ἦμεν,
2	ἤειτε " ἦτε,
3	ἤεσαν.

REMARK. The present of *εἶμι, I go*, principally in the indicative, but also in the infinitive and participle, has the signification of the future in the *Ionic* and *Attic dialects*; especially in the latter, namely, *I shall go* or *come*. Hence the present is supplied by ἔρχομαι.

B. *Verbs in-μι which affix the Personal Endings, after the addition of the syllable νῡ or νῡ to the Stem-vowel.*

Tense-formation of Verbs whose Stem ends in *a*, *ε*, *o*, and those whose Root ends in a Liquid.

(A.) *Verbs with a Stem ending in a, ε, o.*

Voice.	Tense.	a. stem in *a*.	b. stem in *ε*.	c. stem in *o*(*ω*).
Act.	Pres.,	σκεδά-νῡ-μι,[1]	κορέ-νῡ-μι,[1]	στρώ-νῡ-μι,[1]
	Impf.,	ἐ-σκεδά-νῡ-ν,[1]	ἐ-κορέ-νῡ-ν,[1]	ἐ-στρώ-νῡ-ν;[1]
	Perf.,	ἐ-σκέδᾰ̄-κα,	κε-κόρε-κα,	ἐ-στρω-κα,
	Plup.,	ἐ-σκεδᾰ̄-κειν,	ἐ-κε-κορέ-κειν,	ἐ-στρώ-κειν,
	Fut.,	σκεδᾰ̄-σω,	κορέ-σω,	στρώ-σω,
		Att. σκεδῶ, -ᾷς, -ᾷ,	Att. κορῶ, -εῖς, -εῖ,	
	Aor.,	ἐ-σκέδᾰ̄-σα,	ἐ-κόρε-σα,	ἐ-στρω-σα,
Mid.	Pres.,	σκεδά-νῡ-μαι,	κορέ-νῡ-μαι,	στρώ-νῡ-μαι,
	Impf.,	ἐ-σκεδα-νῡ-μην,	ἐ-κορε-νῡ-μην,	ἐ-στρω-νῡ-μην,
	Perf.,	ἐ-σκέδα-σ-μαι,	κε-κόρε-σ-μαι,	ἐ-στρω-μαι,
	Plup.,	ἐ-σκεδά-σ-μην,	ἐ-κε-κορέ-σ-μην,	ἐ-στρώ-μην,
	Fut.,		κορέ-σ-ομαι,	
	Aor.,		ἐ-κορε-σ-άμην,	
	Fut.3.		κε-κορέ-σ-ομαι,	
Pass.	Aor.,	ἐ-σκεδά-σ-θην,	ἐ-κορέ-σ-θην,	ἐ-στρώ-θην,
	Fut.,	σκεδα-σ-θήσο-μαι,	κορε-σ-θήσο-μαι,	στρω-θήσομαι,
Verb. adj.,		σκεδα-σ-τός, σκεδα-σ-τέος.	κορε-σ-τός, κορε-σ-τέος,	στρω-τός, στρω-τέος.

(B.) *Verbs with a Stem ending in a Consonant.*

Present,	ὄλ-λῡ-μι,[2] *perdo*,	ὄλ-λῡ-μαι, *pereo*,	ὄμ-νῡ-μι,[2]	ὄμ-νῡ-μαι,
Imperfect,	ὤλ-λῡ-ν,[2]	ὠλ-λῡ-μην,	ὤμ-νῡ-ν,[2]	ὠμ-νῡ-μην,
Perfect 1,	ὀλ-ώλε-κα (ΟΛΕΩ), *perdidi*,		ὀμ-ώμο-κα (ΟΜΟΩ),	ὀμ-ώμο-σ-μαι,
Perfect 2,	ὄλ-ωλ-α, *perii*,			
Pluperf. 1,	ὀλ-ωλέ-κειν, *perdideram*,		ὀμ-ωμό-κειν,	ὀμ-ωμό-σ-μην,
Pluperf. 2,	ὀλ-ώλ-ειν, *perieram*,			
Future,	ὀλ-ῶ, εἷς, &c.	ὀλ-οῦμαι, εἶ,	ὀμ-οῦμαι, εἶ,	
Aorist 1,	ὤλε-σα,	A. 2, ὠλ-όμην,	ὤμο-σα,	ὠμο-σάμην,
			Aor. 1, pass.	ὠμό-θην,
			Fut. 1, pass.	ὀμοθήσομαι.

Remark. Ὄλλυμι arises by assimilation from ὄλ-νυ-μι.—For an example of a stem ending in a mute, see δείκνῡμι above, among the paradigms.—The participle perfect, middle or pass-

1. And σκεδα-ννύω, ἐ-σκεδά-ννυον—κορε-ννύω, ἐ-κορέ-ννυον—στρω-ννύω, ἐ-στρώ-ννυον (*υ* always short).

2. And ὀλλύ-ω, ὤλλυ-ον—ὀμνύ-ω, ὤμνυ-ον (ῠ every where).

ive, of ὀμνυμι is ὀμωμοσμένος. The other forms of the perfect and pluperfect, as well as the first aorist passive, are usually without the σ among the Attics: as, ὀμώμοται, ὀμώμοτο.

SURVEY OF VERBS BELONGING TO THESE TWO CLASSES.

The stem ends,

(A.) *In a vowel, and takes -νῡ.*

1. *In α.*

1. Κερά-νῡ-μι, *I mix*; *fut.* κερᾶσω, Attic κερῶ: 1st *aor.* ἐκέρᾱσα. *perf. act.* κέκρᾰκα · *perf. mid.* or *pass.* κέκρᾰμαι: 1st *aor. pass.* ἐκρᾰ́θην, also ἐκεράσθην.—Mid.

2. Κρεμά-νῡ-μι, *I hang*, transitively; *fut.* κρεμᾶσω, Attic κρεμῶ: 1st *aor.* ἐκρέμᾱσα: *mid.* or *pass.* κρεμάννῡμαι, *I hang myself*, or *am hanged* (but κρέμᾰμαι, *I hang*, intransitive): *fut. pass.* κρεμασθήσομαι · 1st *aor. pass.* ἐκρεμάσθην, *I was hanged*, or *I hung*, intransitive.

3. Πετά-νῡ-μι, *I spread out*, *I open*; *fut.* πετᾶσω, Attic πετῶ: *perf. mid.* or *pass.* πέπτᾰμαι: 1st *aor. pass.* ἐπετάσθην.

4. Σκεδά-νῡ-μι, *I scatter*; *fut.* σκεδᾶσω, Attic σκεδῶ: *perf. mid.* or *pass.* ἐσκέδασμαι: 1st *aor. pass.* ἐσκεδάσθην.

2. *In ε.*

1. Ἑ-νῡ-μι, *I clothe*, in prose ἀμφιέννῡμι. Imperf. without augment; *fut.* ἀμφιέσω: 1st *aor.* ἠμφίεσα: *perf. mid.* or *pass.* ἠμφίεσμαι, ἠμφίεσαι, ἠμφίεσται, &c.: *infin.* ἠμφιέσθαι: *fut. mid.* ἀμφιέσομαι. (For augment, *vid.* page 273.)

2. Ζέ-νῡ-μι, *I boil*, transitive; *fut.* ζέσω: 1st *aor.* ἔζεσα: *perf. mid.* or *pass.* ἔζεσμαι: 1st *aor. pass.* ἐζέσθην.—(ζέω, on the contrary, usually intransitive.)

3. Κορέ-νῡ-μι, *I satiate*; *fut.* κορέσω, Attic κορῶ: 1st *aor.* ἐκόρεσα: *perf. mid.* or *pass.* κεκόρεσμαι: 1st *aor. pass.* ἐκορέσθην.—Mid.

4. Σβέ-νῡ-μι, *I quench*; *fut.* σβέσω: 1st *aor.* ἔσβεσα, *I quenched*; 2d *aor. pass.* ἔσβην, *I went out*, or *I was extinguished*: *perf.* ἔσβηκα, *I am gone out*, or *quenched*: *perf. mid.* or *pass.* ἔσβεσμαι: 1st *aor. pass.* ἐσβέσθην. Besides this verb there is no other in -νυμι with a second aorist.

5. Στορέ-νῡ-μι, *I spread forth*; shortened στόρνυμι: *fut.* στορέσω, Attic στορῶ: 1st *aor.* ἐστόρεσα. The remaining tenses from στρώννυμι: ἐστρωμαι, ἐστρώθην, &c.—Verbal adjective, στρωτός.

3. *In* ο, *which, however, is lengthened into* ω.

1. Ζώ-ννῡ-μι, *I gird*; *fut.* ζώσω: 1st *aor.* ἔζωσα: *perf. mid.* or *pass.* ἔζωσμαι.—Mid.

2. Ῥώ-ννῡ-μι, *I strengthen*; *fut.* ῥώσω: 1st *aor.* ἐῤῥωσα: *perf. mid.* or *pass.* ἐῤῥωμαι: *perf. imper. mid.* or *pass.* ἐῤῥωσο, *vale*; *inf.* ἐῤῥῶσθαι: 1st *aor. pass.* ἐῤῥώσθην.

3. Στρώ-ννῡ-μι, *I spread forth*; *fut.* στρώσω: 1st *aor.* ἐστρωσα, &c. See στορέννῡμι.

4. Χρώ-ννῡ-μι, *I color*; *fut.* χρώσω: 1st *aor.* ἔχρωσα: *perf. mid.* or *pass.* κέχρωμαι.

(B.) *The Stem ends in a Consonant, and takes* νῦ.

1. Ἀγ-νῡ-μι, *I break*; *fut.* ἄξω: 1st *aor.* ἔαξα: *infin.* ἆξαι: 2d *perf.* ἔαγα, *I am broken*; 2d *aor. pass.* ἐάγην. (For augment, *vid.* page 267.)—Mid.

2. Εἰργ-νῡ-μι or εἴργω, *I shut in*; *fut.* εἴρξω: 1st *aor.* εἶρξα. (But εἴργω, εἴρξω, εἶρξα, with the soft breathing, *I shut out.*)

3. Ζεύγ-νῡ-μι, *I join*; *fut.* ζεύξω: 1st *aor.* ἔζευξα: *perf. mid.* or *pass.* ἔζευγμαι: 1st *aor. pass.* ἐζεύχθην: 2d *aor. pass.* ἐζύγην.

4. Μίγ-νῡ-μι, *I mix*; *fut.* μίξω: 1st *aor.* ἔμιξα: *infin.* μῖξαι: *perf.* μέμιχα: *perf. mid.* or *pass.* μέμιγμαι: 1st *aor. pass.* ἐμίχθην: 2d *aor. pass.* ἐμίγην: *fut. perf.* μεμίξομαι.

5. Οἰγ-νῡ-μι or οἴγω, in prose ἀνοίγνυμι or ἀνοίγω, *I open*, *imperf.* ἀνέῳγον: *fut.* ἀνοίξω: 1st *aor.* ἀνέῳξα, ἀνοῖξαι: *perf.* 1 ἀνέῳχα, *I have opened*; *perf.* 2 ἀνέῳγα, *I stand open*; for which the Attics use ἀνέῳγμαι: 1st *aor. pass.* ἀνεῴχθην: *infin.* ἀνοιχθῆναι. (For augment, *vid.* page 268.)

6. Ὀμόργ-νῡ-μι, *I wipe off*; *fut.* ὀμόρξω: 1st *aor.* ὤμορξα.—Mid.

7. Ὀρ-νῡ-μι, *I stir up*; *fut.* ὄρσω: 1st *aor.* ὦρσα.—Mid. ὄρνῦμαι, *I rouse myself, I rise*; *fut.* ὀροῦμαί: 2d *aor.* ὠρόμην.

8. Πήγ-νῡ-μι, *I fasten*; *fut.* πήξω: 1st *aor.* ἔπηξα: *perf.* 1 πέπηχα: *perf.* 2 πέπηγα, *I stand fast.*—Mid. πήγνῦμαι, *I continue to stick*; *perf.* πέπηγμαι, *I stand fast*; 2d *aor. pass.* ἐπάγην.—Mid.

9. Ῥήγ-νῡ-μι, *I tear*; *fut.* ῥήξω: 1st *aor.* ἔῤῥηξα: *perf.* 2 ἔῤῥωγα, *I am torn*; 2d *aor. pass.* ἐῤῥάγην: 2d *fut. pass.* ῥαγήσομαι.

Inflection of the two Perfects κεῖμαι and ἧμαι.

1. Κεῖμαι, *I lie down.*

Κεῖμαι, properly, *I have laid myself, I am lain down*, hence *I lie down*, is a perfect without reduplication.

Perf. indic. κεῖμαι, κεῖσαι, κεῖται, κείμεθον, κεῖσθον, κεῖσθον, κείμε-

θα, κεῖσθε, κεῖνται: *optative κεοίμην, κέοιο, κέοιτο*, &c.: *subjunctive κέωμαι, κέῃ, κέηται*, &c: *imperative κεῖσο, κείσθω*, &c.: *part. κείμενος*.

Pluperf. indic. ἐκείμην, ἔκεισο, ἔκειτο, &c.: 3d *pl. ἔκειντο*.

Future indic. κείσομαι.

Compounds, *ἀνάκειμαι, κατάκειμαι, κατάκεισαι*, &c.: *infin. κατακεῖσθαι*: *imper. κατάκεισο, ἔγκεισο*.

2. Ἧμαι, *I sit*.

1. Ἧμαι, properly, *I have set myself, I have been set*, hence *I sit*, is a perfect belonging to the poetical active form of the aorist *εἶσα, I did set, I founded*. The stem is ΗΔ–. (Compare *ἧσ-ται*, instead of *ἧδ-ται*, and the Latin *sed-eo*.)

Perf. indic. ἧμαι, ἧσαι, ἧσται, ἥμεθον, ἧσθον, ἧσθον, ἥμεθα, ἧσθε, ἧνται: *imper. ἧσο, ἥσθω*, &c.: *infin. ἧσθαι*: *part. ἥμενος*.

Pluperf. ἥμην, ἧσο, ἧστο, ἥμεθον, ἧσθον, ἧσθην, ἥμεθα, ἧσθε, ἧντο.

2. Instead of the simple verb, the compound *κάθημαι* is used in prose, the inflection of which varies from that of the above in never taking the *σ* in the third person singular of the perfect; nor in the pluperfect, unless it has the temporal augment. Thus,

Perf. κάθημαι, κάθησαι, κάθηται: *opt. καθοίμην, κάθοιο, κάθοιτο*, &c.: *subj. κάθωμαι, κάθῃ, κάθηται*, &c.: *imper. κάθησο*: *infin. καθῆσθαι*: *part. καθήμενος*.

Pluperf. ἐκαθήμην and *καθήμην, ἐκάθησο* and *καθῆσο*: *ἐκάθητο* and *καθῆστο*, &c.

Remark. The deficient forms of *ἧμαι* are supplied by *ἕζεσθαι* or *ἵζεσθαι* (in prose *καθέζεσθαι, καθίζεσθαι*).

Verbs in ω which follow the Analogy of Verbs in -μι in the 2d Aorist Active and Middle.

1. Several verbs, with the characteristic *a, e, o, v*, form a second aorist active and middle, after the analogy of the formation in *-μι*, inasmuch as it is without a mood-vowel, and, consequently, joins the personal endings immediately on to the stem. All the other forms of these verbs follow the formation in *ω*.

2. The formation of this second aorist active agrees with that of the second aorist of verbs in *-μι*, through all the moods and participials. The characteristic vowel is almost universally lengthened, as in *ἔστην*, namely, *ᾰ* into *η*, *ε* into *η*, *ο* into *ω*, and *ῠ* into *ῡ*, and remains, as in *ἔστην*, through the whole of the indicative, imperative, and infinitive. The imperative ending in *-ηθι* is also shortened into *ᾰ* in composition; as, *πρόβᾰ* instead of *πρόβηθι*.

Moods and Persons.	a. charac. α. ΒΑ-Ω, βαίνω, *I walk. I go.*	b. charac. ε. ΣΒΕ-Ω, σβέννῡμι, *I quench.*	c. charac. ο. ΓΝΟ-Ω, γι-γνώσκω, *I know.*	d. charac. υ ὄδω, *I wrap up*
Indic. S. 1	ἔ-βη-ν, *I went,*	ἔσβην, *I was extinguished,*	ἔγνων, *I knew,*	ἔδῡν, *I dipped in,* intrans.,
2	ἔ-βη-ς,	ἔσβης,	ἔγνως,	ἔδῡς,
3	ἔ-βη,	ἔσβη,	ἔγνω,	ἔδῡ,
D. 2	ἔ-βη-τον,	ἔσβητον,	ἔγνωτον,	ἔδῡτον,
3	ἐ-βή-την,	ἐσβήτην,	ἐγνώτην,	ἐδύτην,
P. 1	ἔ-βη-μεν,	ἔσβημεν,	ἔγνωμεν,	ἔδῡμεν,
2	ἔ-βη-τε,	ἔσβητε,	ἔγνωτε,	ἔδῡτε,
3	ἔ-βη-σαν,	ἔσβησαν,	ἔγνωσαν,	ἔδῡσαν.
Opt. S. 1	βαίην,	σβείην,	γνοίην,	
2	βαίης,	σβείης,	γνοίης,	
3	βαίη,	σβείη,	γνοίη,	
D. 2	βαίητον and αἴτον,	σβείητον and εἶτον,	γνοίητον and οἶτον,	
3	βαιήτην and αἰτην,	σβειήτην and εἰτην,	γνοιήτην and οἰτην,	
P. 1	βαίημεν and αἶμεν,	σβείημεν and εἶμεν,	γνοίημεν and οἶμεν,	
2	βαίητε and αἶτε,	σβείητε and εἶτε,	γνοίητε and οἶτε,	
3	βαῖεν,	σβεῖεν,	γνοῖεν,	
Subj. S.	βῶ, βῇς, βῇ,[1]	σβῶ, σβῇς, σβῇ,[1]	γνῶ, γνῷς, γνῷ,[1]	δύω, δῳς, δῳ,[1]
D.	βῆτον,	σβῆτον,	γνῶτον,	δύητον,
P.	βῶμεν, ῆτε, ῶσι(ν),	σβῶμεν, ῆτε, ῶσι(ν),	γνῶμεν, ῶτε, ῶσι(ν),	δύωμεν, ῳτε, ωσι(ν),
Impr. S.	βᾶθι, ήτω,[2]	σβῆθι, ήτω,[2]	γνῶθι, ώτω,[2]	δῦθι, ῦτω,[2]
D.	βῆτον, ήτων,	σβῆτον, ήτων,	γνῶτον, ώτων,	δῦτον, ῦτων,
P. 2	βῆτε,	σβῆτε,	γνῶτε,	δῦτε,
3	βήτωσαν and βάντων,	σβήτωσαν and σβέντων,	γνώτωσαν and γνόντων,	δῦτωσαν and δύντων,
Infinitive	βῆναι,	σβῆναι,	γνῶναι,	δῦναι,
Participle	βάς, ᾶσα, ἄν, G. βάντος,	σβείς, εῖσα, έν, G. σβέντος,	γνούς, οῦσα, όν, G. γνόντος,	δύς, ῦσα, ῦν, G. δύντος.

REMARK. The optative form δύην, instead of δυίην, is not found in the Attic dialect. The second aorist middle is found in ordinary language only in a few verbs; as, πέτομαι, πρίασθαι, &c.

Besides the verbs already given, a few others follow this formation; as,

1. Διδράσκω, *I run away;* 2d *aor. act.* (ΔΡΑ-) ἔδρᾱν, -ᾱς, -ᾱ, -ᾶτον,

1. Compounds; as, ἀναβῶ, ἀναβῇς, &c.; ἀποσβῶ; διαγνῶ: ἀναδύω.
2. Compounds; as, ἀνάβηθι, ἀνάβα, ἀνάβητε: ἀπόσβηθι: διάγνωθι: ἀνάδῦθι.

-ᾶτην, -ᾶμεν, -ατε, -ᾶσαν: *opt. δραίην*: *subj. δρῶ, δρᾷς, δρᾷ, δρᾶτον δρᾶτον, δρῶμεν, δρᾶτε, δρῶσι(ν)*: *imper. δρᾶθι, -άτω*: *infin. δρᾶναι*: *part. δράς, -ᾶσα, άν.*

2. Πέτομαι, *I fly*; 2d *aor.* ἔπτην (ΠΤΑ–): *inf.* πτῆναι: *part.* πτάς.

3. Σκέλλω, or σκελέω, *I dry*; 2d *aor.* (ΣΚΛΑ–) ἐσκλην, *I wither*, intransitive: *inf.* σκλῆναι: *opt.* σκλαίην.

4. Φθά-νω, *I get before*; 2d *aor.* ἔφθην, φθῆναι, φθῆς, φθαίην, φθῶ.

5. Διδάσκω, *I teach*; 2d *aor.* (ΔΑΕ–) ἐδάην, *I learned*; but 1st *aor.* ἐδίδαξα, *I taught.*

6. Καίω, *I burn*, transitive; 2d *aor.* (ΚΑΕ–) ἐκάην, *I burned*, intransitive; but 1st *aor.* ἔκανσα, transitive.

7. Ῥέω, *I flow*; 2d *aor.* (ΡΥΕ–) ἐρρύην, *I flowed.*

8. Χαίρω, *I rejoice*; 2d *aor.* (ΧΑΡΕ–) ἐχάρην.

9. Ἁλίσκομαι; 2d *aor.* (ΑΛΟ–) ἥλων: *Attic* ἑάλων (*vid.* page 268).

10. Βιόω, *I live*; 2d *aor.* ἐβίων: *opt.* βιώην (not βιοίην, like γνοίην): *subj.* βιῶ, -ᾷς, -ᾷ, &c.: *infin.* βιῶναι: *part.* βιούς. But this form of the participle is not used, and βιώσας, 1st aor. part., takes its place. —The present and imperfect are little used by the Attics, and instead of these they employ ζῶ, which, on the other hand, borrows the remaining tenses from βιόω; thus, *pres.* ζῶ: *imperf.* ἔζων: *fut.* βιώσομαι: 2d *aor.* ἐβίων: *perf.* βεβίωκα: *part.* βεβιώμενος.

11. Φύω, *I bring forth*; 2d *aor.* ἔφυν, *I arose, I sprang from*, φῦναι, φύς: *opt.* is wanting in the ordinary language: *subj.* φύω: 1st *aor.* ἔφυσα, *I brought forth*: *fut.* φύσω, *I shall bring forth*: *perf.* πέφυκα, *I have arisen*, or *become, I am*, &c.—Mid., *pres.* φύομαι: *fut.* φύσομαι

Οἶδα (stem ΕΙΔ–, *video*), *I know.*

	PERFECT.				
	INDICATIVE.	OPTAT.	SUBJUNCTIVE.	IMPERATIVE.	INFINITIVE.
S. 1	οἶδα,	εἰδείην,	εἰδῶ,		εἰδέναι,
2	οἶσθα,	εἰδείης,	εἰδῇς,	ἴσθι,	
3	οἶδε(ν),	εἰδείη,	εἰδῇ,	ἴστω,	PARTICIPLE.
D.	ἴστον, ἴστον,	εἰδείητον, -ήτην,	εἰδῆτον, -ῆτον,	ἴστον, ἴστων,	εἰδώς, -υῖα, ός,
P. 1	ἴσμεν,	εἰδείημεν,	εἰδῶμεν,		
2	ἴστε,	εἰδείητε,	εἰδῆτε,	ἴστε,	
3	ἴσᾶσι(ν),	εἰδεῖεν,	εἰδῶσι(ν),	ἴστωσαν.	

PLUPERFECT.				
IND. 1	S. ᾔδειν, Attic ᾔδη,	D. ——,	P. ᾔδειμεν,	
2	ᾔδεις, ᾔδεισθα, and Att. ᾔδησθα,	ᾔδειτον,	ᾔδειτε,	
3	ᾔδει, Att. ᾔδη,	ᾐδείτην,	ᾔδεσαν.	

FUTURE εἰσομαι, *I shall know* or *experience.*

DIALECTS OF THE VERB.

1. *Augment and Reduplication.*

1. The *Epic language*, and also the *Ionic prose*, have the privilege allowed them of dropping the augment; as, *λῦσε, στεῖλαντο, θέσαν ὁρᾶτο, ἔλε*, &c. The same liberty is conceded to the *Attic poets* according to the exigencies of the verse. The *Ionic prose*, moreover, can reject the augment of the perfect; as, *ἄμμαι, ἐργασμαι. οἰκημαι*, which the *Epic language* is accustomed to do only in *ἄνωγα*, and in *ἔρχαται*, from *εἴργω*.

2. The *digammated verbs* in *Homer* regularly take the *syllabic augment*; as, *ἀνδάνω, imperf. ἤνδανον*, 2d *aor. ἔδον*.—*Εἴδομαι*, 1st *aor. ἐεισάμην*, and so even in the participle *ἐεισάμενος*.—The *e* appears to be lengthened, for the sake of the verse, in *εἰοϊκνῖα*, and in *εὖδε* (*ἙFαδε*), from *ἀνδάνω*.

3. The verbs *οἰνοχοέω* and *ἀνδάνω* take, in Homer, the syllabic and temporal augments together; as, *ἠνοχόει* (*Il.*, iv., 3), more frequently, however, *ὠνοχόει*: *ἠνδανε*, along with *ἤνδανε*.

4. In the *Epic language* the *second aorists active* and *middle* often take the *reduplication*, which remains through all the moods. In the indicative, the simple augment *e* remains commonly away; thus, *κάμνω*, 2d *aor. subj. κεκάμω*: *κέλομαι*, 2d *aor. indic. mid. ἐκεκλόμην*: *κλύω*, *aor. imper. κέκλῦθι*: *λαγχάνω*, 2d *aor. ind. λέλαχον*: *λαμβάνω*, 2d *aor. infin. mid. λελαβέσθαι*: *λανθάνω*, 2d *aor. act. λέλαθον*: *πείθω*, 2d *aor. act. πέπιθον*: 2d *aor. mid. πεπιθόμην*: *φράζω*, 2d *aor. act. πέφραδον* and *ἐπέφραδον*, &c.—Aorists, with the so-called Attic reduplication, moreover, regularly take, in the Epic language, the *augment* along with this; as, ΑΡΩ, 2d *aor. ἤρ-αρον*: ΑΧΩ, 2d *aor. ἦκ-αχον*: *ἀλέξω*, 2d *aor. ἤλ-αλκον*: *ὄρνυμι*, 2d *aor. ὦρ-ορον*, &c.—Two verbs take, in the aorist, the reduplication in the *middle* of the word, namely, *ἐνίπτω*, 2d *aor. ἠν-ίπαπον*, and *ἐρύκω*, 2d *aor. ἠρύ-κακον*.

2. *Personal Endings and Mood-vowel.*

1. 1st *pers. sing. act.* The original ending of the first person singular, namely, *-μι*, appears in the *Epic language* in many *subjunctive-forms*; as, *κτείνωμι, ἀγάγωμι, τύχωμι, ἵκωμι, ἐθέλωμι, ἴδωμι*.

2. 2d *pers. sing. act.* In the *Doric*, and especially in the *Æolic* and *Epic dialects*, the lengthened form in *-σθα* is found. In the indicative this has remained, however, almost entirely in the conjugation in *-μι*; as, *τίθησθα, φῆσθα, δέδοισθα, παρῆσθα*. This ending is often found in *Homer* in the *subjunctive* mood; as, *ἐθέλῃσθα, εἴπῃσθα*: less frequently in the *optative*; as, *κλαίοισθα, βάλοισθα*.

3. In place of the ending in *εις*, the *Doric* dialect has frequently the old form in *-ες*; as, *τύπτες* for *τύπτεις*. So, in Theocritus, *συρίσδες* for *συρίζεις*.

4. 3d *pers. sing. act.* In the *Epic language* the *subjunctive* has sometimes the ending *-σι* (arising out of the earlier *-τι*); as, *ἐθέλῃσι(ν)*, *ἄγῃσι*, *ἀλάλκῃσι*. The *optative* has this only in *παραφθαίησι*.

5. 1st *pers. plur. act.* The original termination *-μες* is retained in Doric; as, *τύπτομες* for *τύπτομεν*.

6. 3d *pers. plur. act.* The primary tenses all end in the Doric dialect in *-ντι*; as, *τύπτοντι* for *τύπτουσι*, *τύψοντι* for *τύψουσι*, *τύπτωντι* for *τύπτωσι*, *τετύφαντι* for *τετύφασι*, *ἐπαινέοντι* for *ἐπαινέουσι* or *ἐπαίνουσι*, &c.

7. *Personal endings of the pluperfect active.* In the *Epic* and *Ionic* dialects we find the following forms: *first person sing. -εα*, which is the only Epic and Ionic form; as, *ἐτεθήπεα*, *ᾤδεα*, *πεποίθεα*, instead of *ἐτεθήπειν*, &c. *Second person sing. -εας*; as, *ἐτεθήπεας* (*Od.*, xxiv., 90), instead of *ἐτεθήπεις*. *Third person sing. -εε(ν)*; as, *ἐγεγόνεε*, *καταλελοίπεε*, *ἐδεδρώκεεν*. *Second person plural -εατε*; as, *συνῳδέατε* (*Her.*, ix., 58).

8. 3d *pers. sing. pres. indic.* and *subjunct. middle* or *passive*: *imperf. indic. mid.* or *pass.*: 1st *aorist indic. mid.* In the *Ionic*, and often in the *Epic* language also, this person appears in its uncontracted form after throwing out the *σ*; as, *ἐπιτέλλεαι*, *τύπτεαι*, *τύπτηαι*, *ἐτύπτεο*, *ἐτύψαο*, &c. Homer either employs these forms or else the *contracted* ones, namely, *η* (out of *εαι*), *ευ* (out of *εο*), and *ω* (out of *αο*); as, *ἔπλευ*, *ἔρχευ*, *φράζευ*, *ἐκρέμω*.—When the characteristic of the verb is an *ε*, the *Ionic* dialect frequently throws out the *ε* before *εαι* and *εο*; as, *φιλέαι* for *φιλέεαι*, *φιλέο* for *φιλέεο*, &c. The ending *-εο* is also sometimes lengthened into *-ειο* in Homer; as, *ἔρειο*, *σπεῖο*, and the ending *-έεαι* contracted into *εῖαι*, in verbs in *έω*; as, *μνθεῖαι*, *νεῖαι*. Homer also sometimes throws out the *σ* in the *second person sing.*, *perf.* and *pluperf. mid.* or *pass.*; as, *μέμνηαι* (along with *μέμνῃ*), *βέβληαι*, *ἐσσυο*.

9. The dual and plural endings *-μεθον*, *-μεθα*, have often in the *Epic*, as well as in the *Doric* and *Ionic* dialects, and likewise with the *Attic poets*, the original form *-μεσθον*, *μεσθα*; as, *τυπτόμεσθον*, *τυπτόμεσθα*.

10. 3d *pers. plur. perfect* and *pluperfect middle* or *passive* ends, in Ionic and Epic, most commonly in *-αται*, *-ατο*, instead of *-νται*, *-ντο*; as, *πεπείθαται*, *πεπαύαται*, *ἐβεβουλεύατο*, *ἑστάλατο*.—Very often, also, the third person plural of the *optative middle* or *passive* ends in *-οίατο*, *-αίατο*, instead of *-οιντο*, *-αιντο*; as, *τυπτοίατο* for *τύπτοιντο*, *ἀφη-*

σαιατο for *ἀρήσαιντο*. The ending *-ντο*, even, underwent this same change in Ionic, yet so, however, that the *ο* changed to *ε*; as, *ἐβουλέατο* for *ἐβούλοντο*.—With verbs in *-άω* and *-έω*, the *η* in the ending of the perfect and pluperfect (*-ηνται*, *-ηντο*) was shortened into *ε*; as, *οἰκέαται* for *ὤκηνται*, from *οἰκέω*, *ἐτετιμέατο* for *ἐτετίμηντο*, from *τιμάω*.—The Ionians, moreover, said *-εαται* for *-ανται*; as, *πεπτέαται* for *πέπτανται*. The form *ἀπίκαται* in Herodotus, from the perfect *ἀφῖγμαι* (present *ἀφικνέομαι*), is the only instance in which the rule laid down on page 304 (§ 7) is not observed.

11. 3d *pers. plur. aor. pass.* in *-ησαν* is often shortened into *εν*, in the *Doric*, *Epic*, and *poetic* dialects; as, *τράφεν* for *ἐτράφησαν*. In the *optative* this shortening is regular in the common language; as, *τυφθεῖεν* for *τυφθείησαν*.

12. 3d *pers. plur. imperative* in *-τωσαν* (active) and *-σθωσαν* (middle or passive) is shortened into *-των* and *-σθων*, in Ionic and Doric (in Homer always); as, *τυπτόντων* for *τυπτέτωσαν*, *πεποιεσθόντων* for *πεποιεσθέτωσαν*, *τυπτέσθων* for *τυπτέσθωσαν*.

13. The long mood-vowels of the *subjunctive*, *ω* and *η*, are often shortened in the *Epic language*, from the requirements of the verse; as, *ἴομεν* for *ἴωμεν*, *φθιόμεσθα* for *φθιώμεθα*, *στρέφεται* for *στρέφηται*, &c.

14. The *first aorist active of the optative* has, in the *Æolic dialect*, the endings *-ια*, *-ιας*, *-ιε*, &c., 3d plur. *-ιαν*, instead of *-αιμι*, *-αις*, *-αι*, &c., 3d plur. *-αιεν*. This form came also into common use in *all the dialects*, and was more frequently employed by the *Attics*, also, than that in *-αιμι*, &c., but only in 2d *and* 3d *sing. and* 3d *plur.*

15. *Infinitive.* The original full form of the *infinitive active* ends in *-μεναι*, and, with the mood-vowel, in *-έμεναι*, which is still found in the *Epic*, *Doric*, and *Æolic* dialects. This form was shortened sometimes into *-μεν* (*-εμεν*), and sometimes into *-ναι*. In the *Epic language*, however, we already find, also, the ending *-ειν*, arising out of *-εμεν*, and in *contraction*, and in the *second aorist* the endings *-έειν* and *-εῖν*. The *present*, *future*, and *second aorist* take the mood-vowel *ε* and the ending *μεν*; as, *τυπτ-έ-μεν*, *τυψέμεν*, *εἰπέμεν*.—The *verbs* in *άω* and *έω* have, by the contraction of the characteristic vowels *α* and *ε* with the infinitive-ending *-έμεναι*, the termination *-ήμεναι*; as, *γοήμεναι* (from *γοάω*), *φιλήμεναι* (from *φιλέω*), *φορήμεναι* (from *φορέω*). With this ending in *-ήμεναι* agrees that of the *passive second aorist*; as, *τυπήμεναι* for *τυπῆναι*, which always occurs thus in the *Epic language*, but for which the *Dorians* have the shortened form *-ῆμεν*; as, *τυπῆμεν*.—With *verbs* in *-μι*, the endings in *-μεν* and *-μεναι* attach themselves immediately to the unaltered verbal stem of the present,

and in the second aorist to the pure stem; as, *τιθέ-μεν, τιθέ-μεναι*: *ἱστά-μεν, ἱστά-μεναι*: *διδό-μεν, διδό-μεναι*: *θέ-μεν, θέ-μεναι*: *δό-μεν, δό-μεναι*, &c.—The case is the same with the *perfect* that is formed immediately from the verbal stem; as, *τεθνάμεν, βεβάμεν*. Exceptions to the above, however, occur in *τιθήμεναι* (*Il.*, xxiii., 83) and *διδοῦναι* (*Il.*, xxiv., 425), as well as in the second aorist infinitive active of verbs in *α* and *υ*, which here retain the long vowel; as, *στή-μεναι, βή-μεναι, δύ-μεναι*, for *στῆναι, δῦναι*.

16. Along with the form in *-έμεναι* and *-έμεν*, the Dorians had one shortened from the same in *-εν*; as, *ἄγεν* for *ἄγειν*: *fut. ἁρμόσεν* for *ἁρμόσειν*, from *ἁρμόζω*: 2d *aor. act. ἰδέν* for *ἰδεῖν, λαβέν* for *λαβεῖν*, &c.

17. *Participle.* The *Æolic dialect* has in the participle the diphthong *οι* for *ου*, and *αι* for *ᾱ*, before the letter *σ*; as, *τύπτων, τύπτοισα, τύπτον*: *λαβοῖσα, λιποῖσα* (for *τύπτουσα, λαβοῦσα, λιποῦσα*), and *τύψαις, τύψαισα*, for *τύψᾱς, τύψᾶσα*.—The *Epic language* enjoys the privilege of lengthening the accented *o*, in the oblique cases, into *ω*; as, *μεμαῶτος, πεφυῶτας*.—The perfect participle active sometimes takes, in the *Doric dialect*, the ending of the present; as, *πεφρίκοντες* for *πεφρικότες*.

3. *Epic and Ionic Iterative Form.*

1. The *Ionic*, and particularly the *Epic*, as well as, in imitation of them, the *tragic* language, have a special *imperfect* and *aorist form* with the ending *-σκον*, to indicate a *repeated* or *oft-recurring* action. It is called, in consequence of this meaning, the *iterative form*. It regularly dispenses with the augment, though occasionally found with it. Thus,

τύπτεσκον, τυπτεσκόμην, from *ἔτυπτον, ἐτυπτόμην*.
τύψασκον, τυψασκόμην, " *ἔτυψα, ἐτυψάμην*.
τύπεσκον, τυπεσκόμην, " *ἔτυπον, ἐτυπόμην*.

2. These *iterative* forms, however, are found only in the *singular number* and *third person plural* of the *indicative*. Verbs in *άω* blend *-άεσκον* into *-ασκον*, which last can again be lengthened out into *-ᾶσκον*, if required by the verse; as, *νικάσκομεν, ναιετάασκον*. Verbs in *έω* have *-έεσκον* and *-εσκον*; as, *καλέ-εσκε, βουκολέεσκε*, &c.; and this *-έεσκον* can be lengthened into *-είεσκον* if the verse demand; as, *νεικείεσκον*. Verbs in *όω* have not the iterative form with the early writers. In the case of verbs in *μι*, the mood-vowel is dropped; as, *τίθε-σκον, δίδο-σκον, δείκνυ-σκον*. In some verbs the ending *-ασκον* takes the place of *-εσκον*; as, *ῥίπτ-ασκον, κρύπτ-ασκον*, from *ῥίπτω* and *κρύπτω*.

4. *Contraction and Resolution in Verbs.*

(A.) *Epic Language.*

1. In the Epic language the contraction of verbs in *άω*, *έω*, *όω*, already appears, but is not by any means so regularly employed as in Attic. Thus,

VERBS IN *άω*.—1. In these verbs the open form appears only in certain words and forms; as, *πέρασον*, *κατεσκίασον*, *ναιετάουσι*: always in *ὑλάω*, and in those verbs that have a long *α* as their characteristic, or whose stem is monosyllabic; as, *διψάων*, *πεινάων*, *ἔχρας*, *ἐχράετε* (from *χρᾱ-ω*).

2. In some verbs the *α* passes over into *ε*; as, *μενοίνεον*, from *μενοινάω*: *ἤντεον*, from *ἀντάω*: *ὁμόκλεον*, from *ὁμοκλάω*.

3. In the place of the open, and the shut or contracted forms, there is employed, as often as the verse requires, a lengthening out of the vowel that has arisen from contraction, by inserting before it another vowel of similar nature, but this more frequently short than long. In this way *ᾱ* is lengthened out into *ᾱᾱ* or *ᾰᾱ*, and *ω* into *οω* or *ωω*. The short vowel comes in when the syllable preceding the contracted one is short; as, (*ὁρῶ*), lengthened form *ὁρόω*; but if this preceding syllable be long, then a long vowel is introduced; as, (*ἠβῶ*), lengthened form *ἠβώω*.—This lengthening, however, does not take place when *ᾱ* comes before a personal ending beginning with *τ*; as, *ὁρᾱ-ται*, *ὁρᾱ-το*, not *ὁράαται*, *ὁράατο*. Thus,

(*ὁράεις*),	*ὁρᾷς*,	*ὁρᾶας*,	(*ὁράω*),	*ὁρῶ*,	*ὁρόω*,
(*ὁράεσθαι*),	*ὁρᾶσθαι*,	*ὁρᾶασθαι*,	(*ὁράουσα*),	*ὁρῶσα*,	*ὁρόωσα*,
(*μενοινάει*),	*μενοινᾷ*,	*μενοινᾶᾳ*,	(*βοάουσι*),	*βοῶσι*,	*βοόωσι*,
(*ἐάῃς*),	*ἐᾷς*,	*ἐᾶᾳς*,	(*ὁράοιμι*),	*ὁρῷμι*,	*ὁρόῳμι*,
(*μνάεσθαι*),	*μνᾶσθαι*,	*μνᾶασθαι*,	(*ὁρᾶουσι*),	*ὁρῶσι*,	*ὁρώωσι*.

When *ντ* follows the contracted vowel, then, in lengthening, the short vowel can follow the contracted one; thus, *ἠβώοντα* for *ἠβῶντα*, *γελώοντες* for *γελῶντες*, *μνώοντο* for *μνῶντο*, &c.—We find, moreover, even in the optative, the lengthening *ωοι* for *ῳ* in *ἠβώοιμι* (for *ἠβάοιμι* = *ἠβῷμι*).—The participle-form *ναιετάωσα* (for *ναιετόωσα*) is anomalous.

VERBS IN *έω*.—1. Contraction does not occur in all forms where *ε* is followed by the vowels *ω*, *ῳ*, *η*, *ῃ*, *οι* and *ου*; as, *φιλέωμεν*, *φιλέοιμι*, &c. Such forms as these, however, must commonly be pronounced by synizesis.—In other cases, the contracted or uncontracted form is employed according to the requirements of the verse.—When *εο* is contracted, it becomes *ευ*; as, *αἱρεύμην*, *ἀϋτευν*, *γένευ*, except *ἀνερρίπτουν* and *ἐπόρθουν*.

2. The open *ε* is sometimes lengthened into *ει*; as, *ἐτελείετο*, *ἐτέλειον*, *πλείειν*, *ὀκνείω*, &c.

3. In the ending of the *second person singular of the present middle* or *passive*, either the two vowels *εε*, which come in contact, are contracted; as, *μνθέ-εαι* = *μνθεῖαι*, like *μνθεῖται*: *νεῖαι* like *νεῖται*: or else one *ε* is elided; as, *μνθέαι*, *πωλέαι*. This elision of the *ε* takes place regularly, also, as well with the Epic as with the Ionic writers, in the second person singular of the imperfect, and in the present imperative middle or passive; as, *φοβέο*, *ἀκέο*, *αἰτέο*, *ἐξηγέο*.

VERBS IN *όω*.—These verbs follow either the common rules of contraction; as, *γουνοῦμαι*, *γουνοῦσθαι*, or else are not contracted, but lengthen *ο* into *ω*, by which process the forms of verbs in *όω* come to resemble those from verbs in *άω*; as, *ἱδρώοντα*, *ἱδρώουσα*, *ὑπνώοντας* (compare *ἠδώοντα*); or else they pass completely over into the analogy of verbs in *άω*, by lengthening *-οῦσι* into *-όωσι*, *-οῦντο* into *-όωντο*, and *-οῖεν* into *-όῳεν*.—This lengthening, however, into *όω* or *ωο*, is limited to those forms merely in which these same appear in verbs in *άω*. Hence the present *ἀροῖς*, *ἀροῖ*, *ἀροῦτε*, and the infinitive *ἀροῦν*, do not admit of the lengthening in question.

(B.) *Ionic Dialect.*

1. In the *Ionic dialect*, the verbs in *άω* and *όω* alone undergo contraction; those in *έω* regularly neglect this, with the exception of the frequently-occurring contraction of *εο* and *εου* into *ευ*; as, *φιλεῦμεν* for *φιλέομεν* = *φιλοῦμεν*: *ἐφίλευν* for *ἐφίλεον* = *ἐφίλουν*: *φιλεῦ* for *φιλέου* = *φιλοῦ*.

2. Verbs in *άω* follow the ordinary rules of contraction: in the open forms, however, the *α* passes over into *ε*; as, *ὁρέω*, *ὁρέομεν*, for *ὁράω*, *ὁράομεν*: *χρέεται*, *χρέονται*, for *χράεται*, *χράονται*, &c.

3. In the open forms, *αο* is frequently lengthened into *εω*; as, *χρέωνται*, *ἐκτέωντο*, *ὁρέωντες*, *πειρεώμενος*, for (*χράονται*) *χρῶνται*, &c.

4. The Ionians sometimes contract *αο* and *αου* (like *ευ* and *εου* in verbs in *έω*) into *ευ*; as, *εἰρώτευν* for *ἐρώταον*: *γελεῦσα* for *γελάουσα*: *ἀγαπεῦντες* for *ἀγαπάοντες*. So, also, in *Doric*; as, *γελεῦντι* for *γελάουσι*. This contraction of *ευ* for *ου* takes place, also, frequently in verbs in *όω*; as, *δικαιεῦσι* for (*δικαιόουσι*) *δικαιοῦσι*, *δικαιεῦν* for *δικαιοῦν*, *στεφανεῦνται*, from *στεφανόω*, &c.

5. The Epic lengthening seldom occurs, in verbs in *άω*, in Ionic prose; as, *κομόωσι*, *ἠγορόωντο* (*Herodotus*).

(C.) *Doric Dialect.*

1. Contrary to the usual character of Doric Greek, the vowels *ε* and *αει* are contracted into *η* and *ῃ*; as, *τιμῆτε* for *τιμάετε* = *τιμᾶτε*: *φοιτῆς* for *φοιτᾷς*: *ὁρῆν* for *ὁρᾶν*. The infinitive is written without the subscript *ι* (as it should be written every where in Greek), since the uncontracted form originally ended in *-αεν*.

2. The *infinitive* in verbs in *έω* has a double form, namely, either the shortened one in *-εν* (for *-ειν*); as, *ποιέν* for *ποιεῖν*, or, according to the analogy of verbs in *-άω*, one ending in *-ῆν* (and arising from *-έην*); as, *φιλῆν* for *φιλέειν* = *φιλεῖν*, *κοσμῆν* for *κοσμεῖν*, *φρονῆν* for *φρονεῖν*, &c.

3. The *Dorians* and *Æolians* contract *αο*, *αον*, and *αω* into *ᾱ*; as, *πεινῶμες* for *πεινῶμεν* (*πεινάομεν*), *πεινῶντι* for *πειν(ά-ου)ῶσι*, *γελᾶν* for *γελ(ά-ων)ῶν*, *φυσῶντες* for *φυσ(ά-ο)ῶντες*.

5. *Formation of the Tenses.*

1. In the *future* and *first aorist active* and *middle* of *pure verbs*, which retain the short characteristic vowel in the formation of their tenses, and of verbs in *ζω* and *σσω* (*ττω*), the *σ* in the ending is often doubled in Homer and the non-attic poets; as, *ἐγέλασσε*, *κοτεσσάμενος*, *ὀμόσσαι*, *ἐτάνυσσε*, *δίκασσαι*, *κόμισσε*.

2. The form of the so-called *Attic future* is found, in the *Homeric language*, in the verbs that end in *ίζω*; as, *κτεριοῦσι*, *ἀγλαϊεῖσθαι*, along with *ὁρμίσσομεν*, *κοπρίσσοντες*, *κονίσσουσιν*.—In the verbs in *έω*, *άω*, *ύω*, the poet forms futures that are like these presents: namely, in the case of verbs in *έω*, he often uses the ending *έω* in place of *έσω*; as, *κορέει* (*Il.*, viii., 379), *κορέεις* (*Il.*, xiv., 831), *μαχέονται* (*Il.*, ii., 366): in the case of verbs in *άω*, after throwing out the *σ*, he places before the vowel that has arisen from contraction the short vowel of its class; as, *ἀντιόω*, *ἑλόωσι*, *δαμάᾳ*: in the case of verbs in *ύω*, we have *ἐρύουσι* and *τανύουσι*.

3. In the *Doric dialect*, the verbs in *ζω* take in those tenses in which the characteristic letter is *σ*, that is, in the future and aorist, the letter *ξ* in place of *σ*; as, *δικάζω*, *fut. δικαξῶ*, 1st *aor. ἐδίκαξα*, instead of *δικάσω*, *ἐδίκασα*. The other tenses, however, with the pure characteristic *δ*, follow the regular formation; as, *ἐδικάσθην*, not *ἐδικάχθην*.—The Dorism just referred to is found even in some verbs in *άω*, which retain the short *ᾰ* in their tense-formation, and are, therefore, so far analogous to verbs in *ζω*, which, in like manner, have a short vowel; as, *γελάω*, 1st *aor. ἐγέλαξα*, in place of *ἐγέλᾰσα*, but not *νικάω*, *νικᾰξῶ*, but *νικᾰσῶ* (Attic *νικήσω*).—In Doric

poetry, whenever the verse requires it, all these forms with ξ can be supplanted by those with σ, or, in other words, by the regular forms.

4. Several liquid verbs form the future and first aorist active with the endings -σω and -σα, not only in the Epic language, but also in the poetic dialect of every period. This, however, is properly an Æolic peculiarity. Thus, *κέλλω*, 1st *aor. infin.* *κέλσαι*: *εἴλω*, 1st *aor. infin.* *ἕλσαι*: *ὄρνυμι*, *fut.* *ὄρσω*, 1st *aor. ind.* *ὦρσα*: *διαφθείρω*, 1st *aor. infin.* (in Homer) *διαφθέρσαι*: *κείρω*, 1st *aor. ind.* (in Homer) *ἔκερσα*, but 1st *aor. mid.* *ἐκειράμην*: *φύρω*, *fut.* *φύρσω*: 1st *aor. ind.* *ἔφυρσα*: *fut. perf.* *πεφύρσομαι*, &c.

5. In the *Epic language*, the *second aorist* is frequently formed with σ as its characteristic, a plain example of which in the common language, also, is found in *ἔπεσον*, *πεσεῖν*, from ΠΕΤΩ. Thus, we have in Epic, *ἶξον*, *ἐδήσετο*, *ἐδύσετο*, and likewise some imperatives; as, *ἄξετε* from *ἄγω*, *λέξο* and *λέξεο* from *λέγω*, *οἶσε* and *οἴσετε* from *φέρω*, &c.

6. In *Homer*, several 2d *aorists* are formed with a metathesis of the consonants, in order thereby to gain a dactyl; as, *ἐδράκον* for *ἐδάρκον* (from *δέρκομαι*), *ἐπράθον* for *ἐπάρθον* (from *πέρθω*), *ἐδράθον* for *ἐδάρθον* (from *δαρθάνω*), *ἤμβροτον* for *ἥμαρτον* (from *ἁμαρτάνω*.)—On the same grounds the poet employs the syncope in the stem. (Consult page .)

7. In the *first aorist passive*, Homer, in order to meet the requirements of the verse, inserts a ν, not only as *other poets also* do, in *κρίνω* and *κλίνω* (thus, *διακρινθῆτε*, *κρινθείς*, *ἐκλίνθη*), but also in the verbs *ἰδρύω* and *πνέω*; as, *ἰδρύνθην* (along with which, however, he uses likewise *ἰδρύθην*) and *ἀμπνύνθη*.

8. *Homer* forms a *first perfect* only in *pure verbs*, and such *impure* ones as take an ε in their tense-formation, or else experience metathesis; as, *χαίρω*, *perf.* 1 *κεχάρηκα* (from ΧΑΙΡΕ-Ω): *βάλλω*, *perf.* 1 *βέβληκα* (from ΒΛΑ-). Besides this he forms merely *second perfects*, which regularly belong to intransitive verbs, or else take an intransitive meaning.—In pure verbs, however, and the class of impure verbs already mentioned, he rejects the κ in certain persons and moods, and regularly in the participle, so that these forms resemble the analogy of the second perfect. These *participles* either lengthen the stem-vowels α and ε into η; as, *βεβαρηώς* (from ΒΑΡΕ-Ω), *κεκορηώς* (from *κορέννυμι*), *κεκοτηώς* (from *κοτέω*), *τετληώς* (from ΤΛΑΩ), *κεκμηώς* (from *κάμνω*), *τεθνηώς* (from *θνήσκω*): or else they retain (though rarely) the stem-vowel unaltered; as, *βεβᾶώς* (from *βαίνω*, ΒΑΩ), *ἐκγεγᾶνῖα* (from *γίγνομαι*, ΓΑΩ), *δεδᾶώς* (from *διδάσκω*, ΔΑΩ), *τεθνῖα*

(from φύω), ἑστᾰώς (from ἵστημι, ΣΤΑΩ), μεμᾰώς (along with μεμᾱώς and μεμᾰότες, from ΜΑΩ).—The accented *o* of the oblique cases can, in the first instance, be lengthened into ω if required by the verse, and hence we have τεθνηότος and τεθνῶτος, τεθνηότα and τεθνῶτα, κεκμηότα and κεκμῶτα, &c. When, however, the nominative has a short penult, we always have ω; as, βεβᾰῶτος.—The ending -ώς, arising from contraction, can be lengthened out again by the insertion of *ε*; as, πεπτεῶτα (from πίπτω), τεθνεῶτι (from θνήσκω), &c., and, if required by the verse, this *e* can be changed to *ει*; as, τεθνειῶτος.—The feminine form in -ῶσα occurs only in βεβῶσα (*Od.*, XX., 14). In some feminine forms, the *antepenult*, which ought properly to be long, is shortened on account of the verse; as, ἀρᾰρυῖα (belonging to ἀρηρώς, from ἀραρίσκω), μεμᾰκυῖα (μεμηκώς, from μηκάομαι), τεθᾰλυῖα (τεθηλώς, from θάλλω), λελᾰκυῖα (λεληκώς, from λάσκω), πεπᾰθυῖα (from πάσχω).

9. Some verbs, which in the stem of the present have the diphthong *ευ*, shorten this, among the Epic writers and poets, in the perfect middle or passive, and also in the first aorist passive, into ῠ; as, πεύθομαι, *perf. mid.* or *pass.* πέπυσμαι: σεύω, *perf. mid.* or *pass.* ἔσσῠμαι, 1st *aor. pass.* ἐσσῠ́θην: τεύχω (poetic), *perf. mid.* or *pass.* τέτυγμαι, 1st *aor. pass.* ἐτύχθην: φεύγω, *perf. mid.* or *pass.* πεφυγμένος.—The verb χέω (arising from ΧΕϜω, χεύω) follows this same analogy in the forms κέχῠκα, κέχῠμαι, ἐχύθην. But, on the other hand, the verb πνέω has the long ῡ in Homer, contrary to this same analogy; thus, πνέω (πνέϜω), πέπνῡμαι.

REMARK 1. In Homer (*Od.*, XVIII., 236) we find the *optative* form λελῦτο (3d pers.) instead of λελύιτο, according to the analogy of πήγνῡτο, δαίνῡτο.

REMARK 2. The Homeric forms of the *perfect participle* ἀκαχήμενος, ἀλαλήμενος, ἀρηρέμενος, ἐληλάμενος, and of the *perfect inf.* ἀκάχησθαι, ἀλάλησθαι, have the *accentuation of the present.*

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6. *Verbs in* -μι.

1. In the *Epic*, *Ionic*, and *Doric* dialects, the forms from -έω and -όω, in the 2d and 3d *pers. sing.* of the present and imperfect, are frequently employed; as, τιθεῖς, τιθεῖ, διδοῖς, διδοῖ, ἐτίθει, ἐδίδους, ἐδίδου, ἴει.—Contracted forms, however, of ἵστημι rarely occur; as, ἱστᾷ for ἵστησι.

2. The 3d person plural of the *imperfect* and *second aorist*, in *ε-σαν*, *η-σαν*, *ο-σαν*, *ω-σαν*, *ν-σαν*, is shortened, by the Epic and Doric writers, into *εν*, *ᾰν*, *ον*, *ῦν*; as, ἔτιθεν for ἐτίθεσαν, ἔθεν and θέν for

ἔθεσαν, ἑστᾰ̀ν and στᾰ̀ν for ἑστησαν, φθᾶν for ἔφθησαν, ἓδᾰ̀ν and βᾶν for ἔδησαν, ἐδίδον and δίδον for ἐδίδοσαν, ἔδον and δόν for ἔδοσαν, ἐφῦν for ἔφῡσαν.

3. In the 2d *pers. sing.* of the *present imperative active*, Homer usually has ἴστη, but in *Il.*, ix., 202, we find καθίστα.—In the 2d *pers. sing.* of the *present imperative* and 2d *aorist middle*, Homer throws out the σ, and leaves the form open, even when it might have been contracted; as, δαίννο, μάρναο, φάο, σύνθεο, ἔνθεο.—In the *Ionic dialect*, in the ending of the 2d *pers. sing. pres. indic. mid.* or *pass.* -ασαι, the σ is rejected, and then the α passes over into ε; as, ἐπίστεαι, δύνεαι, for ἐπίστασαι, δύνασαι. From this arise ἐπίστῃ in Ionic writers, and δύνῃ also in the tragic ones.

4. The *short stem-vowel* is *lengthened*, when required by the verse, before the personal endings beginning with μ and ν; as, τιθήμενος, διδοῦναι. So, also, δίδωθι, ἵληθι (for ἵλᾰθι.)

5. The 3d *pers. sing.* of the *subjunctive* often has the ending σι in the *Epic dialect*; as, δῷσι and δώῃσι, instead of δῷ.

6. The *contracted* 2d *aorist subjunctive* of verbs with the characteristic α and ε is, in the *Epic* language sometimes, and in the *Ionic* dialect regularly, lengthened out by the insertion of ε; as, ἱστῶ, *Ionic* ἱστέ-ω, ἱστέ-ῃς, ἱστέ-ωμεν: στῶ, *Ionic* στέ-ω, στέ-ῃς, &c.: τιθῶ, *Ionic* τιθέ-ω, τιθέ-ῃς, &c.: τιθῶμαι, *Ionic* τιθέ-ωμαι, τιθέ-ῃ, &c.: θῶ, *Ionic* θέ-ω: θῶμαι, *Ionic* θέ-ωμαι, &c.—In verbs, however, whose characteristic is ο, Homer lengthens out the contracted subjunctive of the 2d aorist, by inserting ω; as, δώωσι for δῶσι.—It is to be remarked that the two aorists passive of all verbs follow the analogy of ἵστημι and τίθημι; as, τυπῶ, -ῇς, *Ionic* τυπέω, -έῃς: εὑρεθῶ, -ῇς, *Ionic* εὑρεθέω, -έῃς, &c.

7. The 3d *pers. sing.* ends in *Doric* in τι; as, ἱστᾱτι, τίθητι, δίδωτι, δεικνῦτι, and the 3d *pers. plur.* in ντι; as, ἱστάντι, τιθέντι διδόντι, δεικνύντι.

8. In the 3d *pers. plur. mid.* or *pass.* the ν is regularly changed by the Ionic dialect into α, before the personal endings ται and το; as, τιθέαται, διδόαται, ἐδεικνύατο, instead of τίθενται, &c.

9. *Dialects of* Εἰμί ('ΕΣ–), "*to be.*"

PRESENT.			
INDICATIVE.		OPTATIVE.	SUBJUNCTIVE.
S. 1	ἐμμί, *Æolic* (for ἐσ-μί),		1 ἔω, *Epic* and *Ionic*; εἰω, *Epic*.
2	ἐσσί, *Epic*, also Eur. Hel., 1250. — εἰς, *Ionic*,	2 ἔοις, *Epic* and *Ionic*,	2 ἔῃς, *Ionic*.
		3 ἔοι, *Epic* and *Ionic*,	3 ἔῃ, ἐῇσι, ἦσι, εἰῇ, *Epic*; ἔῃ, *Epic* and *Ionic*.
3	ἐντί, *Doric*,		P. ἔωμεν, ἔητε, ἔωσι, *Epic* and *Ionic*.
P. 1	εἰμέν, *Epic* and *Ionic*,		IMPERATIVE.
2	ἐστέ, *regularly*,	2 εἶτε, *Epic*,	S. 2 ἔσσο, *Æolic* and *Epic*.
3	ἔᾶσι(ν), *Epic* and *Ionic*; ἐντί, *Doric*,	3 εἶεν, *Epic*,	P. 3 ἐόντων, *Ionic*.
INFIN. ἐμεναι, ἐμμεναι, ἔμεν, ἔμμεν, *Epic*, ἦμεν or ἦμες, εἶμεν or εἶμες, *Doric*.			PARTICIPLE. ἐών, ἐοῦσα, ἐόν, *Epic* and *Ionic*.

IMPERFECT.	
INDICATIVE.	
S. 1	ἔα, ἦα, ἔον, ἔσκον, *Epic* and *Ionic*.
2	ἔησθα, *Epic*; ἔας, *Ionic*.
3	ἦεν, *Epic* and *Ionic*; ἦην, ἦεν, ἔσκε, *Epic*; ἦς, *Doric*.
D. 3	ἤστην, *Epic*.
P. 1	ἦμεν or ἦμες, εἶμεν or εἶμες, *Doric*.
2	ἔατε, *Ionic*.
3	ἔσαν, *Epic* and *Ionic*: εἵατο (for ἧντο), *Od.*, XX., 106.
FUT. ἔσομαι and ἔσσομαι, &c., *Epic*, according to the requirements of the verse: 2. ἔσεαι; 3. ἔσεται, ἔσειται.	

10. Εἶμι ('I–), "*I go.*"

PRES. INDIC.	S. 2	εἶσθα, *Epic*; εἷς, *Ionic*.—*Pres. subj.* S. 2, ἶσθα, *Epic*.
" OPTAT.	S. 3	ἶοι, *Epic*; ἰείη, *Il.*, XIX., 209.
" INFIN.		ἶμεναι, ἶμεν, *Epic*.
IMPERF. INDIC.	S. 1	ἤια (with ἤειν), *Epic* and *Ionic*; ἤϊον, *Epic*.
	2	ἤιες (with ἤεις), ἔες, *Epic*.
	3	ἤϊε (with ἤει), *Epic* and *Ionic*; ἤϊεν, *Epic*; ἤε(ν), ἴε(ν), *Epic*.
	D. 3	ἴτην, *Epic*.
	P. 1	ἴομεν, *Epic*.
	3	ἤϊον, *Epic*; ἤϊσαν and ἦσαν, *Epic* and *Ionic*; ἴσαν, *Epic*.
FUT. and AOR. MID. εἴσομαι, εἴσατο, D. 3, ἐεισάσθην. *Il.*, XV., 544.		

VIII. ADVERBS.

I. By adverbs we understand those indeclinable words by means of which the relations of *time*, *place*, and *manner* are denoted; as, *νῦν*, "*now*:" *ἐκεῖ*, "*there*;" *καλῶς*, "*well.*"

II. Most adverbs are formed from adjectives by assuming the ending *ως*. This ending is attached to the pure stem of the adjective; and since, in the third declension, this appears in the genitive, and adjectives in the plural agree with adverbs in point of accentuation, we have the following rule for the formation of adverbs from adjectives:

RULE. *In forming adverbs, the ending of the genitive plural* (*ων*) *is changed into ως*; as,

φίλος,	*dear*;	gen. plur.	*φίλ-ων*,	adv.	*φίλ-ως.*
καλός,	*beautiful*;	" "	*καλ-ῶν*,	"	*καλ-ῶς.*
ἁπλοῦς,	*simple*;	" "	*ἁπλ-ῶν*,	"	*ἁπλ-ῶς*
πᾶς,	*all*; gen. *παντός*;	" "	*πάντ-ων*,	"	*πάντ-ως.*
σώφρων,	*moderate*;	" "	*σωφρόν-ων*,	"	*σωφρόν-ως.*
ταχύς,	*swift*,	" "	*ταχέ-ων*,	"	*ταχέ-ως.*
μέγας,	*great*;	" "	*μεγάλ-ων*,	"	*μεγάλ-ως.*
ἀληθής,	*true*;	" "	*ἀληθ-ῶν*,	"	*ἀληθ-ῶς.*
συνήθης,	*customary*;	" "	*συνήθ-ων*,	"	*συνήθ-ως.*

III. In many cases the adverb has no particular form, but is expressed by some part of the adjective. Thus,

(A.) The neuter of the adjective, singular and plural, is used for an adverb, chiefly by the poets; as, *καλὸν ἀείδειν*, "*to sing beautifully*:" *βραχέα διελθεῖν*, "*to recount briefly.*"

(B.) In like manner, also, the dative singular feminine occurs instead of an adverb: as, *δημοσίᾳ*, "*publicly*:" *ἰδίᾳ*, "*privately*:" *κοινῇ*, "*in common*:" *πεζῇ*, "*on foot*:" *ταύτῃ*, "*thus*," "*in this manner.*" But, strictly speaking, in such constructions a substantive is always to be supplied; as, *δημοσίᾳ*, *scil. βουλῇ*: *ταύτῃ*, *scil. ὁδῷ*, &c.

IV. Adverbs are also formed from substantives in various ways; thus,

(A.) Certain forms of substantives are used in the signification of adverbs; as, *ἀρχήν* with a negative, "*not at first*," i. e., *never at all, not at all*, like the Latin *omnino non*: *ἀκμήν*, "*at the point*," i. e., "*in a moment*," "*directly*:" *κομιδῇ*, "*with care*," "*carefully*," "*exactly*," "*just*:" *σπουδῇ*, "*with trouble*," i. e., "*scarcely*," "*hardly.*"

(B.) Some substantives furnish an adverbial sense when combined into one word with prepositions. Thus, παραχρῆμα for παρὰ τὸ χρῆμα, "*on the spot*," "*forthwith*," "*straightway*:" πρόεργου, contracted for πρὸ ἔργου, strictly, "*for a work* or *object*," hence "*to the purpose*," "*serviceable*," "*worth the attainment*:" ἐκποδών, "*away from the feet*," i. e., *out of the way*," "*away*," "*far away*:" ἐμποδών, formed according to the analogy of ἐκπόδων for ἐν ποσὶν ὤν, "*before the feet*," i. e., "*in the way*."

V. Adverbs are derived from substantives, pronouns, and other adverbs, by annexing certain syllables; thus, the terminations θα, θι, οι, σι, χη, and χου, signify "*in a place*;" the terminations θε and θεν, "*from a place*;" and δε, σε, ζε, "*to a place*." Thus,

ἐνταῦθα, *here*,	οὐρανόθεν, *from heaven*,
οὐρανόθι, *in heaven*,	οὐρανόθε, " "
οἴκοι, *at home*,	οἴκοθεν, *from home*,
Ἀθήνησι, *at Athens*,	οὐρανόνδε, *to heaven*,
πανταχῆ, *every where*,	οὐρανόσε, " "
πανταχοῦ, " "	Θήβαζε, *to Thebes*,
ἀλλαχοῦ, *elsewhere*,	Ἀθήναζε, *to Athens*.

REMARK. The termination ζε is nothing more than σ-δε, the double letter being put for the σδ. This change, however, occurs merely in some names of places, and in a few other words; such as θύραζε for θύρασδε, "*to the door*," "*out*."

VI. Adverbs are also formed from substantives by annexing the syllables -δόν and -ιστί, and those thus produced express comparison; as, βοτρυδόν, "*cluster-wise*:" κυνηδόν, "*after the manner of a dog*," "*greedily*:" Ἑλληνιστί, "*after the manner of the Greeks*:" ἀνδριστί, "*after the manner of men*."

VII. Adverbs derived from substantives sometimes end in -άδην, and then denote that something takes place by the application of the idea which is contained in the substantive; as, λογάδην (from λόγος), "*by selection*:" ἀμβολάδην for ἀναβολάδην (from ἀναβολή), "*by way of prelude*."

VIII. Adverbs are likewise derived from verbs, and have the termination -δην, which termination is annexed immediately to the stem. A preceding soft or aspirate, however, must change at the same time into the corresponding middle letter; thus, we have κρύβδην from κρύπτω (stem κρυβ), "*secretly*:" πλέγδην from πλέκω (stem πλεκ), "*in plaits* or *braids*:" συλλήβδην, from συλλαμβάνω (stem συλλαβ), "*taken together*," i. e., "*collectively*," "*in short*."

IX. Lastly, adverbs are formed from some prepositions. These

adverbs serve to denote place, and terminate all in ω; as, ἄνω (from ἀνά), "*above*:" κάτω (from κατά), "*below*:" ἔξω (from ἐξ), "*without*:" εἴσω (from εἰς), "*within*:" πρόσω (from πρός), "*onward.*" This ω belongs also to some other adverbs; as, ἄφνω, "*suddenly*:" οὕτω, "*thus*:" ὀπίσω, "*behind*:" πόρρω, "*far*," "*afar.*"

X. Besides these, there are many adverbs also whose derivation does not admit of being accurately pointed out, and which are partly *obsolete adjective forms*; as, πλησίον, "*near*:" σήμερον, "*to-day*:" αὔριον, "*to-morrow*:" ἀγχοῦ, "*near*:" ὁμοῦ, "*at the same time*:" εἰκῇ, "*at random*:" and partly *genuine adverbs*, with the terminations *a*, *ας*, *ι*, *ει*, *οι*, *ου*, *τε*; as, κάρτα, "*very*:" πέλας, "*near*:" μεγαλωστί, "*greatly*:" ἐκεῖ, "*there*:" ποῖ, "*whither?*" ποῦ, "*where?*" πότε, "*when*," &c.

XI. Under the head of adverbial particles, the ἀ (before a vowel, ἀν) must be specially noticed. It is commonly regarded as of *four* kinds: 1. ἀ στερητικόν, *alpha privativum*, expressing *want* or *absence*, like the Latin *in-*, and the English *un-*; as, σοφός, "*wise*:" ἄσοφος, "*unwise*:" ἄνυδρος, "*without water.*"—2. ἀ ἀθροιστικόν, *alpha copulativum*, expressing union or participation; as, ἄκοιτις, "*a spouse*:" ἀδελφος, "*a brother.*" This answers to the adverb ἅμα, and may be again traced in ὁμοι-, ὁ-, as in ὁμοῖος, ὁπάτριος, ὁγάστριος.—3. ἀ ἐπιτατικόν, *alpha intensivum*, strengthening the force of compounds, and said to answer to the adverb ἄγαν, "*very.*" The use of this ἀ, however, has been most unduly extended by the old grammarians. Many words quoted as examples seem to be inventions of their own; as, ἄγανος, ἀγύμναστος, for πολύγονος, πολυγύμναστος (*Valck.*, *Adon.*, p. 214): some words, again, have been referred to this ἀ which belong to ἀ *privative*; as, ἀδάκρυτος, ἀθέσφατος, ἄξυλος, &c.; and in those which remain, as ἄσκιος, ἀτενής, ἀσπερχές, &c., it may well be asked whether the ἀ be any more than a modification of ἀ *copulative*, just as the Sanscrit *sa-*, which belongs to the same root as ἅμα, *simul*, and, therefore, is strictly *copulative*, has also an *intensive* force. (*Kühner*, *G. G.*, § 380, D.—*Döderlein*, *de ἀ intensivo.*)—4. ἀ *euphonicum*, in Ionic and Attic, is used merely to soften the pronunciation, mostly before two consonants; as, ἀβληχρός, ἀσπαίρω, ἀστεροπή, for βληχρός, σπαίρω, στεροπή. Yet we sometimes meet with it before merely one, especially μ; as, ἀμείρομαι for μείρομαι.

XII. The following adverbial particles also occur frequently in the poets, and denote increase, &c.

ἀρι-;	as,	ἀρί-δηλος,	*very conspicuous.*
βου-;	"	βού-βρωστις,	*very hungry.*
βρι-;	"	βρι-ήπυος,	*loud-shouting.*
δα-;	"	δά-σκιος,	*thickly-shaded.*

ἐρι-;	as;	ἐρι-βρεμής,	*loud-roaring.*
ζα-;	"	ζά-κοτος,	*furious.*
λα-;	"	λά-μαχος,	*valiant.*
λι-;	"	λι-λαίομαι,	*I desire earnestly.*

NEGATIVE PARTICLES.

I. There are in Greek two simple negative particles, with which all other negations are compounded, namely, *οὐ* and *μή*. The former of these becomes *οὐκ* before a vowel that has the soft breathing, and *οὐχ* before a vowel that is aspirated. The Attics, also, for greater emphasis, sometimes write *οὐχί*, for which the Ionians have *οὐκί*.

II. From these two negatives, *οὐ* and *μή*, are formed all the other modes of negation in Greek; such as *οὐδέ, οὔτε, οὐδείς, οὔποτε, οὐπώποτε, οὐδαμῶς, οὐδαμοῦ, μηδέ, μήτε, μηδείς*, &c.

III. Although the English language possesses only one expression for both of these particles, yet between the use of *οὐ* and *μή*, in Greek, a definite and important distinction obtains.

IV. In general, this distinction is correctly designated by saying that *οὐ denies positively* and *directly*; but that *μή*, on the contrary, denies *conditionally* or *prohibitively*. Hence *οὐ* is only used to deny a thing itself; *μή*, on the contrary, to deny the supposition of a thing.

V. Hereupon is founded the following General Rule: Οὐ stands as a negative particle in all *independent propositions*, and in all cases, likewise, where an idea is expressed *in and by itself*. Μή, on the contrary, denies in *conditional propositions*, whether they appear as *really dependent* or the dependence lies merely in the *imagination*, as in *conditional* and *assumed* cases.

VI. The following remarks will lead to a right application of this rule in single cases:

Remark 1. A whole and independent proposition, whether pronounced as an absolute assertion or as an opinion and view or as a question, can be negatived only by the particle *οὐ* Thus, *οὐκ ἀγαθὸν ἡ πολυκοιρανία*, "*the government of the many is not good.*" Οὐκ ἂν ἀγαπῴην καλεῖσθαι ἄπιστος, "*I would not like to be called faithless.*" Τί γὰρ οὐ πάρεστιν; "*Why, then, is he not present?*"

Remark 2. Μή, on the contrary, appears as a negation after all particles expressing condition, supposition, and intention; as, *εἰ μὴ ὀρθῶς λέγω, σὸν ἔργον ἐλέγχειν*, "*if I do not speak correctly, it is your part to prove it.*"

Remark 3. Μή is used after relatives, and with participles

when these likewise express a condition; as, *τίς δὲ δοῦναι δύναται ἑτέρῳ ἃ μὴ αὐτὸς ἔχει*; "*who can give a thing to another, if he has it not himself?*" Here *ἃ οὐκ αὐτὸς ἔχει* would mean, "*that which he has not himself.*" So, also, *ὁ μὴ πιστεύων*, "*if a person does not believe.*" But *ὁ οὐ πιστεύων*, "*one who does not believe.*"

REMARK 4. Μή is used with infinitives, whether they be dependent upon a verb or accompanied by the article; as, *ἀνάγκη τοῦτο μὴ ποιεῖν*, "*it is necessary not to do this.*" *Τὸ μὴ πεισθῆναί μοι αἴτιόν σοι τῶν κακῶν*, "*your not being persuaded by me is to you the source of these evils.*"

REMARK 5. Μή always stands with the imperative, as also with the subjunctive when it is used instead of the imperative, and with the optative when it indicates a wish; as, *μὴ πρᾶττε τοῦτο*, "*do not do this;*" *μὴ τοῦτο δράσῃς*: and again, *μὴ τοῦτο γένοιτο*, "*may this never be.*" It is used also in *interrogative* sentences, which express an *anxiety* on the part of the speaker, and hence expect a negative answer; as, *μὴ νοσεῖς*; or, *ἆρα μὴ νοσεῖς*; "*thou art not ill, art thou?*" (*Vid.*, also, pages 490, 493)

REMARK 6. Every purpose implies a conception in the mind of some one or other, and therefore *μή*, not *οὐ*, follows *ἵνα*, *ὅπως*, *ὄφρα*; as, *Σόλων ἀπεδήμησε ἔτεα δέκα ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι, τῶν ἔθετο*: "*Solon absented himself from home for the space of ten years, in order namely that he may not be compelled to rescind any one of the laws which he had enacted.*"

VII. Two negatives generally strengthen the negation, and do not destroy each other, as in Latin.

VIII. This rule may be expressed more fully as follows: When to a sentence already made negative, other qualifications of a more general kind are to be added, such as *sometimes*, *some one*, *somewhere*, &c., these are all commonly subjoined in the form of words compounded with the same negative particles; as, *οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδείς*, "*no one any where did this.*" And in the same manner, to the negation of the whole is subjoined the negation of the parts; as, *οὐ δύναται οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν τοὺς φίλους*, "*he can neither speak well of, nor do good to, his friends.*"

IX. In some phrases both the particles *οὐ* and *μή* are united; as, *οὐ μή* and *μὴ οὐ*. In this combination, as in all other cases, *οὐ* denies objectively and *μή* subjectively. Hence *οὐ μή* implies the idea of *no* apprehension being entertained that a thing will take place; *μὴ οὐ*, on the contrary, the idea of an apprehension being entertain-

ed that a thing will *not* take place. Hence are derived the following remarks:

Remark 1. Οὐ μή is an intensive and emphatical negation, and indicates what should not and must not take place. I. When used with the fut. indic. the clause must be interrogative; as, οὐ μή τις ἄξει; where the actual construction seems to be οὔτις ἄξει . . . . μὴ ἄξει; "*no one shall lead thee off, . . . shall he?*" so that οὐ μή τις ἄξει is merely a strengthened way of saying οὔ τις ἄξει, "*no one shall lead thee off*," and the 2d pers. of the future becomes merely a strong prohibition. (*Herm. Contr. Elms. Med.*, 1120.)—II. With the subjunctive aorist, the simplest way seems to suppose an ellipsis of δεινόν ἐστι, δέος ἐστι, &c., which is actually found in Herodotus (1, 84), οὐκ ἦν δεινὸν μὴ ἁλῷ.

Remark 2. Μὴ οὐ, in dependent propositions, when the verb of the principal proposition is either accompanied by a negation or contains a negative idea in itself, destroy each other, and are often to be translated by "*that*." Thus, οὐκ ἀρνοῦμαι μὴ οὐ γενέσθαι, "*I do not deny that it has taken place;*" and again, πείθομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν, "*for I am persuaded that there will nothing happen to me so bad but that I shall die nobly.*"

Remark 3. In independent propositions, on the contrary, μὴ οὐ is used in combination with the subjunctive to express negative assertions with less positiveness and strength, and is to be translated by "*indeed not*," "*perhaps not*," and explained by the addition of an omitted verb, as ὅρα, or the like. Thus, ἀλλὰ μὴ οὐκ ᾖ διδακτὸν ἡ ἀρετή, "*but virtue may, perhaps, be a thing not to be taught.*" Literally, "*but see whether virtue may not be*," &c., the verb ὅρα being supplied. (*Herm. ad Vig.*, *n.* 265.)

X. Besides the case of μὴ οὐ mentioned above, two negatives also destroy each other when they belong to different verbs; as, οὐδέν ἐστιν ὅτι οὐκ ὑπέσχετο, "*he promised every thing;*" literally, "*there is nothing that he did not promise.*"

XI. As compounded with the negation οὐκ, the particle οὔκουν may also find a place here. This particle, used by the Greeks both in questions and in direct propositions, admits of different translations, and is also differently accented, being sometimes written οὐκοῦν and sometimes οὔκουν. The following is to be remarked as essential concerning it.

Remark 1. In interrogative propositions, when the particle signifies *not therefore? is it not so? not?* it is always to be accented οὔκουν, because οὐκ must here be significantly and em-

phatically heightened. Thus, *οὔκουν γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν*; "*is it not, then, the sweetest laughter to laugh at one's enemies?*"

Remark 2. In direct propositions *οὔκουν* is either to be translated "*therefore not*," "*yet not*," or else it stands at the beginning of the proposition as a mere emphatical expression for the simple *οὖν*, and is to be translated by "*therefore*," "*consequently*;" as, *σὺ τοῦτο ἐποίησας, οὔκουν ἔγωγε*, "*thou hast done this, therefore not I.*" In this case the accentuation is generally given as *οὐκοῦν*. Strictly considered, however, the idea of negation does not vanish in *οὐκοῦν* even where it is to be translated by *therefore*, but the particle is there, also, properly an interrogative one. Thus the following sentence, *οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι*, "*therefore, when I am unable, I shall desist*," is equivalent to "*is it not so? when I am unable, I shall desist?*"

CONJUNCTIONS, &c.

ΑΛΛΑ.

1. Ἀλλά is an adversative conjunction. It is in fact, however, the neuter plural of ἄλλος, though with changed accent, and so, strictly means "*in another way*," "*otherwise.*" It introduces, therefore, something different from what was before said, and serves to limit or oppose whole sentences or single clauses. Hence it answers generally to the English "*but.*" From this meaning arise others, however, such as, "*well, then,*" "*therefore,*" in which case ἀλλά is generally elliptical. Thus, *ἀλλ' ἴσθι, ὅτι ἕξει τοῦθ' οὕτως*· "*well, then, know that this will be so.*" Supply *οὐκ ἀντιστήσω*, or the like; "*I will not oppose, but, on the contrary, know,*" &c. So, in the following passage of Xenophon, it occurs in four different senses, all of which may be traced by means of ellipses to the primitive meaning of "*but.*" Ἀλλὰ μὰ Δι', ἔφη, *οὐκ αὐτὸς ἑλκεσθαι πρός σε βούλομαι, ἀλλά σε πρὸς ἐμὲ πορεύεσθαι. Ἀλλὰ πορεύσομαι, ἔφη, μόνον ὑποδέχου. Ἀλλ' ὑποδέξομαί σε, ἔφη· ἐὰν μή τις φιλωτέρα σου ἔνδον ᾖ.* "'*Nay, indeed,*' *replied Socrates,* '*I do not wish to be dragged unto you, but you to come to me.*' '*Well, then,*' *said Theodota,* '*I will come; do you only receive me.*' '*Why, I will receive you,*' *replied Socrates,* '*if there be not some one dearer than you within.*'"

2. Ἀλλὰ γάρ. In this combination *γάρ* introduces a reason for the opposition, &c., expressed by *ἀλλά*. Thus, *ἀλλὰ γὰρ Κρέοντα λεύσσω, πανσω τοὺς παρεστῶτας λόγους.* "*But I will check what I am at present saying, for I see Creon.*" Sometimes, however, the reference is

more latent, and a clause is to be supplied between ἀλλά and γάρ from what precedes. Thus, in Plato, *Rep.*, ii., p. 336, we have, ἀλλὰ γὰρ ἐν ᾄδου δίκην δώσομεν, where we must repeat from the previous clause, οὐκ ἀζήμιοι ἀπαλλάξομεν. "*But we shall not escape unharmed, for we shall render atonement in Hades.*" In many instances the reference in ἀλλὰ γάρ is to be supplied by some general remark, such as, "*but* this was not at all surprising, *for*;" "*but* this was impossible, *for*," &c.

3. Ἀλλ' οὖν γε. These particles are often joined together, inasmuch as, along with the opposition, a consequence of what has preceded is also expressed. Thus, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἧττον ἀηδὴς ἔσομαι. "*Yet* (ἀλλά) *I will, for this reason* (οὖν), *now at least* (γε) *be less disagreeable.*"

4. When joined with οὐδέ it strengthens the sense; as, ἀλλ' οὐδὲ πειράσομαι, "*nay, I will not even try.*" Frequently, in this construction, οὐ μόνον οὐ is to be supplied in what precedes; as, in the present instance, we may say, "*I will not only not do so, but I will not even try.*"

5. In ἀλλά τοι the particle τοι strengthens the force of ἀλλά; "*but, indeed,*" "*why, that, indeed,*" "*why, as for that,*" &c. Thus, ἀλλ' ἡδύ τοι. "*Why, that is a pleasant thing enough.*"

AN.

1. The particle ἄν, for which the Epic writers use κέ or κέν, can not well be expressed by any corresponding particle in English, but only gives to a sentence an air of uncertainty and mere possibility. It is employed, therefore, to modify or strengthen the subjunctive and optative; and is also employed with the indicative, in order to impart to it more or less of uncertainty. (*Vid.* Syntax.)

2. This particle commonly stands after one or more words in a clause, and is thus distinguished from the ἄν which is formed by contraction from ἐάν. This latter particle ἄν usually begins a clause, and has the meaning of "*if*," &c. The Attic prose writers usually change it into ἤν, the Attic poets always.

3. The particle ἐάν, "*if*," is compounded of the conditional εἰ and the ἄν mentioned in the first paragraph.

4. The ἄν first mentioned is frequently put twice, sometimes even thrice, in a clause or sentence. In some cases, where the ἄν occurs twice, one of these particles attaches itself to a finite verb and the other to a participle or infinitive; as, ὁρῶντες ἂν ἐχρήσαντο ἄν· "*If they had seen they would have used.*" Many cases occur, however, where this explanation will not answer, and where the second or repeated ἄν must be regarded as brought in merely to indicate more

plainly the idea of uncertainty intended to be expressed. Thus, *ἀλλὰ κἂν εὔξαιντο ἂν γενέσθαι·* "*But they might, perhaps, have wished it to happen.*"

ΑΡΑ.

1. The primary power of *ἄρα* is that of deducing consequences from premises, and hence it has usually the signification of "*therefore.*" It is regularly employed, therefore, in the conclusion of syllogisms; as, *εἰ γάρ εἰσι βωμοὶ, εἰσὶ καὶ θεοί· ἀλλὰ μήν εἰσι βωμοί· εἰσὶν ἄρα καὶ θεοί,* "*for if there are altars, there are also gods. But there certainly are altars; therefore there are gods too.*" When joined with *εἰ, εἰ μή*, or *ἐάν*, it signifies "*if, then,*" "*if, indeed,*" or, more probably, "*consequently.*" Hence it serves for an emphatic asseveration, as if founded on an inference.

2. Different from this is the adverb *ἆρα*, which is an interrogative particle, like the Latin *num* or *utrum*. Thus, *ἆρα κατάδηλον ὃ βούλομαι λέγειν;* "*Is, then, what I wish to say evident?*" When a negative answer is expected, it has generally the particle *μή* attached to it. Thus, *ἐὰν δέ σου προςκατηγορήσω, ὅτι διὰ τὸ ἄγασθαι αὐτοῦ, καὶ εὐνοϊκῶς ἔχεις πρὸς αὐτὸν, ἆρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ;* "*But if I shall still farther allege against you, that, in consequence of your admiration of him, you feel also well disposed toward him, will you on that account think that you are slandered by me?*" If we wish to express the Latin *nonne*, it is done by *ἆρ' οὐ*, and sometimes even by *ἆρα* alone.

3. The interrogative *ἆρα* is placed first in a clause or sentence; but the *ἄρα* first mentioned stands always after one or several words, and even at the close of a proposition.

ΓΑΡ.

1. Γάρ, "*for,*" never stands at the beginning of a proposition or clause, but, instead of it, *καὶ γάρ* is used at the beginning, like *etenim* in Latin. In Greek, the proposition of which that with *γάρ* assigns the cause is often omitted, inasmuch as it is easily understood, and is passed over by the speaker in the vivacity of discourse. Thus, in the answer so common in Plato, we have *ἔστι γὰρ οὕτω,* "(certainly), *for so it is.*" So it is often used in questions, because an additional member may always easily be supposed; as, for example, "*I know,*" "*I believe,*" "*I can not do it,*" &c. Thus, *Hom., Od.,* x., 501, Ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει; "*O Circe,* (I can not go thither), *for who will guide me on this way?*" By the frequency of this kind of interrogative use, it gradually lost its proper force, and came to be employed simply to strengthen a question, like the Latin *nam* in *quisnam.*

2. In such expressions as καὶ γάρ, ἀλλὰ γάρ, &c., the former particle indicates an omission of something, for which γάρ assigns a cause; and hence καὶ γάρ, when closely translated, means, "*and (no wonder), for*," "*and (this was natural), for*," &c. So in ἀλλὰ γάρ, we must say, when rendering literally, "*but (this was impossible), for*," "*but (this happened otherwise), for*," &c. The context will always, of course, suggest the proper ellipsis.

ΓΕ.

1. Γε, an enclitic particle, emphatically heightens the word which it follows above the rest of the clause, and thus strengthens the idea of the same. It is frequently joined to pronouns, particularly personal ones; as, ἐγωγε, "*I, at least*," "*I, for my part*." It is often, too, put in combination with other particles, from which it usually stands separated by one or more words; as, γε δή, "*really*," "*certainly*;" γέ τοι, "*at least*," "*however*."

2. Generally, also, γέ is used in rejoinders and answers, either to confirm or restrict; and likewise in exhortations, to render them more impressive. But in English it often happens that the sense of γέ, in its various combinations, can only be indicated by heightening the tone of the word to which it refers.

ΔΕ.

1. The particle δέ is always placed after one or more words in a clause, and properly signifies "*but*," both as distinguishing and opposing. Very often, however, it serves to mark a transition from one proposition to another; and, generally speaking, every proposition which has no other conjunction at its commencement takes this δέ, whether it be really opposed to the preceding or not, particularly in enumerations. In such cases, therefore, it generally remains untranslated in English. In the ancient form of the language, especially in Homer, it often stands for "*and*;" and it is also used on some occasions, in the old poets, to explain what goes before, in which cases it answers to γάρ, "*for*."

2. The principal use of δέ, however, is its opposition to μέν. The opposition in which one member of a sentence stands to another can be stronger or slighter. The Greeks in both cases use μέν and δέ for connection; but in English we can only employ the particles "*indeed*" and "*but*" to designate the stronger opposition; and hence we are often deficient in definite expressions for the Greek μέν and δέ, which we then translate sometimes by "*and*," "*also*;" sometimes by "*partly—partly*," "*as well—as also*," &c.

3. When *μέν* is put in the first member of a sentence, the thought necessarily turns to an opposite member with *δέ*. Several cases, nevertheless, occur where, with *μέν* preceding, the expected *δέ* does not actually appear. Namely, either (1.) the antithesis to the member formed with *μέν* expressly exists, but declares itself so clearly by the position and subject that *δέ* can be omitted. This is chiefly the case when temporal and local adverbs are used, which stand in a natural opposition between themselves; as, *ἐνταῦθα* and *ἐκεῖ*, *πρῶτον* and *ἔπειτα*, &c. Or (2.) the antithesis lies only in the mind, but is not expressly assigned in the discourse. This is chiefly the case when personal and demonstrative pronouns are used at the beginning of a proposition, in combination with *μέν*; as, *ἐγὼ μὲν προὔρρηαι*, "*I have formed the resolution*" (another probably not). *Καὶ ταῦτα μὲν δὴ τοιαῦτα*, "*these things are so circumstanced*" (but others differently). Or (3.) the antithesis is indicated by another particle; as, *ἀλλά*, *αὐτάρ*, *αὖτε*, &c.

Ἤ.

1. The primary use of *ἤ* is disjunctive, and its sense is "*or*." Next to its disjunctive use is that connected with doubt or deliberation, where it has the meaning of "*whether—or*;" as, *μερμήριξεν ἢ ὅγε Ἀτρεΐδην ἐναρίξοι, ἠὲ χόλον παύσειεν*, "*he pondered whether he should slay Atrides or calm his wrath.*"

2. The particle *ἤ* is also frequently used in a question, when a preceding and indefinite question is made more definite; as, *τίς οὖν μοι ἀποκρινεῖται; ἦ ὁ νεώτατος*; "*Who, then, will answer me? the youngest?*" Even in its interrogative sense, however, this particle still retains, in fact, its disjunctive meaning, as will be apparent if we supply as an ellipsis before it, "*Am I wrong in my conjecture?*" Thus, in the passage just quoted, we may say, "*Am I wrong in my surmise, or is it the youngest?*"

Ἦ.

1. The primary and true sense of *ἦ* is that of affirmation. It is explained, therefore, by *ὄντως*, *ἀληθῶς*, "*in reality*," "*in truth*." Its affirmation, however, affects whole sentences or propositions; as, *ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι*, "*assuredly I see in this a great wonder for the eyes.*"

2. In the combination *ἦ γάρ* it is remarkable that the former particle affects the latter. This happens because *γάρ* is always a subjunctive particle; and thus *ἦ* is confirmatory of the causal signification of *γάρ*; as in Priam's words (*Il.*, xxii., 382), where, after giving

order to keep the city gates open for the reception of his routed forces, he adds the reason, ἦ γὰρ Ἀχιλλεὺς ἐγγὺς ὅδε κλονέων· "*for see, too surely is Achilles near throwing all things into confusion.*" So Calchas (*Il.*, i., 78) gives a reason for bespeaking the protection of Achilles; ἦ γὰρ ὀΐομαι ἄνδρα χολωσόμεν, κ. τ. λ., "*for I assuredly do think that I will make that man angry*," &c.

3. In the combination ἦ που the particle ἦ is affirmative and που conjectural, and hence the two, when combined, express a degree of probability bordering on certainty. They do not, however, coalesce into one word, for, if they did, ἦ would have the acute accent. We must render ἦ που by "*in all probability*," "*doubtless*," "*unless I am very much mistaken*," &c.

ΚΑΙ.

1. As particles for uniting together the members of a proposition, the Greeks make use of καί and the enclitic τε, the use and distinction of which are pointed out in the following observations:

2. Καί and τε serve for the simple union both of single ideas and of entire parts of a sentence. The connection by τε is more usual in the elder and poetic language than in Attic prose, and generally this particle is not merely put once between the two ideas to be connected, but joined to each of the connected parts; as, πατὴρ ἀνδρῶν τε θεῶν τε, "*the father of both gods and men.*" This connection by τε—τε occurs with Attic prose writers only in the union of strongly opposed ideas; as, φέρειν χρὴ τά τε δαιμόνια ἀναγκαίως τά τε ἀπὸ τῶν πολεμίων ἀνδρείως, "*we must bear the dispensations of the gods as a matter of necessity, and the inflictions of our foes with a spirit of manly resistance.*" With Homer, however, frequently, and with the Attic poets rarely, τε—τε are used in the union of kindred ideas. If more than two ideas are connected, Homer proceeds with the repetition of τε: as, in *Il.*, i., 177, αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε: or, after having several times repeated τε, then uses καί; as, *Od.*, iii., 413, *seq.*, Ἐχέφρων τε, Στρατίος τε, Περσεύς τ', Ἀρητός τε, καὶ ἀντίθεος Θρασυμήδης; or interchangeably τε, καί, τε.

3. The particles τε καί connect more closely than the simple καί, and are chiefly used when ideas are to be represented as united in one supposition. Hence this kind of combination is also chiefly used, when opposite ideas are to be assigned as closely connected; as, χρηστοί τε καὶ πονηροί.—ἀγαθά τε καὶ κακά. For this reason we say ἄλλως τε καί (both in other respects and also), "*particularly also*," "*especially*," because ἄλλως already expresses a natural and strong antithesis to that which follows.

4. The combination *καί—καί*, "*as well—as*," "*both—and*," can only be adopted when the combined ideas are of different kinds, but never in those which are perfectly homogeneous. Hence several substantives can always be connected by *καί—καί*; as, *ἀπέκτειναν καὶ παῖδας καὶ γυναικάς*. But, in the case of adjectives, only those which contain nothing homogeneous in their idea; as, *ἀνθρώπους εὑρήσεις καὶ ἀγαθοὺς, καὶ κακούς*, or *καὶ πένητας καὶ πλουσίους*, and the like; not *πόλις καὶ μεγάλη καὶ πολυάνθρωπος*, but *μεγάλη τε καὶ πολυάνθρωπος*.

ΠΕΡ.

Πέρ is an enclitic, and in signification closely allied to *γέ*. It denotes, conformably to its derivation from *περί*, comprehension or inclusion, and hence, like *γέ*, it is employed to strengthen single ideas. It very frequently enters into combination with relative pronouns, as also with temporal, causal, and conditional particles, to confirm their signification. The sense of this particle is generally, as in the case of *γέ*, indicated in English merely by a stronger intonation of the word, although it may frequently also be translated by "*very*," "*ever*." In combination with a participle, we often translate it by "*although*" or "*how much soever*." Thus, *λέγει, ἅπερ λέγει, δίκαια πάντα*, "*he says all, whatever he does say, justly*;" *μήτε σὺ τόνδ', ἀγαθός περ ἐων, ἀποαίρεο κούρην*, "*nor do thou, excellent though thou art, deprive him of the virgin*;" *i. e.*, be thou never so excellent, however excellent thou art; *εὐθὺς πορεύεται πρὸς Κῦρον ἥπερ εἶχεν*, "*he proceeds straightway unto Cyrus, just as he was*."

ΠΩΣ.

1. The particle *πῶς*, when circumflexed, is interrogative, and signifies "*how?*" The combination *πῶς γάρ* is employed as an emphatic negative, "*not at all*." Thus, *πῶς γὰρ ποιήσω*, "*I will not do it at all*;" literally, "*for how shall I do it?*" In the same way *καὶ πῶς* is used; as, *καὶ πῶς σιωπῶ*; "*I can not be silent*;" literally, "*and how am I to be silent?*"

2. As an enclitic, *πως* signifies "*somehow*," "*in some degree*," &c.; as, *ἄλλως πως*, "*in some other way*;" *ὧδέ πως*, "*somehow thus*," &c.

ΩΣ.

1. The particle *ὡς* is sometimes used for *ἵνα*, to denote a purpose; as, *ὡς δείξωμεν*, "*in order that we may show*." Occasionally, as in the case of *ἵνα*, the word is omitted, the purpose of which is to be expressed; as, *ὡς δ' ἀληθῆ λέγω, κάλει μοι τοὺς μάρτυρας*, "*but that thou mayst see that I speak the truth, call for me the witnesses*."

2. It is also used for ὅτι, with the meaning of "*that*;" as, λέγοντες, ὡς ἐκεῖνός γε οὐ πολεμεῖ τῇ πόλει, "*saying, that he does not make war upon the city.*"

3. It is also used with the meaning of "*as*," which is its more ordinary acceptation. Sometimes the tragic writers repeat the word that precedes ὡς when signifying "*as*," and this is done when the speaker, from unpleasant recollections, does not choose to be more precise. Thus, ὄλωλεν ὡς ὄλωλεν, "*he has perished as he has perished*;" *i. e.*, he has perished; no matter how.

4. With the acute accent, it is used in the sense of οὕτως, and then stands at the beginning of propositions. This usage is very frequent in Homer; as, ὡς εἰπών. We must be careful, however, not to confound ὡς for οὕτως, with ὡς changed to ὥς because followed by an enclitic, nor with ὡς placed after a word on which it depends, and receiving, in consequence, the tone or accent; as, θεὸς ὡς, "*as a god.*"

5. It is often used in exclamations, with the signification of "*how*;" as, ὡς σε μακαρίζομεν! "*how happy we deem you!*" βροτοῖς ἔρωτες ὡς κακὸν μέγα! "*how great an evil is love to mortals!*" On this is founded the use of ὡς with optatives, in the sense of the Latin *utinam*, "*I wish*;" as ὡς μ' ὄφελ' Ἕκτωρ κτεῖναι! "*would that Hector had slain me!*" literally, "*how Hector ought to have slain me!*"

6. It is put, like ὅτι, before superlative adjectives and adverbs, and strengthens the meaning; as, ὡς τάχιστα, "*as quickly as possible.*"

7. In many cases ὡς came to be regarded as nothing more than a mere strengthening particle, and hence we have the idioms, ὡς ἀληθῶς, "*truly*;" ὡς ἀτεχνῶς, "*entirely*," &c.

8. It is often used in limiting propositions with the infinitive; as, ὡς εἰκάσαι, "*as far as one may conjecture*;" ὡς ἔμοιγε δοκεῖν, "*as far as appears to me at least*;" ὡς εἰπεῖν, "*so to speak.*"

9. It is frequently found in this same sense with prepositions following; as, ὡς ἀπ' ὀμμάτων, "*to judge by the eye*;" ὡς ἐπὶ τὸ πολύ, "*for the most part.*" Hence it is often used in comparisons; as, ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι, ὡς πρὸς τὸ μέγεθος τῆς πόλεως, "*an incredible number are said to have perished, in proportion to the size of the city.*"

10. It is elegantly joined to participles in the genitive absolute, and the participle must then be rendered, in English, by a tense of the verb; as, ὡς ταύτης τῆς χώρας ἐχυρωτάτης οὔσης· "*Because this place was the most secure.*" Sometimes, also, it is connected with the accusative or dative of the participle In these construction.

with the participle, whether in the genitive, dative, or accusative, it has the force of *as, since, because, inasmuch as, as if,* &c.

11. It also has the meaning of "*when,*" as a particle of past time; as, ὡς δὲ ἦλθε, "*but when he came.*" And sometimes, also, the force of "*while.*"

12. *With numerals* it signifies "*about;*" as, ὡς τεσσαράκοντα, "*about forty;*" ὡς τρία ἢ τέτταρα στάδια, "*about three or four stadia.*"

13. It is sometimes put, especially by Attic writers, instead of the preposition εἰς, πρός, or ἐπί. In truth, however, the preposition in such instances must always be regarded as understood, while ὡς retains in translation nothing of its original meaning. It must be remarked, however, that ὡς, when put for εἰς, πρός, or ἐπί, is generally found with persons, and seldom with inanimate things. The primitive meaning of ὡς πρός, ὡς εἰς, &c., is "*as toward,*" "*as to,*" and the particle serves to indicate that the preposition must not be taken in a strict and definite sense. Hence, when ὡς alone appears, with the preposition understood, it always implies that the approach is made with some degree of timidity or reverence. Thus, ὡς τοὺς θεούς, "*unto the gods;*" ὡς τὸν βασιλέα, "*to the king.*" In this lies the reason why ὡς is seldom ever construed in this way with the names of places or things, but generally with animate objects.

IX. PREPOSITIONS.

(*Vid.* SYNTAX, page 460.)

X. FORMATION OF WORDS.

The doctrine of the *formation of words* will come in more naturally after the Rules of Syntax. The student is referred, therefore, to page 498.

CHAPTER IV.

OF SYNTAX.

GENERAL OBSERVATIONS.

I. SYNTAX is the doctrine of the sentence.

II. A sentence is the expression of a thought in words; as, *τὸ ῥόδον θάλλει*, "*the rose blooms*:" *ὁ ἄνθρωπος θνητός ἐστιν*, "*man is mortal*:" *τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ ἀνθρώπου κήπῳ*, "*the beauteous rose blooms in the garden of the man.*"

III. In every thought or proposition there must necessarily be two notions or ideas related to one another and combined into one whole, namely, the notion of an action, and the notion of an object in which the action is perceived; the former we call the *predicate*; the latter, the *subject.*

IV. The subject is either, 1. A substantive; as, *τὸ ῥόδον θάλλει*, "*the rose blooms*;" or, 2. A substantive pronoun or numeral; as, *ἐγὼ γράφω*, "*I write*;" *τρεῖς ἦλθον*, "*three came*;" or, 3. An adjective or participle used as a substantive; as, *ὁ σοφὸς εὐδαίμων ἐστίν*, "*the wise man is happy*;" or, 4. An adverb invested with the force of a substantive by means of an article prefixed; as, *οἱ πάλαι ἀνδρεῖοι ἦσαν*, "*the men of old were valiant*;" or, 5. A preposition in connection with its case; as, *οἱ σὺν ἡμῖν καλῶς ἐμάχοντο*, "*those with us fought nobly*;" or, 6. An infinitive mood; as, *τὸ διδάσκειν ἀγαθόν ἐστι*, "*to teach is good*;" or, lastly, every word, every letter, every syllable, every combination of words, may be conceived of as a neuter substantive, and hence may appear as a subject, usually in connection with the neuter form of the article; as, *τὸ εἰ σύνδεσμός ἐστιν*, "*the* (word) *εἰ is a conjunction.*"

V. The predicate is either, 1. A verb; as, *τὸ ῥόδον θάλλει*, "the rose *blooms*;" or, 2. An adjective, substan-

tive, numeral, or pronoun, in conjunction with *εἰμί*, which last, in this relation, is usually called a *copula*, or particle of affirmation, since it combines the adjective or substantive with the subject into one whole thought; as, *τὸ ῥόδον καλόν ἐστιν*, "the rose is *handsome*;" *Κῦρος ἦν βασιλεύς*, "Cyrus was *king*;" *Σὺ ἦσθα πάντων πρῶτος*, "thou wast *first of all*;" *Οἱ ἄνδρες ἦσαν τρεῖς*, "the men were *three*;" *τοῦτο τὸ πρᾶγμά ἐστι τόδε*, "this very thing is *thus*."

REMARK. A distinction, however, must be carefully noted with regard to *εἰμί*, which is this: When it expresses a definite idea, such as that of *existing*, *abiding*, &c., the accent is placed on the first syllable, and the meaning becomes more or less emphatic; as, *ἔστι θεός*, "there *is* a God;" but when merely used as a copula, the accent remains on the last syllable of *ἐστί*. In the former signification *εἰμί* may be joined with an adverb; as, *ὁ Σωκράτης ἦν ἀεὶ σὺν τοῖς νέοις*, "*Socrates was always with the young*;" *καλῶς ἔστιν*, "*it is well*."

I. THE NOMINATIVE AND THE VERB.

RULE I. The nominative case is the subject of the verb, as,

Τὸ *ῥόδον θάλλει*,	*the rose blooms.*
Ἐγὼ *γράφω*,	*I write.*
Τρεῖς *ἦλθον*,	*three came.*

REMARK 1. The nominative of the personal pronoun is usually omitted with the personal terminations of verbs, as in Latin, except where an emphasis is required; as, *γράφω*, *I write*; *λέγω*, *I say*, &c.; but *ἀλλὰ πάντως καὶ σὺ ὄψει αὐτήν*, "*you*, *however*, *by all means*, *will even see her*."

REMARK 2. The nominative is often omitted when the verb itself expresses the customary action of the subject; as, *σαλπίζει*, "*the trumpeter sounds his trumpet*," where *ὁ σαλπικτής* (*the trumpeter*) is implied; *ἐκήρυξε*, "*the herald made proclamation*," where *ὁ κήρυξ* is implied.

REMARK 3. When the subject is easily supplied from the connection; thus, in expressions like *φασί*, *λέγουσι*, &c., the subject *ἄνθρωποι* is regularly omitted, as being self-evident.

REMARK 4 The indefinite pronoun *one*, *they* (French *on*, Ger-

man *man*) is expressed in Greek by τὶς, or the 3d person plural; as, λέγουσι, φασί: or by the 3d person singular passive; as λέγεται: or personally, λέγομαι, *dicor*; or by the 2d person singular, particularly in the optative with ἄν; as, φαίης ἄν, "*one may say.*"

RULE II. A verb agrees with its nominative in number and person; as,

Σωκράτης ἔφη,	*Socrates said.*
Ὀφθαλμὼ λάμπετον,	*the two eyes shine.*
Κατάδουσιν ὄρνῖθες,	*birds sing.*

REMARK 1. When the subject consists of several persons or things singly specified, and which *follow* the verb, the latter often stands in the singular; as, ἔστι καὶ ἐν ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος, "*there are in other cities also both magistrates and a commons.*" Here, if ἄρχοντες stood alone, the verb would necessarily be εἰσί.

REMARK 2. Instances frequently occur where the nominative stands without a verb; in these some part of εἶναι is generally understood; as, Ἕλλην ἐγώ, "*I (am) a Greek,*" supply εἰμί. This is most frequently the case with ἕτοιμος, and with verbals in -τέον.

REMARK 3. The most remarkable construction to be alluded to here is that in which the nominative is converted into an accusative, and made to depend upon another verb; οἶδά σε τίς εἶ, "*I know thee who thou art,*" for οἶδα τίς σὺ εἶ, "*I know who thou art.*" So, again, ῥᾴδιόν ἐστι καταμαθεῖν τὴν χώραν ἡμῶν, ὅτι δύναται τρέφειν ἄνδρας ἀγαθούς, "*it is easy to perceive our country, that it is able to rear brave men,*" for ῥᾴδιόν ἐστι καταμαθεῖν ὅτι ἡ χώρα ἡμῶν δύναται τρέφειν, &c., "*it is easy to perceive that our country is able to rear,*" &c.

RULE III. When there are two or more nominatives connected by a conjunction, the verb is put in the plural; as,

Φίλιππος καὶ Ἀλέξανδρος ἐνίκησαν, *Philip and Alexander conquered.*

Σωκράτης καὶ Πλάτων ἦσαν σοφοί, *Socrates and Plato were wise.*

RULE IV. Sometimes, however, when two or more substantives are connected by a conjunction, the verb which

belongs to all, instead of being in the plural, is found to agree with only one of these substantives, and usually with that one which is nearest to it, and the most important in the sentence; as,

Σοὶ γὰρ ἔδωκε νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων. { *For unto thee has Jove, the son of Saturn, given victory, and Apollo.* }

Remark. When two or more substantives are united by ἤ, "*or*," which reciprocally exclude each other, the verb is in the singular, if that which is said applies to one alone of these, not to both alike; but in the plural, if it belongs equally to both, and it is indifferent to which it is ascribed; as, *εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων.* (*Il.*, xx., 138.)—So, in Cicero (*Or.*, ii., 4, 16), "*ne Sulpicius . . . . . aut Cotta plus quam ego apud te valere videantur.*"

Rule V. When several nominatives of different persons are connected together, the first person is preferred to the second and third, but the second person to the third person; and the verb, moreover, is put in the plural; as,

Ἐγὼ καὶ σὺ γράφομεν,	*I and thou write.*
Ἐγὼ καὶ ἐκεῖνος γράφομεν,	*I and he write.*
Σὺ καὶ ἐκεῖνοι γράφετε,	*thou and they write.*
Ἡμεῖς καὶ ἐκεῖνοι γράφομεν,	*we and they write.*
Ὑμεῖς καὶ ἐκεῖνος γράφετε,	*you and he write.*

Rule VI. Collective nouns and words, that is, nouns and words which express multitude or number, and thus include the idea of several subjects, often take the verb in the plural; as,

Τὸ στρατόπεδον ἀνεχώρουν, *the army retired.*

Πολὺ γένος ἀνθρώπων χρῶνται τούτοις, *a large class of men use these.*

Ἕκαστος ἐπίστασθε, *ye each know.*

Remark 1. Sometimes ἕκαστος in the singular is added to a noun or pronoun plural as an apposition, or a more exact definition; as, *οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος*, "*they thereupon marked each a lot.*" (*Il.*, vii., 175.)

Remark 2. The plural verb is also frequently employed in the formula ἄλλοθεν ἄλλος, as well as in other phrases where ἄλλος occurs; as, ὀλολυγμὸν ἄλλος ἄλλοθεν ἐλασκον, "*they raised a loud lament, one from on one side, another from another*:" ἠρώτων ἄλλος ἄλλο, "*they asked, one one thing, another another.*"

Rule VII. A dual nominative is very often joined with a plural verb; as,

Δύο ἄνδρε ἐμαχέσαντο, *two men fought.*
Ἀδελφὼ δύο ἦσαν καλοί, *there were two handsome brothers.*
Ἄμφω λέγουσι, *both say.*

Remark 1. The dual is not always used when two objects are spoken of, but only when they are either two things connected together by nature; as, πόδε, "*two feet*;" χεῖρε, "*two hands*;" ὦτε, "*two ears*;" or such as are considered as standing in a close and mutual relation to each other; as, ἀδελφώ, "*two brothers*;" or when two things are considered *in animo loquentis* as forming a pair for the time being; as, for example, two combatants.

Remark 2. Very frequently, particularly in poetry, the dual and plural are used indifferently in the same passage, especially with participles; as, τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτώνων στάντε ποτὶ πνοίην. (*Il.*, xi., 621.) So, in Plato (*Euthyd.*, p. 273, D.), ἐγελασάτην γοῦν ἄμφω βλέψαντες εἰς ἀλλήλω.

Rule VIII. A dual verb is joined with a plural subject, or with several subjects when the persons or things signified by the plural, or by the several subjects, are spoken or conceived of in such a way as to form a pair, or two pairs; as,

Δύω δέ οἱ υἱέες ἦστην (*Il.*, v., 10), *now there were two sons unto him.*

Ξάνθε τε καὶ σὺ Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε, νῦν μοι τὴν κομιδὴν ἀποτίνετον (*Il.*, viii., 185),

Do thou, Xanthus, as well as thou, Podargus, and thou, Æthon, and thou, divine Lampus, now pay me back the care.

Remark. Matthiæ observes that sometimes, though seldom, the dual of the verb is put with the plural of the subject, even

when more than two persons are signified. The correctness of this assertion, however, is very properly denied by Blomfield. (*Obs. ad Matth., Gr. Gr.*, p. 516, *l.* 8.) The true principle is laid down in the rule as just given. In the passage adduced as the second example, the horses of Hector are supposed to form *two pairs* or *sets*. In *Il.*, iv., 452, the winter-torrents are compared to two combatants. In Æschylus, *Eumen.*, 256, the chorus are considered as divided into two parts (*ἡμιχόρια*). In the Homeric Hymn to Apollo (*v.* 456), Apollo is speaking to the rowers, who sit in two rows, one on each side of the ship. And, finally, in Pindar, *Ol.*, ii., 87, the true reading is *γαρύετον*, the poet alluding to a couple of slanderous rivals, Simonides and Bacchylides.

RULE IX. A neuter plural is regularly joined with a singular verb; as,

Ἄστρα φαίνεται, *stars appear.*
Ταῦτά ἐστιν ἀγαθά, *these things are good.*

REMARK 1. This construction also occurs in adverbial formulas with the participle; as, *δόξαν ταῦτα*, "*these things having appeared good.*" (*Xen., Anab.*, iv., 1, 3.)—On the contrary, however, we have *δόξαντα δὲ ταῦτα* in *Xen., Hell.*, iii., 2, 19.

REMARK 2. The dual neuter is also joined with a singular verb; as, *ἐν δέ οἱ ὄσσε δαίεται* (*Od.*, vi., 131), the neuter dual being considered as a neuter plural. Compare *ὄσσε φαεινά* (*Il.*, xiii., 435): *ὄσσε αἱματόεντα* (*Id.*, 617): *ἄλκιμα δοῦρε* (*Il.*, xiv., 139). But this construction does not appear to have been usual.

REMARK 3. The principle of the construction given in the rule is this, that the neuter plural was conceived to express a class as one individual thing, a whole collective unity, all notion of the individuality of the several members of the whole being lost sight of. Where the notion of individuality is meant to be expressed, the plural is used, as will appear from the succeeding rule.

RULE X. But when the neuter plural refers to persons or animate things, and the notion of individuality is intended to be expressed, the verb is put in the plural, because persons are, for the most part, considered separately by the mind, but things as forming a class; as,

Τὰ τέλη ὑπέσχοντο, — *the magistrates promised.*
Τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευον, — *So many nations served with the Athenians.*

Remark 1. In the example first given, which is taken from Thucydides (i., 58), the best MSS. read *ὑπέσχετο*. If we adopt this lection, the meaning will be, "the *cabinet* promised."

Remark 2. When the neuter plural, moreover, does not express living objects, but the individuality or plurality of the parts is to be signified, the verb is likewise put in the plural; as, *φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά*, "*many tracks were apparent of both horses and men.*" (*Xen., Anab.*, i., 7, 17):—*ἐνταῦθα ἦσαν τὰ Συεννέσιος βασίλεια*, "*there was the palace of Syennesis*," *i. e.*, the various buildings forming one combined palace. (*Xen., Anab.*, i., 2, 23.)

Remark 3. The non-Attic poets, from Homer downward, use the plural very often merely for the sake of the metre; as, *ἀμήχανα ἔργα γένοντο*. (*Il.*, xi., 310.)—Both constructions occur together in the following passage: *καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται*. (*Il.*, ii., 135.)

Rule XI. A masculine or feminine nominative, in the plural number, is sometimes joined with a verb in the singular; as,

Ὕμνοι τέλλεται (*Pind., Ol.*, xi., *init.*), *hymns arise.*
Ἀχεῖται ὀμφαὶ μέλεων (*Hippon., Fragm.*), *the accents of melody sound forth.*

Remark 1. This construction is called *σχῆμα Βοιωτικόν* or *Πινδαρικόν* (*Dissen, Pind., Ol.*, x., vi.), probably because mostly used by the Doric poets. The instances of it are rare.

Remark 2. In Attic writers this construction is limited to *ἐστί* and *ἦν*, placed at the beginning of a sentence, so that the subject follows the verb, and the expression takes an impersonal form, like the French *il est des hommes, il est cent usages*, &c.—To this same head belongs the regular phrase *ἔστιν οἱ*.

Rule XII. Sometimes a nominative is put without any verb following, and is then called the *nominative absolute*; as,

Περσέφατται δὲ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα. — *But Proserpina—many, indeed, even fear this very name.*

Remark 1. This is sometimes called the emphatic use of the nominative, a word of especial significance in the sentence being placed in the beginning, in the nominative, to represent it emphatically as the fundamental subject of the whole sentence, though the grammatical construction require a dependent case

Remark 2. Another species of nominative absolute often occurs, where, in consequence of a parenthesis intervening, a new nominative is brought in, either for the sake of greater perspicuity, or in consequence of a sudden change of construction; as, *ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ', ὅταν τῶν ἀνταγωνιστῶν ἥττους, τοῦτ' αὐτοὺς ἀνιᾷ* (*Xen., Hier.*, 4, 6), for *τούτῳ εὐφραίνονται . . . . τούτῳ ἀνιῶνται.*

Remark 3. For farther remarks on the nominative absolute, consult page 458, where the doctrine of absolute cases is considered more at large.

II. SUBSTANTIVE WITH SUBSTANTIVE, &c.

Rule XIII. Substantives signifying, or referring to, the same person or thing, agree in case; as,

Κῦρος ὁ βασιλεύς, *Cyrus the king.*

Σωκράτης ὁ φιλόσοφος, *Socrates the philosopher.*

Remark 1. This construction is called apposition, and is the identifying of one substantival notion with another, in order to define the latter more clearly.

Remark 2. When the noun apposed is a personal noun, the two substantives agree also in gender; as, *Τόμυρις ἡ βασίλισσα*, "*Tomyris the queen.*"

Remark 3. Plural forms, especially of abstract substantives, are put in apposition to a word in the singular. This is poetic, and gives emphasis and spirit to the passage. It is as early as Homer, especially in the word *δῶρα*; as, *χρυσὸς γὰρ ἐρύκακε δῶρα θεοῖο* (*Il.*, xx., 268), "*for the gold restrained it, the* (valued) *gift of the god.*" So, Virgil, *Æn.*, viii., 129, "*Clypeum, Vulcani dona parentis.*"

Remark 4. One of the substantives is frequently understood, when some intimate and usual relation is expressed; as, *Ἀλέξανδρος ὁ Φιλίππου*, "*Alexander, the* (son) *of Philip*," supply *παῖς* or *υἱός*.—*Ὀλυμπιὰς ἡ Νεοπτολέμου*, "*Olympias, the* (daughter) *of Neoptolemus*," supply *θυγάτηρ*.

Remark 5. Apposition is used, also, with the substantive pronoun; as, ἡμεῖς οἱ σοφοί, "*we, the wise:*" ἐκεῖνος ὁ βασιλεύς, "*he, the king.*" It extends, also, even to the personal pronoun implied in the verb; as, Θεμιστοκλῆς ἥκω παρά σε, "*I, Themistocles, have come unto thee.*" (*Thucyd.*, i., 137.)

Remark 6. When the apposition is used with a possessive pronoun, the apposed word is in the genitive, to agree with the genitive of the personal pronoun implied in the possessive; as, ἐμὸς τοῦ ἀθλίου βίος, "*the life of me, the wretched one,*" where τοῦ ἀθλίου is put in apposition with the genitive ἐμοῦ of the personal pronoun, as implied in the possessive ἐμός. So, also, σὴ τῆς καλλίστης εὐμορφία, "*the fair form of thee, the fairest,*" for σοῦ τῆς καλλίστης, &c. So, also, with adjectives derived from the names of persons; as, Νεστορέῃ παρὰ νηΐ, Πυλῃγενέος βασιλῆος (*Il.*, ii., 54), where βασιλῆος is in apposition with Νέστορος, as implied in Νεστορέῃ.

III. SUBSTANTIVE AND ADJECTIVE.

Rule XIV. An adjective agrees with its substantive in gender, number, and case; and under the name of adjectives are here included, also, the article, pronominal adjectives, and participles; as,

Ἄνδρες ἀγαθοί,	*good men.*
Ὁμιλίαι κακαί,	*evil communications.*
Ἔθνεα πολλά,	*many nations.*
Τὸ ἔργον τοῦ ἀνθρώπου,	*the deed of the man*
Ὁ σὸς πατὴρ καὶ ἡ ἐμὴ μήτηρ,	*thy father and my mother.*
Τὸ λειπόμενον μέρος,	*the remaining part.*

Remark 1. Sometimes the adjective is found not agreeing in gender and number with the substantive, but with the person or subject implied in the substantive. This is called the construction by *synesis* (κατὰ σύνεσιν), or *ad intellectum*; as, τὸ μειράκιόν ἐστι καλός, "*the boy is good-looking:*" τὸ γυναικίδιον ἐστι καλή, "*the little woman is handsome:*" τὰ παιδικά ἐστι πιστός, "*the favorite is faithful.*"

Remark 2. The construction by *synesis* arose from the metaphysical spirit of the Greeks, which enabled them, in the *form* of signification, to see clearly the *notion* signified; and which, impressing itself strongly on the whole of their language, im-

parted to it a clearness and precision, in expressing the minutest shades of distinction, which are scarcely comprehensible to the moderns, while at the same time it creates a number of grammatical anomalies, which at first seem to be defects, but are, in reality, founded on the truest principles of grammar.

Rule XV. An adjective is often put in the neuter gender, without regard to the gender of the substantive which stands with it, when it indicates, not any particular individual of a class, but merely a general notion, and it remains in the singular even when the substantive is in the plural; as,

Οὐκ ἀγαθὸν ἡ πολυκοιρανία, *the government of the many is not good.*

Μεταβολαὶ εἰσὶ λυπηρόν, *changes are a sad thing.*

Remark 1. We have a similar construction in Latin, "*varium et mutabile semper femina.*" (*Virg.*, *Æn.*, iv., 570.) So, also, in abbreviated adjectival sentences; as, ἡ δὲ δὴ λέαινα, ἐὸν ἰσχυρότατον καὶ θρασύτατον, ἅπαξ ἐν τῷ βίῳ τίκτει ἕν. (*Herod.*, iii., 103.)

Remark 2. When the predicate is expressed by a demonstrative pronoun, it very often stands in the neuter singular; as, ἔστι δὲ τοῦτο τυραννίς (*Plat.*, *Rep.*, p. 344, A.), "*now this is tyranny.*" And again, τοῦτό ἐστιν ἡ δικαιοσύνη (*Ib.*, p. 432, B.): so *Demosth.*, p. 367, τοῦτο γάρ εἰσιν εὐθύναι.

Remark 3. When the subject expresses an indefinite, general notion, the words τί, χρῆμα, πρᾶγμα, κτῆμα, are frequently joined with the neuter adjective; as, *Herod.*, iii., 53, φιλοτιμίη κτῆμα σκαιόν ἐστι: and again, *Ib.*, τυραννὶς χρῆμα σφαλερόν.—So in Latin (*Ov. ex Pont.*, ii., 7, 37), "*res timida est omnis miser:*" (*Martial, Ep.*, x., 59), "*res est imperiosa timor.*"—But we must be careful not to suppose, with some grammarians, an ellipsis of χρῆμα, or some such word, whenever the neuter adjective stands alone, as the neuter has by itself the idea of generality or indefiniteness; although in translating we often employ the word "*thing*," or something equivalent.

Rule XVI. When an infinitive, or a whole sentence, stands as the subject, the adjective in the predicate is frequently in the plural instead of the singular. This is espe-

cially the case with verbal adjectives in *-τέος* and *-τός*; as,

Ἀμυντέα τινί ἐστιν,	*we must assist some one.*
Πιστά ἐστιν τινί,	*we ought to trust some one*

RULE XVII. In Attic Greek an adjective of the masculine gender is often found with a feminine noun of the dual number; and under this rule are also included the pronoun, participle, and article; as,

Ἄμφω τούτω τὼ ἡμέρα,	*both these two days.*
Δύο γυναῖκε ἐρίζοντε,	*two women quarreling.*
Τὼ χεῖρε,	*the two hands.*

REMARK. It seems probable that the dual of the article, pronoun, participle, and adjective had originally only one form for the masculine and feminine. The feminine dual of the article, namely, *τά*, is hardly ever found in good writers.

RULE XVIII. When several subjects of the same gender occur, the adjective agreeing with them stands in that gender in the plural; but when the subjects differ in gender, the masculine is preferred to the feminine, and the feminine to the neuter; as,

Ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί, Socrates and Plato were wise.

Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί, the mother and the daughter were beautiful.

Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν, the man and the woman are good.

Ἄλοχοι καὶ τέκνα ποτιδέγμεναι, wives and children expecting.

REMARK 1. With names of inanimate things the neuter plural is frequently used, without any regard to the gender of the subjects (*Xen., Mem.*, § iii., 1, 7): *λίθοι τε καὶ πλίνθοι, καὶ ξύλα, καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν,* "*stones as well as bricks and pieces of timber, and tiles, when thrown about in confusion, are useful in no respect.*"

REMARK 2. Sometimes an adjective which is common to

several subjects, is referred to only one of them, which is to be distinguished as the most significant or important; as (*Il.*, I., 177), *αἰεὶ γὰρ ἔρις τε φίλη, πολεμοί τε μάχαι τε*, "*for ever are strife, and wars, and battles dear to thee.*"

RULE XIX. Among the tragic writers, when a woman speaks of herself in the plural number, she uses the masculine; and the masculine is also employed when a chorus of women are speaking of themselves; as,

Ἡμεῖς οἱ προθνήσκοντες σέθεν (*Eurip.*, *Alcest.*, 383),	*We who die for thee* (where Alcestis speaks of herself).
Ὤικτειρ' ἀκούσας (*Eurip.*, *Androm.*, 422),	*I pitied on having heard* (where the chorus speak by their leader).

REMARK 1. In the abstract plural notion the difference of sex is lost sight of, and the masculine is used as a more general expression of personality.

REMARK 2. We must not class here the anomalous instances of masculine adjectives with feminine substantives, which were sometimes used by poetical license or carelessness; as, *Soph.*, *Trach.*, 207, *κοινὸς κλαγγά*: and, again, *Æschyl.*, *Agam.*, 558, *δρόσοι τιθέντες ἔνθηρον τρίχα*, &c.

RULE XX. A substantive is sometimes joined with another word, and takes the place of an adjective; as,

Ἑλλὰς στολή (*Soph.*, *Phil.*, 223),	*Grecian attire.*
Ἕλλην γῆ (*Eur.*, *Iph. T.*, 342),	*Grecian land.*

REMARK 1. This construction occurs mostly in poetry, and especially in the case of Ἕλλην as masculine and feminine, and Ἑλλάς as feminine. Compare the analogous English forms of expression, *wine-glass*, *steam-boat*, &c.

REMARK 2. In prose, on the other hand, we find many personal nouns, which express a station or profession, used as adjectives; and the word *ἀνήρ* is added to them when the person is viewed as belonging to such a state or profession, or else is omitted when he is regarded only as performing the functions of such a station or profession; as, *ἀνὴρ μάντις*, a man who is by profession a prophet; but *μάντις*, a man who acts as a

prophet. So, *ἀνὴρ βασιλεύς, ἄνδρες δικασταί*, &c.—In expressions of contempt, *ἄνθρωπος* is used; as, *ἄνθρωπος γεωργός*.

RULE XXI. Adjectives and pronouns are often referred, in respect of gender, to words which are implied in a preceding word, from the sense of that word or its peculiar composition; as,

Καλοῦσι δ' Ἰοκάστην με· τοῦτο γὰρ πατὴρ ἔθετο (*Eur., Phœn.*, 12).	*And they call me Jocasta; for this* (name) *my father gave me.* (Where *ὄνομα* is implied from *καλοῦσι*.)
Πατρῴα θ' ἑστία κατεσκάφη, αὐτὸς δὲ πιτνεῖ (*Eur., Hec.*, 22).	*And my paternal home was razed to the ground, while he himself falls.* (Where *πατήρ* is implied from *πατρῴα*.)

REMARK. So in Homer (*Il.*, IX., 383), Θῆβαι αἳ θ' ἑκατόμπυλοί εἰσι, διηκόσιοι δ' ἀν' ἑκάστην ἄνερες εἰσοιχνεῦσι, where *πύλην* is to be implied from *ἑκατόμπυλοι*, and supplied after *ἑκάστην*. And in Herodotus (iv., 110), ἐντυχοῦσαι δὲ πρώτῳ ἱπποφορβίῳ, τοῦτο διήρπασαν· καὶ ἐπὶ τούτων ἱππαζόμεναι ἐληΐζοντο τὰ τῶν Σκυθέων, where *ἵππων* must be understood after *τούτων*, as implied from *ἱπποφορβίῳ*.

RULE XXII. Instead of the adjectives being considered, as in other languages, epithets of the substantives, and put in the same case with them, the substantive in Greek is often regarded as the whole, and the adjective as a part; and then the substantive is put in the genitive. In these constructions the adjective has the gender of the substantive; as,

Οἱ *χρηστοὶ τῶν ἀνθρώπων*,	*the worthy ones of men.*
Ἀμέγαρτα *κακῶν*,	*unenviable ones of evils.*

REMARK. To this class belong such expressions as *δῖα γυναικῶν*, "*divine one of women*:" *ἀριδείκετος ἀνδρῶν*, "*renowned one of men*:" *τάλαινα παρθένων*, "*unhappy one of maidens*," &c. The subject, however, properly belongs to the head of *partitive genitives*.

RULE XXIII. An adjective or participle in the neuter gender, without a substantive, governs the genitive; as,

Μέσον ἡμέρας, the middle of the day.

Τὸ τετραμμένον τῶν βαρβάρων, the routed portion of the barbarians.

REMARK 1. This rule is sometimes erroneously regarded as merely a branch of the one that precedes. In fact, however, the adjective here assumes a substantival force, and the substantive to which the adjective properly belongs is put in the genitive, defining the adjective instead of being defined by it.

REMARK 2. The adjective most commonly is in the neuter singular. Sometimes, however, it occurs in the neuter plural; as, *ἐπ' ἀριστερὰ χειρός*, "*on the left hand*" (*Od.*, v., 277): *τὰ πολλὰ τῆς χώρας*, "*the greater part of the country*" (*Herod.*, v., 58).

REMARK 3. The adjective which should be in the neuter is also found agreeing with the gender of the substantive; as, *ἡ πολλὴ τῆς Πελοποννήσου*, for *τὸ πολὺ τῆς Πελοποννήσου*. This is a pure Attic construction, but used more in prose than in poetry. The word *ἥμισυς* is very often so used. So, also, *πόλυς, πλείων, πλεῖστος*, and other superlatives. Thus, *ὁ ἥμισυς τοῦ χρόνου*: so, also (*Æsch., Eum.*, 422), *ἥμισυς λόγου*: (*Thucyd.*, v., 31), *ἐπὶ τῇ ἡμισείᾳ τῆς γῆς*: (*Id.*, vii., 3), *τὴν πλείστην τῆς στρατιᾶς*: (*Xen., Cyrop.*, iii., 2, 2), *πολλὴ τῆς χώρας*: and in Herodotus likewise (i., 24), *τὸν πολλὸν τοῦ χρόνου*, &c.

REMARK 4. In poetry sometimes, very rarely indeed in prose, a masculine or feminine substantive in the genitive is joined with a neuter plural adjective; as (*Soph., Œ. C.*, 923), *φωτῶν ἀθλίων ἱκτήρια* for *φῶτας ἀθλίους ἱκτηρίους*: (*Eur., Phœn.*, 1500), *ἁβρὰ παρηΐδος*, &c. This is more common in Latin verse and post-Augustan prose; as, *vilia rerum* (*Horat.*).

RULE XXIV. Proper names in the singular are often accompanied by the adjectives *πρῶτος, πᾶς*, and others, in the neuter plural, as predicates, or in apposition; as,

Αἰσχίνης ἐὼν τῶν Ἐρετριέων τὰ πρῶτα (*Herod.*), *Æschines being the leading man of the Eretrians.*

Οἶμαι ὑμᾶς τὰ πρῶτ' ἔσεσθαι (*Eurip.*), *I think that you will be the foremost.*

Ἦν οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ (*Herod.*), *Cyno was every thing in his story.*

REMARK. Similar to this is τὰ φίλτατα, by which every thing is designated which is especially dear to a man, his wife, children, &c., an only son. Thus (*Soph., Phil.*, 485), Πάτροκλος ὃς σου πατρὸς ἦν τὰ φίλτατα, "*Patroclus, who was the favorite of thy father:*" (*Eurip., Troad.*, 375), ὁ στρατηγὸς . . . τὰ φίλτατ' ὄλεσε, i. e., "*his daughter.*"

RULE XXV. Adjectives are very often put in the neuter singular and plural, with and without an article, for adverbs; as,

Πρῶτον,	*in the first place.*
Τὸ πρῶτον,	*at first.*
Ἐπίτηδες,	*purposely.*
Φαιδρά,	*cheerfully.*

REMARK. The difference between πρῶτος and πρῶτον, μόνος and μόνον, will appear from the following: thus, πρῶτος τὴν ἐπιστολὴν ἔδειξα, "*I am the first that showed the letter;*" but πρῶτον τὴν, &c., "*I showed the letter first.*" So, μόνος τὴν ἐπιστολὴν ἔγραψα, "*I alone wrote the letter;*" but μόνον τὴν, &c., "*I only wrote the letter,*" *i. e.*, it is the only thing that I did.

RULE XXVI. Adjectives also, in the masculine and feminine gender, are frequently put for adverbs, especially among the poets; as,

Τοὶ δ' ἀγχηστῖνοι ἔπιπτον (*Hom.*), *they kept falling near one another.*

Ζεὺς χθιζὸς ἔβη κατὰ δαῖτα (*Id.*), *Jove went yesterday to a banquet.*

Ὑπόσπονδοι ἀπῆεσαν, *they departed under the sanction of a truce.*

REMARK 1. So, σκοταῖος, "*in the dark:*" τεταρταῖος, "*on the fourth day:*" πεμπταῖος, "*on the fifth day:*" πανύχιος, "*all night long:*" χρόνιος, "*after a long time:*" συχνοί, "*in numbers:*" πλάγιος, "*obliquely:*" μετέωρος, "*on high:*" θαλάσσιος, "*into the sea,*" &c.

REMARK 2. This mode of employing adjectives for adverbs imparts greater energy to the expression, the attributive of the verb, that is, the adverb, being considered as the attributive of the substantive.

Rule XXVII. When the substantive expresses a general notion, or one which is easily supplied from the context, or from the usages of common speech, it is generally omitted, and the adjective with the article is used as a substantive; as,

Οἱ σοφοί,	*the wise* (supply ἄνδρες).
Ἐν τούτῳ,	*during this time* (supply χρόνῳ).
Τῇ ὑστεραίᾳ,	*on the following day* (supply ἡμέρᾳ).
Ἐν δεξιᾷ,	*on the right* (supply χειρί).
Τὰ ἡμέτερα,	*our affairs* (supply πράγματα).
Τὸ εὐώνυμον,	*the left wing* (supply κέρας).

Remark 1. The nouns most commonly omitted are the following: ἄνθρωπος, ἄνθρωποι, ἀνήρ, ἄνδρες, γυνή, γυναῖκες, πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, πράγματα, χρῆμα, χρήματα, ἔργον, ἔργα, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος μοῖρα, γνώμη, χείρ, and χορδή, a string in music.

Remark 2. Participles are used in this same way, and the participle frequently has so complete a substantival power that the substantive which follows it is no longer in the case which the verb governs, but in the genitive, and even takes the possessive pronoun as an attributive. Thus, οἱ ἔχοντες, "*the rich:*" οἱ λέγοντες, "*the speakers:*" οἱ φυλάσσοντες τῶν πολεμίων, "*the guards of the enemy:*" ὁ τ' ἐκείνου τεκών, "*and his father.*" (*Eur., El.*, 337.)

Remark 3. The adjective is also employed in the neuter gender with the article, but without a substantive, to express abstract notions; as, τὸ καλόν, "*the beautiful:*" τὸ ἀγαθόν or τἀγαθόν, "*the good;*" often occurring in Plato: τὸ ταὐτόν, "*the same:*" τὸ εὐτυχές, "*luck:*" τὸ ἀναίσθητον, "*want of feeling:*" τὸ κοινόν, "*the commonwealth.*"—Thucydides abounds in participles thus employed; as, τὸ δεδιός, "*fear:*" τὸ θαρσοῦν, "*confidence:*" τὸ τιμώμενον τῆς πόλεως (ii., 63), "*the honor paid to the state:*" ἐν τῷ μὴ μελετῶντι (i., 142), "*in their not practicing:*" τὸ ἐπιόν (v., 7), "*an attack,*" &c. This answers to the English idiom, "*his being afraid,*" &c. (*Arnold, Thucyd.*, i., 36.)

Remark 4. It must be borne in mind, however, that while the singular neuter expresses an abstract notion, the plural denotes the different elements or particulars which compose such notion; as, τὸ κακόν, "*evil;*" but τὰ κακά, "*the evils.*"

Remark 5. The neuter adjective is also employed to denote

collective names of persons; thus, τὸ ἐναντίον, "*the enemy*:" τὸ ὑπήκοον, "*the subjects*:" τὸ λῃστικόν, "*the pirates*." Especially adjectives in *-ικόν*; as, τὸ πολιτικόν, "*the citizens*:" τὸ ὁπλιτικόν, "*the heavy-armed troops*:" τὸ Ἑλληνικόν, "*the Greeks*:" τὸ βαρβαρικόν, "*the barbarians*."—Adjectives of this ending are also used in the plural to express a series or circle of events; as, τὰ Τρωικά, "*the Trojan war*:" τὰ Ἑλληνικά, "*the Grecian history*:" τὰ ναυτικά, "*naval affairs*."

IV. THE ARTICLE.

(A.) Homeric Usage.

Rule XXVIII. The article was originally a demonstrative pronoun, and such is generally its meaning in the Homeric poems; as,

Ὁ γὰρ βασιλῆϊ χολωθείς (*Il.*, i., 9), *for this* (deity) *being incensed at the king.*

Ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας (*Ib.*, 12), *for this* (priest) *came to the swift ships.*

Τά τ' ἄποινα δέχεσθε (*Ib.*, 20), *and receive this ransom.*

Remark 1. Consult remarks on the Article, page 44.—In the post-Homeric writers also, *ὁ, ἡ, τό*, has frequently a demonstrative force. In Herodotus, the Doric writers, and Attic poets, it is not unfrequently used as in Homer. And even in Attic prose it retained its demonstrative force in the following cases: 1. Τό, "*therefore*" (as *Il.*, xvii., 404): *τό γε*, Plato: *τὸ δέ*, at the beginning of a sentence, "*whereas*," very frequently in Plato: *ὁ μέν*, and *ὁ δέ, οἱ δέ, αἱ δέ*, at the beginning of a sentence very frequently.—2. With prepositions; as, *ἐκ τοῦ*, "*hence*;" *διὰ τό*, "*wherefore*" (*Thucyd.*): *ἐν τοῖς*, "*among these*" (*Id.*).—3. In the adverbial formulas *πρὸ τοῦ* (*πρότου*), "*before this*," "*before*."—4. In the formulas *τὸν καὶ τόν*, "*the one or the other*;" *τὸ καὶ τό*, "*this or that*," &c.—5. Immediately before a relative sentence, introduced by *ὅς, ὅσος*, or *οἷος*, an idiom peculiarly Platonic.—6. In the construction *οἱ μέν, οἱ δέ*, to which we shall presently recur.

Remark 2. In the case of objects well known or mentioned before, *ὁ, ἡ, τό*, is used with a demonstrative force in all the post-Homeric writers; thus, *τὸ τοῦ Θεμιστοκλέους εὐ ἔχει, ὃς τῷ*

Σεριφίῳ, &c. (*Seriphio isti*), *Plat., Rep.*, p. 329, E.—ἐξήγει με τὸν ἄνθρωπον (sc. *Milyam, istum hominem*), *Demosth.*, p. 850, 19.

RULE XXIX. The form ὅ, ἥ, τό, accentuated through all the cases, is very frequently employed, in Homer, for the relative pronoun, ὅς, ἥ, ὅ: as,

Τὰ μὲν πολίων ἐξεπράθομεν (*Il.*, i., 125), *what things we obtained, by sacking, from cities.*

REMARK 1. Compare the use of the English *that* for *which*.

REMARK 2. This use of the article as a relative passed into the Ionic and Doric writers; as, τὰ μὲν Ὀτάνης εἶπε, "*what things Otanes said*" (*Herod.*, iii., 81): πάντων τῶν λέγω, "*of all the things that I say*" (*Id.*).

(B.) ATTIC USAGE.

RULE XXX. The article, in Attic Greek, is added to a substantive when the speaker wishes to denote an object as definite, and to distinguish it from another of the same kind; as,

Ὁ ἄνθρωπος,	*the man.*
Ἡ γυνή,	*the woman.*
Τὸ πρᾶγμα,	*the deed.*

REMARK 1. The substantive without the article expresses the general notion without any limitation of individuality; but, with the article, a part of the general notion, an individual member or members of the class, contemplated as such by the speaker; as, ὁ ἄνθρωπος, "*the* man whom I am thinking of."

REMARK 2. Hence the article is also used to denote the whole compass of the idea, inasmuch as the speaker submits an object to his consideration, as the representative of all others of the same kind; as, ὁ ἄνθρωπος θνητός ἐστιν, "*man* (i. e., *all men*, or *the creature man*) *is mortal*:" ἡ ἀνδρία καλή ἐστιν, *i. e.*, all that I comprehend under the idea *ἀνδρία*.

REMARK 3. The English indefinite article has a double meaning: thus, it denotes either a class generally; as, "*a man*," in which case the Greeks use the substantive alone; as, *ἄνθρωπος*: or it denotes an individual, but not spoken of in a definite manner, *a man—any man*, where, in Greek, the indefinite τὶς is often used; as, γυνή τις εἶχεν ὄρνιν, "*a certain woman had a hen.*"

But sometimes the indefinite article is added; as, τοὺς αὐτόντας τινάς. In this case, τὶς is generally put after its substantive.

RULE XXXI. Abstract nouns, when considered as such, do not take the article, as an abstract noun is not capable of individuality; but the article is sometimes used either to define or particularize the abstract; as,

Φιλοσοφία, *philosophy* (generally).
Ἡ φιλοσοφία, *the philosophy* (*i. e.*, a particular branch).
Τὸ ἀγαθόν, *the good* (*i. e.*, good as conceived of by the speaker).

REMARK 1. Sometimes the article gives a collective force, so that the notion is taken in its widest extent; as, καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ᾖ. (*Plat., Phæd.*, p. 69, *C.*)

REMARK 2. The names of arts and sciences, virtues and vices, are generally without the article, as being familiar from everyday use. So, also, πλῆθος, μέγεθος, ὕψος, εὖρος, have not the article, when used adverbially, as definitions of time and space.

RULE XXXII. When the infinitive is used as an abstract substantive, since it expresses the whole extent of the notion, it is generally introduced by the article; as,

Τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν, "*the dying for one's country.*"

REMARK 1. The infinitive with the article is treated in language exactly like a substantive, since, by means of the article, it may be declined through every case, and is capable of expressing all those relations which the cases of the substantive denote. On the other hand, its verbal nature appears, in this use of it, just as it does in that without the article; as, τὸ ἐπιστολὴν γράφειν, "*the writing a letter.*" In this way, by prefixing the article, whole sentences may be expressed in the form of one extended substantive idea.

REMARK 2. When a subject and predicate are joined to the infinitive, whether it appears as a subject or object, both the former and latter are put in the accusative, as in the case of the infinitive without an article. If, however, the subject of

the infinitive is not different from the principal subject of the sentence, it is not expressed, and the predicate appears in the same case as the principal subject of the sentence, that is, in the nominative, by means of attraction. In English, we must generally translate the infinitive with the article by a subordinate sentence with the conjunction, "*that*," "*because*," "*in order to*," &c.—Thus, *τὸ ἀποθανεῖν τινα ὑπὲρ τῆς πατρίδος καλή τις τύχη: τὸ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδέν, οἶμαι, θαυμαστόν: Ὁ Κῦρος διὰ τὸ φιλομαθὴς εἶναι πολλὰ τοὺς παρόντας ἀνηρώτα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (ἀνηρωτᾶτο) διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνατο.*

Rule XXXIII. Proper names, when first mentioned in a sentence, generally omit the article. They take it, however, if they have previously been mentioned; or, even though not mentioned before, if they are to be denoted as long known; as,

Σωκράτης ἔφη,	*Socrates said.*
Ὁ Σωκράτης ἔφη,	*the Socrates I just spoke of said.*
Λέγεται ὁ Βορέας τὴν Ὠρείθυιαν ἁρπάσαι,	*Boreas is said to have carried off Orithyia.*

Remark 1. But, in connection with an adjective, proper names generally have the article with them, because they then denote an individual of a class; as, *ὁ σοφὸς Σωκράτης*, "*the wise Socrates*;" *i. e.*, Socrates, who is of the number of the wise.

Remark 2. When the proper name is followed by a substantive in apposition with the article, it has not itself the article; as, *Κροῖσος ὁ τῶν Λυδῶν βασιλεύς*, "*Crœsus, the king of the Lydians.*" If the article is added to it, it signifies that the person has been already named.—When, however, the word or sentence in apposition has not the article, the personal noun has it not; as, *Θουκυδίδης Ἀθηναῖος*, "*Thucydides, an Athenian;*" but this idiom is not so common as *Θουκυδίδης ὁ Ἀθηναῖος*, and is only used when the attributive is unimportant; when, however, the apposition is emphatic, and is used really to distinguish different persons of the same name, the article is always added.—The same distinction exists with the personal pronoun when used as a personal name; as, *ἐγὼ ὁ τλήμων*, "I, *the* unlucky:" *ἐγὼ τάλας*, "I, *an* unhappy man."

Remark 3. Names of rivers are generally joined to the word ποταμός as adjectives, and stand between it and the article; as, ὁ Ἅλυς ποταμός, "*the River Halys.*" (*Herod.*, i., 72.) So, also, hills and countries, sometimes islands, when they are of the same gender with the word in apposition, namely, ὄρος, ἄκρον, γῆ, νῆσος, &c.; as, τὸ Σούνιον ἄκρον, "*the Promontory Sunium*;" ἡ Δῆλος νῆσος, "*the Island Delos*," &c.

Rule XXXIV. When adjectives or participles appear as substantives, they generally take the article if the whole of the notion is signified, and the whole is regarded as an individual; as,

Οἱ ἀγαθοί,	*the good.*
Οἱ ἔχοντες,	*the rich.*
Οἱ λέγοντες,	*the speakers.*

Remark. But when a part only of the whole notion is signified, the article is omitted; as, κακὰ καὶ αἰσχρὰ ἔπραξεν, "*he did evil and disgraceful things.*"

Rule XXXV. The article is also used with participles, when an individual or individuals are so conceived of by the speaker as to be particularized and specially meant; and in this case, the article and participle are to be translated into English by the relative and indicative; as,

Οἱ τὴν σκηνὴν διαρπάσαντες, "*they who plundered the tent.*"

Ὁ ἡγησόμενος οὐδεὶς ἔσται, "*there will be no one who will lead the way.*"

Remark 1. The difference between this and the preceding rule is, in general, so slight that they might almost be consolidated into one. Thus, οἱ ἔχοντες, literally, "*they who have*;" οἱ λέγοντες, "*they who speak.*"

Remark 2. There are, however, passages both in prose and poetry where the article is wanting; in these cases, the person or thing is spoken of only generally, neither regarded as any *definite* part of a class, nor standing for the collective unity of the whole class; as, ἅπαντα γὰρ τολμῶσι δεινὰ φαίνεται (*Eurip.*, *Phœn.*, 270): διαφέρει δὲ παμπολύ μαθὼν μὴ μαθόντος (*Plat.*, *Leg.*, p. 795, B.).

RULE XXXVI. Every expression which does not merely indicate an object generally, but represents it as existing in a particular state or in a peculiar relation, is accompanied in Greek by the definite article; as,

Τὸν γέροντα αἰδεῖσθαι χρή, { *One ought to respect an old man*, i. e., *the* man that is old. }

Τῶν τοῦ βίου ἀγαθῶν μετέχειν δεῖ καὶ τὸν δοῦλον, { *Even a slave ought to participate in the good things of life, i. e.*, even *the* one that is a slave. }

RULE XXXVII. The article is used in prose with the demonstrative pronouns *οὗτος*, *ὅδε*, *ἐκεῖνος*, and with the reflexive pronoun *αὐτός*, in which case the pronoun either precedes the article or follows the substantive; as,

οὗτος ὁ ἀνήρ, or *ὁ ἀνὴρ οὗτος* (not *ὁ οὗτος ἀνήρ*), *this very man.*

ἥδε ἡ γνώμη, or *ἡ γνώμη ἥδε*, *this very opinion.*

αὐτὸς ὁ βασιλεύς, or *ὁ βασιλεὺς αὐτός*, *the king himself.*

But Ὁ *αὐτός*, *the same.*

Ὁ *αὐτὸς βασιλεύς*, *the same king.*

REMARK. The article is also joined to a substantive connected with an adjective pronoun, if the object is to be represented as a definite one; and the objective pronoun takes its place between the article and the substantive; as, *ὁ ἐμὸς πατήρ*, "*my father*;" but *ἐμὸς ἀδελφός*, "*a brother of mine*" (undetermined which).

RULE XXXVIII. The article is joined to a substantive connected with *τοιοῦτος*, *τοιόσδε*, *τοσοῦτος*, if the quantity or quality denoted by them is to be represented as attaching either to a definite object or to the whole class of objects previously mentioned; and the article generally stands before the pronoun and the substantive. On the contrary, the article must be omitted if the object is indefinite, that is, any one of those which are of such a kind, or so great; as,

Ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, *such a man as this is to be admired.*

Τὰ τοιαῦτα πράγματα καλά ἐστιν, *such deeds as these are noble.*

Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης, *thou wouldst not praise such a man.*

Rule XXXIX. Ἄλλος without the article is equivalent to the Latin *alius*, "another;" but with the article it means "the rest;" as,

Ἄλλος ἄνθρωπος,	*another man.*
Ἄλλη γῆ,	*another land.*
Οἱ ἄλλοι,	*the rest.*
Ἡ ἄλλη Ἑλλάς,	*the rest of Greece.*

Remark 1. Ἕτερος without the article has the same meaning as ἄλλος, but with a stronger expression of difference: on the other hand, ὁ ἕτερος is only used with reference to *two*, and is equivalent to the Latin *alter*, "the other." In the plural, οἱ ἕτεροι means "*the other party*," *i. e.*, the other of two parties.

Remark 2. Πολλοί means "*many*," but οἱ πολλοί, "*the most*," "*the many*," the *plebs*: πλείονς, "*more*," but οἱ πλείονς, "*the most*."—So, as already remarked, αὐτός, "*he himself*," but ὁ αὐτός, "*the same*," "*his very self*."

Rule XL. The article stands with cardinal numbers when the number is to be decidedly marked; as,

Τὰ εἴκοσιν ἔτη,	*the twenty years.*
Τοῖς τριοὶ δακτύλοις,	*with the three fingers.*

Remark 1. Sometimes the article gives the notion of the whole; as, ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη, "*now he was, when he died, about fifty years in all.*"

Remark 2. The ordinal numbers are regularly joined with the article; as, ὁ πρῶτος στρατηγός, "*the first leader.*"

Rule XLI. The article is joined to adverbs of place and time, more rarely of quality and manner, and converts them either into adjectives or substantives; as,

Ἡ ἄνω πόλις,	*the upper city.*
Ὁ νῦν βασιλεύς,	*the present king.*
Οἱ πάνυ τῶν στρατιωτῶν,	*the best of the soldiers.*
Τὰ κάτω,	*the parts above.*
Ὁ ἀεί,	*the perpetual.*

Remark. The article is very rarely omitted with these constructions. In Homer, this omission is naturally more common than elsewhere.

Rule XLII. The article may be prefixed to any word or sentence which does not express the notion of the word, but only the grammatical form; as,

Τὸ τύπτω,	*the word τύπτω.*
Ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω,	*You, O Athenians; and when I say this word* "you," *I mean the state.*

Remark. So sentences assume a substantive force, and can perform all the functions of a substantive; as, ἐν ἔτι λείπεται, τὸ ἦν πείσωμεν ὑμᾶς ὡς χρὴ ὑμᾶς ἀφεῖναι. (*Plat., Rep.*, p. 327, C.)

Rule XLIII. When the article is separated from its substantive, all the words between are generally to be taken as an adjectival sentence, standing as the attribute to the substantive; so that, when several articles refer to different members of the attributive sentence, they frequently stand together at the beginning of it, and in an inverted order; as,

Τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the soul of most.*

Remark 1. The article is sometimes repeated after the noun, for the sake of emphasis and perspicuity; as, τὸν παῖδα τὸν σόν, "*thy son:*" ὁ χιλίαρχος ὁ τὰς ἀγγελίας εἰσκομίζων, "*the chiliarch who was to bring in the report.*"

Remark 2. When an adjective *without* the article stands in connection with a substantive which has the article, but not between the two, the object is distinguished, not from others, but from itself in other circumstances; as, ἤδετο ἐπὶ πλουσίοις τοῖς

πολίταις, "*he rejoiced on account of the citizens, because they were wealthy:*" ἐπ' ἄκρους τοῖς ὄρεσιν, "*on the mountains where they are highest.*"

RULE XLIV. The article is also combined with μέν and δέ, and then has, in some degree, the force of a pronoun; as,

οἱ μὲν ἔφυγον, οἱ δὲ ἔμειναν, } *Some, indeed, fled, but others remained.*

τοὺς μὲν ἐπῄνει, τοὺς δ' ἐκόλαζεν, } *The former he praised, but the latter he punished.*

REMARK. This employment of the article with μέν and δέ is a remnant of its Homeric and demonstrative usage; thus, οἱ μέν, literally, "*these, indeed;*" and οἱ δέ, literally, "*but those.*"

V. PRONOUNS.

RULE XLV. The relative agrees with its antecedent in gender and number; as,

Ὁ ἀνὴρ ὃν εἶδες, *the man whom you saw.*
Ἡ ἀρέτη ἧς ἐπιθυμεῖς, *virtue, of which you are desirous.*
Οἱ στρατιῶται οὓς ἔχομεν, *the soldiers whom we have.*
Τὰ κακὰ ἃ πεπόνθαμεν, *the evils which we have suffered.*

REMARK 1. The relative must, in reality, be regarded as placed between two cases of the same noun, with the former of which it agrees in gender and number, and with the latter in gender, number, and case; thus, ὁ ἀνὴρ ὃν εἶδες is the same as ὁ ἀνὴρ, ὃν ἄνδρα εἶδες, "*the man, which man you saw;*" and again, ἡ ἀρέτη ἧς ἐπιθυμεῖς is the same as ἡ ἀρέτη, ἧς ἀρέτης ἐπιθυμεῖς, &c.

REMARK 2. The relative sometimes agrees, by synesis, not with the grammatical gender of the noun, but with the person implied in it; as, Διὸς τέκος, ἥτε μοι αἰεὶ παρίστασαι, "*offspring of Jove, who art ever present unto me*" (*Il.*, x., 278), where Minerva is implied in τέκος.—So, φίλον θάλος, ὃν τέκον αὐτή (*Il.*, xxii., 87), where Hector is implied in θάλος.

RULE XLVI. When the relative refers to two or more objects, it is put in the plural. If the substantives are all of the same gender, it is of the same gender with them; but

if they are of different genders, it agrees with the more worthy; and if they express things without life, it is generally put in the neuter; as,

Ὁ πατὴρ καὶ οἱ ἀδελφοι οὓς ἔχω,	*The father and brothers whom I have.*
Ἡ φωνὴ καὶ ὁ τρόπος ἐν οἷς ἐτεθράμμην,	*The language and way in which I had been reared.*
Πόλεμος καὶ εἰρήνη ἃ μεγίστην ἔχει δύναμιν ἐν τοῖς ἀνθρώποις,	*War and peace, which exercise a very great influence among men.*

RULE XLVII. The noun to which the relative refers is often omitted in the antecedent clause, and joined to the relative in the same clause with it; as,

Οὗτός ἐστιν, ὃν εἶδες ἄνθρωπον,	*This is the man whom you saw.*
Οὐκ ἔχεις, ᾧτινι πιστεῦσαι ἂν δυναῖο φίλῳ,	*You have not any friend on whom you might be able to rely.*

REMARK 1. In other words, the previous noun is omitted, and the latter one is expressed. This is done in order to bring the relative or adjectival clause more prominently forward, and to give it a substantival character.

REMARK 2. In these constructions the relative clause is often placed first, by which arrangement additional force and emphasis are obtained. Thus, besides saying *οὗτός ἐστιν ὃν εἶδες ἄνθρωπον*, we may also express it with greater force as follows: *ὃν εἶδες ἄνθρωπον οὗτός ἐστιν.*

RULE XLVIII. The relative frequently agrees with its antecedent in case also, by what is called *attraction*; as,

Σὺν τοῖς θησαυροῖς οἷς ὁ πατὴρ κατέλιπεν,	*With the treasures which his father left behind* (for οὓς ὁ πατὴρ κατέλιπεν).
Ἄγων ἀπὸ τῶν πολέων, ὧν ἔπεισε, στρατίαν,	*Leading an army from the cities which he had persuaded* (for ἃς ἔπεισε).

Remark 1. The object of attraction is to connect the relative immediately with its substantive as an attribute.

Remark 2. This attraction, however, generally speaking, is confined to those cases where the relative should stand in the accusative, but is attracted by the genitive or dative of the substantive. The unity of the substantival and adjectival sentence is very frequently yet more perfect, by the substantive being transferred from the principal to the relative clause; as, *ἐπιθυμῶ ἧς ἔγραψας ἐπιστολῆς*, for *τῆς ἐπιστολῆς ἣν ἔγραψας*: and again, *χαίρω ᾗ ἔγραψας ἐπιστολῇ*, for *τῇ ἐπιστολῇ ἣν ἔγραψας*.

Rule XLIX. If, in this attraction, the word to which the relative refers as its antecedent be a demonstrative pronoun, this pronoun is generally omitted, and the relative takes its case; as,

Σὺν οἷς μάλιστα φιλεῖς, with those whom you love most,
For *Σὺν τούτοις οὓς μάλιστα φιλεῖς.*

Remark. This is the simplest form of attraction which takes place, namely, with a substantive depending on a preposition, and in the same case as is required by the verb of the relative. When, however, the relative takes another preposition, or the same used in another relation, the attraction is not admissible.

Rule L. The relative adjectives *οἷος, ὅσος, ὁστιοῦν, ἡλίκος*, also suffer attraction, not only in the accusative, but also in the nominative, when the verb *εἰμί* with an express subject stands in the relative sentence; as,

Χαρίζομαι οἷῳ σοὶ ἀνδρί, for *χαρίζομαι ἀνδρὶ τοιούτῳ οἷος σὺ εἶ.*

Remark. This attraction consists in the omission of the demonstrative adjective in the genitive, dative, or accusative; as, *τοιούτου ἀνδρός, τοιούτῳ ἀνδρί, τοιοῦτον ἄνδρα*, or *τοῦ τοιούτου, τῷ τοιούτῳ, τὸν τοιοῦτον*, and then putting the relative adjective, by attraction, in the case of the preceding substantive, or of the demonstrative which is omitted; as, *ἀνδρὸς οἷου, ἀνδρὶ οἷῳ, ἄνδρα οἷον*, or *οἷου, οἷῳ, οἷον*: the verb of the relative sentence (*εἰμί*) is then also omitted, and the subject of the relative sentence agrees with the attracted relative. This attracted adjectival sentence assumes the character of an inflected ad-

jective, and still greater connection and unity between the two sentences, thus mixed together, is produced, by placing the substantive to which the adjective refers in the adjectival sentence; as,

Gen.	*ἔραμαι οἷου σοῦ ἀνδρός.*
Dat.	*χαρίζομαι οἵῳ σοὶ ἀνδρί.*
Acc.	*ἐπαινῶ οἷον σὲ ἄνδρα.*
Gen.	*ἔραμαι οἵων ὑμῶν ἀνδρῶν.*
Dat.	*χαρίζομαι οἷοις ὑμῖν ἀνδράσι.*
Acc.	*ἐπαινῶ οἵους ὑμᾶς ἄνδρας.*

Rule LI. Sometimes the relative does not stand in the case of its substantive in the principal clause, but this substantive in the case of the relative; this is called *inverse attraction;* as,

Οὐσίαν ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἀξία ἐστίν,
For *Οὐσία, ἣν κατέλιπε τῷ υἱεῖ,* &c.

Remark. This inverse attraction is very common in *οὐδεὶς ὅστις οὐ,* the verb *ἐστί* being omitted. Hence the formula *οὐδεὶς ὅστις οὐ* as a pronominal substantive (for *πάντες, nemo non*), which is inflected through all the cases; as,

Nom.	*οὐδεὶς*	*ὅστις*	*οὐκ (ἂν ταῦτα ποιήσειεν)*
Gen.	*οὐδενὸς*	*ὅτου*	*οὐ (κατεγέλασεν).*
Dat.	*οὐδενὶ*	*ὅτῳ*	*οὐκ (ἀπεκρίνατο).*
Acc.	*οὐδένα*	*ὁντινα*	*οὐ (κατέκλανσε).*

But sometimes this formula suffers the common attraction, the relative following the case of *οὐδείς*; as, in *Xen., Cyrop.*, i., 4, 25, *οὐδένα ἔφασαν ὁντιν' οὐ δακρύοντ' ἀποστρέφεσθαι,* for *οὐδένα ἔφασαν γενέσθαι ὅστις οὐ δακρύων ἀποστρέφοιτο.*

Rule LII. The possessive pronouns are only employed when an emphasis is required; in all other cases the personal pronouns are used in their stead; as,

Πατὴρ ἡμῶν, "*our father*" (literally, "the father of us").
Πατὴρ ἡμέτερος, "*our own father.*"

Remark. A substantive is sometimes put in the genitive, as in apposition with another genitive implied in a possessive pronoun; as, *ἐκκόψειε κόραξ τόν γε σὸν ὀφθαλμὸν τοῦ πρέσβεως,* "*may a raven strike out the eye of you, the ambassador.*" So, in

Latin, *mea ipsius causa*, where *ipsius* is in apposition with the genitive implied in *mea*. So, also, "*nomen meum absentis, mea praesentis preces.*" (*Cic., Planc.*, x., 26.)

RULE LIII. The possessive pronoun is sometimes used objectively; as,

Σὸς πόθος,	*regret for thee.*
Τἀμὰ νουθετήματα,	*the advice which thou givest me.*

REMARK 1. So, τὴν ἐμὴν αἰδῶ, "*fear of me*" (*Æsch., Pers.*, 696): σῇ προμηθίᾳ, "*from anxiety on thy account*" (*Soph., Œd. Col.*, 332): ἡ ἐμὴ ὑπουργία, "*the service rendered unto me*" (*Œd. Col.*, 1413).—This usage, however, is comparatively rare.

REMARK 2. The possessive pronoun in the neuter with the article is sometimes put for the personal pronoun; as, τὸ ὑμέτερον, for ὑμεῖς (*Herod.*, viii., 140): τὸ ἐμόν, for ἐγώ (*Plat., Rep.*, vii., p. 533, A.), &c.

RULE LIV. The pronoun *αὐτός* is often used after ordinal numbers, to show that one person, with several others, whose number is less by one than the number mentioned, has done something; as,

Κορινθίων στρατηγὸς ἦν Ξενοκλείδης, πέμπτος αὐτός,	*Xenoclides was leader of the Corinthians, along with four others.*

REMARK. In this construction *αὐτός* generally marks the leading personage.—For other uses of *αὐτός*, consult Remarks on page 207.

RULE LV. The demonstrative pronouns are often used instead of the adverbs "*here*" and "*there*;" as,

Ἀλλ' ἥδ' ὀπαδῶν ἐκ δόμων ἔρχεται,	*But here comes a maid-servant out of the mansion.*
Αὗται γὰρ, αὗται, πλησίον θρώσκουσί μου,	*For there, there they are leaping near me.*

RULE LVI. The reflexive pronoun ἑαυτοῦ is sometimes used for the other reflexive pronouns of the first and second person; as,

Δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς,	*It behooves us to ask our own selves.*
Εἰ δ' ἐτητύμως μόρον τὸν αὑτῆς οἶσθα (*Æsch., Agam.*, 1308),	*But if you truly know your own fate.*

Remark 1. Some accompanying gesture must be supposed, that may serve to express the reference of the pronoun.

Remark 2. The usage here referred to occurs commonly only in the plural; the instances in the singular, one of which we have given under the rule, are mostly uncertain readings.

VI. GENITIVE.

The genitive is the case denoting *whence*, and hence expresses,

(A.) In a local sense, the *outgoing* or *removal* and *separation* of an object, since it indicates the object or point from which the action of the verb proceeds; as, εἶκειν ὁδοῦ, "*to retire from the way.*"

(B.) In a causal sense, the *cause*, *origin*, or *author*, especially the object which *calls forth*, *engenders* (gignit), *excites*, or *occasions* the action of the verb; as, ἐπιθυμῶ τῆς ἀρετῆς, *I am desirous of virtue.*

1. *Local Sense.—Separative Genitive.*

Rule LVII. All verbs that express any notion of *removal*, *separation*, *departure*, *rising from*, &c., take a genitive of the point whence this removal, separation, or departure began; as,

Εἶκειν ὁδοῦ,	*to retire from the way.*
Ἀπέχει τῶν ἀργυρείων πολλὰ στάδια,	*It is distant many stadia from the silver-mines.*
Ἀπέβη τῆς πόλεως,	*he departed from the city.*

Rule LVIII. All verbs of *leaving off*, *ceasing*, &c., which imply the notion of *removal* or *departure from*, take a genitive of that whence the motion, real or supposed, began; as,

Ἀπέλιπε τῆς ὕβρεως, *he left off his insolence.*
Ἐπαύσατο τῆς ὀργῆς, *he ceased from his anger.*

Remark. Hence all transitive verbs, of *driving away from, keeping off, delivering from, debiating from,* may take a genitive of that whence the motion began, though it need not be expressed to make up the objective construction, as these verbs take an accusative of that which is the immediate patient of the transitive action.

Rule LIX. Verbs of *beginning* take a genitive case, the genitive denoting the object or point whence the action of the verb proceeds; as,

Ἤρξαντο ἀδίκων ἔργων, *they began unjust deeds.*
Ἤρχετο τοῦ θεοῦ, *he began from the god.*

Remark. The prepositions ἀπό and ἐκ are sometimes added to define the genitive more accurately; as, σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων. (*Xen., Mem.*, ii., 1, 1.) So, in Latin, *incipere ab aliqua re*:—ἄρξε ἐκ μουσικῆς. (*Plat., Leg.*, 701, A.)

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2. *Causal Sense.*

The genitive in a *causal sense* likewise denotes an *outgoing*, yet not, as in the local sense, a mere *outward* one, but an *inward* and *active* one, since it expresses the object by whose inward power the action of the subject is *called forth* and *engendered* (gignitur).

(A.) *The Genitive as an expression of Activity generally.*

Rule LX. The genitive of activity appears as the genitive of the origin or the author, and is found with verbs of *becoming, arising, having become* or *arisen, producing*, and *creating*, such as γίγνεσθαι, φύειν, φῦναι, εἶναι; as,

Ἐσθλῶν γενέσθαι, *to spring from the noble.*
Αἵματος εἶς ἀγαθοῦ, *thou art of noble blood.*
Τοῦ δὲ ἔφυν ἐγώ, *and from this one I sprang.*

Rule LXI. The genitive of activity appears as the object which has acquired another, made it its own, and

possesses it; and is found with the verbs *εἶναι* and *γίγνεσθαι*, denoting *possession*, *property*, *part* or *duty*, and with the adjectives *ἴδιος*, *οἰκεῖος*, *ἱερός*, *κύριος*: as,

Τῆς φύσεως μέγιστον κάλλος ἐστίν, *the beauty of nature is very great.*

Τοῦ Σωκράτους πολλὴ ἦν ἀρετή, *there was much virtue in Socrates.*

Τὸ πεδίον ἦν τῶν Χορασμίων, *the plain belonged to the Chorasmians.*

Ἀνοίας ἐστὶ ποιεῖν ταῦτα, *it is the part of folly to do these things.*

Τὰ αὐτοῦ ἴδια, *his own property.*

Τῆς χώρας κύριος ἐγένετο, *he became master of the country.*

Rule LXII. The genitive of activity appears as the object which includes and holds together one or more other objects as *parts* belonging to it; hence all words having reference to *part* take the genitive case; as,

Ὀπτῆσαι κρεῶν,	*to roast some flesh.*
Ἔτεμον τῆς γῆς,	*they laid waste a part of the land*
Παροίξας τῆς θύρας,	*having opened the door a little.*
Ἦν τῶν στρατευομένων,	*he was one of those who served.*
Τὸν θάνατον ἡγοῦνται τῶν μεγίστων κακῶν εἶναι,	*They think death to be one of the greatest evils.*

Rule LXIII. Hence the superlative degree is followed by a genitive, this genitive marking the entire class, of which the superlative indicates the most prominent as a *part* or *parts*; as,

Ἔχθιστος πάντων,	*most hated of all.*
Οἱ ἄριστοι τῶν Ἑλλήνων,	*the bravest of the Greeks.*

Rule LXIV. Verbs of *sharing*, *touching*, *seizing*, *being*

connected, and the like, also take the genitive, as they refer more or less to the idea of part; as,

Οἱ κακοὶ τούτων μετέχουσιν, *The bad share in these things.*
Ἅπτεσθαι τῆς χειρός, *To touch the hand.*
Λίμνη ἔχεται τῆς χώρας, *A lake borders on the country.*

Remark. Under this same rule fall verbs signifying *to obtain, reach,* or *strive to obtain*; as, τυγχάνειν χρημάτων, "*to obtain riches*:" ὀρέγεσθε τῆς ἀρετῆς, "*strive after virtue.*"

Rule LXV. The *place* in which, and the *time* when, an action takes place, appear as the genitive of activity. The deed or event belonging, as it were, to the place and time, proceeds in a certain measure from them, and is dependent upon them; as,

Νέφος οὐκ ἐφαίνετο πάσης γῆς, *A cloud appeared not over the whole earth.*
Ἵζεν τοίχου τοῦ ἑτέρου, *He sat down on the opposite side of the wall.*
Ἄνθη θάλλει τοῦ ἔαρος, *Flowers bloom in the spring.*
Βασιλεὺς οὐ μαχεῖται δέκα ἡμέρων, *The king will not fight in ten days.*

Remark 1. The genitive of place is rare in prose. The place and time, in this construction, seem to be conceived by the speaker as a *necessary condition* to the notion of the verb, whence it in some sort arose.

Remark 2. Hence the local adverbs in the genitive form, οὗ, ποῦ, ποῦ, ὅπου, αὐτοῦ, ὑψοῦ, τηλοῦ, ἄγχοῦ, &c., and the local adverbs with the suffix θεν, apparently for the local adverbs with the suffix θι.

Lastly. The genitive of activity also appears as the *matter of which an object is formed, made,* and, as it were, *produced.* Hence arise the four following rules, all turning more or less on this same principle.

Rule LXVI. The genitive of activity is joined also to verbs of *making* or *forming* from any thing; with expressions of *abundance* or *want* of any thing; and with verbs of

eating, drinking, enjoying, having benefit or *advantage*, since it indicates that from which the abundance or want is made out, or from which the operations of eating, drinking, &c., arise; as,

Χάλκου πεποιημένα ἐστὶ τὰ ἀγάλματα,	*The statues are made of bronze.*
Ἐστρωμένη ἐστὶν ὁδὸς λίθου,	*The road is paved with stone.*
Ἔκπωμα ξύλου, καὶ τράπεζα ἀργυρίου,	*A cup of wood, and table of silver.*
Τὸ βιβλίον γέμει σοφῶν λόγων,	*The book is full of wise sayings.*
Κῶμαι μεσταὶ σίτου καὶ οἴνου,	*Villages full of corn and wine.*
Σπανίζειν χρημάτων,	*To be scantily off in means.*
Ἐσθίειν κρεῶν, καὶ πίνειν οἴνου,	*To eat flesh, and drink wine.*
Γεύεσθαι τιμῆς,	*To taste of honor.*
Ὄζειν ἰων, μύρου πνεῖν,	*To smell of violets, to breathe forth the perfume of myrrh.*

Remark. The accusative stands with verbs of eating and drinking when, 1. The substance is consumed as a whole or in a large mass; or, 2. Is to be pointed out as the customary food which any one takes; as, *πίνω τὸν οἶνον, πολὺν οἶνον.*

Rule LXVII. Verbs of *sensation* and *perception* also, such as *to hear, to listen to, to smell, to perceive, to understand*, and also verbs of *remembering* and *forgetting*, take the genitive of activity, since it indicates that on which the operations of sensation and perception are based, and from which they, as it were, arise and are produced; as,

Οὐ φωνοῦντος ἀκούω,	*I hear one who does not speak.*
Ὡς ὤσφροντο τῶν καμήλων οἱ ἵπποι,	*When the horses smelled the camels.*
Οὐκ ἀκροώμενοι τοῦ ᾄδοντος,	*Not listening to the singer.*

Αἰσθάνεσθαι κραυγῆς,	*To perceive a loud cry.*
Κωφοῦ συνίημι,	*I understand a dumb man.*

REMARK 1. Verbs of *sight* are excepted from this rule, and govern the accusative. Verbs of *hearing*, also, sometimes take an accusative, as well of the person as of the thing; as, ἔστη δοῦπον ἀκούσας (*Il.*, x., 354). So, verbs of *perceiving*; as, ὡς ἤσθετο τὰ γιγνόμενα (*Xen., Cyrop.*, iii., 1, 4).

REMARK 2. Verbs of *hearing* take the genitive in the sense of "*to obey*," as well as other verbs of obeying, which are elsewhere joined with the dative, the person who is heard being considered as the source whence the obligation is derived; as, ἀκούειν, ὑπακούειν, κατακούειν, &c.

RULE LXVIII. Words that signify being *acquainted with* and *ignorant of*, being *skilled* and *unskilled in*, being *experienced* in any thing, and *ability* and *dexterity* in general, take the genitive of that in which the person is skilled or experienced, &c., as being that, from energizing wherein the skill or experience proceeds; as,

Ἔμπειρος εἰμὶ τῆς τέχνης,	*I am skilled in the art.*
Ἀπαίδευτος τῆς ἀρετῆς,	*Uninstructed in virtue.*
Παρασκευαστικὸς τῶν εἰς πόλεμον,	*Able to prepare the things required for war.*

RULE LXIX. Verbs of *wondering at*, *congratulating*, *praising*, *blaming*, something in any one, take the genitive of that which is admired, praised, or blamed, &c., because the quality or action thus admired, &c., excites the feeling in question; as,

Θαυμάζω τοῦ θηρίου,	*I wonder at the wild animal.*
Ἐπαινῶ τοῦτο Ἀγησιλάου,	*I praise this in Agesilaus.*
Τοῦτο μέμφονται ἡμῶν,	*They blame this in us.*

Hence, the genitive often stands alone in exclamations, with and without an interjection; as, Ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! "*Oh supreme Jove, the acuteness of his intellect!*"—Ἀπολλον, τοῦ χασμήματος! "*Apollo, what a pair of jaws!*"

3. *Genitive as an Expression of Cause.*

The second division of the causal genitive comprehends the genitive which expresses the cause, that is, the object which *calls forth* and *causes* the activity of the subject The English avails itself of various prepositions; as, *toward, for the sake of, over*, &c. This genitive is used as follows:

RULE LXX. Many verbs which express a *condition of the mind* or *feeling of the soul*, such as verbs of *longing* and *desiring*, of *care*, of *pain, sorrow*, and *compassion*, of *being angry* and *displeased*, are followed by the genitive; and this genitive expresses the motive that *called forth* and *caused* such a feeling; as,

Ἐπιθυμεῖ σίτου,	*He is desirous of food.*
Ἐπιμέλονται τοῦ κοινοῦ ἀγαθοῦ,	*They take care of the common weal.*
Πενθικῶς ἔχει τοῦ παιδός,	*He mourns for his son.*
Ποσειδῶν Κύκλωπος ἐκεχόλωτο,	*Neptune was enraged on account of the Cyclops.*

REMARK 1. Verbs of *envying* also fall under this rule, and take the dative of the person with the genitive of the thing; as, φθονεῖν τινί τινος, "*to envy one on any account.*"

REMARK 2. Verbs of *admiring, praising, commending*, and *blaming*, which have been partially referred to under Rule LXIX., may also be said to belong in some respect to the present rule. They have the following constructions: 1. *Accusative of the person*, or *accusative of the thing* alone, when the admiration extends itself to the whole person or thing, or the whole being of the person or thing; as, θαυμάζω (or ἄγαμαι) τὸν στρατηγόν, "*I admire the leader:*" θαυμάζω τὴν σοφίαν, "*I admire wisdom.*"—2. *Genitive of the person* and *accusative of the thing*, when I admire an action, external manifestation, or particular circumstance of any person (Rule LXIX.); as, τοῦτο θαυμάζω σου, "*I admire this in you.*"—3. *Accusative of the person* and *genitive of the thing*, when I admire a person on account of a property; as, θαυμάζω τὸν Σωκράτη τῆς σοφίας, "*I admire Socrates for his wisdom.*"—Instead of the *genitive of the thing*, a preposition may also be used, generally ἐπί, with the dative; as, θαυμάζω σε ἐπὶ τῇ σοφίᾳ.

RULE LXXI. Verbs of *requital*, *vengeance*, *accusation*, and *condemnation*, take the genitive of the cause; this case pointing out the fault or crime as the cause of the *requital*, *vengeance*, &c.; as,

Ἐτίσατο αὐτὸν τῆς ὑπερβασίας, { *He requited him for his wanton violence.* }

Τιμωρεῖσθαί τινα φόνου, { *To avenge one's self upon (i. e., to punish) one for murder.* }

Γράφεσθαί τινα ἀσεβείας, *To accuse one of impiety.*

REMARK. The punishment of the crime also stands in the genitive; as, θανάτου κρίνειν, "*to try one for his life.*"

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4. *Genitive to denote certain Ideas of Exchange.*

The third division of the causal genitive comprises the genitive by which certain ideas of exchange are expressed, in which one notion is the *condition* of another, and thus, in a certain sense, *calls it forth* and *causes it*. Accordingly, this genitive is found as follows:

RULE LXXII. The comparative degree, and adjectives of the positive degree which involve the notion of a comparative, take the genitive case, this being the genitive of the object, from a comparison with which the notion of greater or less arises; as,

Ὁ υἱὸς μείζων ἐστὶ τοῦ πατρός, { *The son is greater than the father.* }

Οὐδενὸς δεύτερος, *Second to no one.*

REMARK 1. Among the positive adjectives that fall under this rule may be mentioned the following: namely, the numeral multiples in -άσιος; as, διπλάσιος, τριπλάσιος, πολλαπλάσιος. So, also, the numerals in -πλοῦς; as, διπλοῦς, τριπλοῦς, &c.: as, likewise, ὕστερος, περισσός, ὁἷς τόσος, &c.

REMARK 2. When it is not a substantive that is compared with another, but the quality of a thing expressed by an adjective that is considered in its proportion to another quality, and compared in degree with it (where, in Latin, *quam pro* is used), then ἢ κατά or ἢ πρός is put after the comparative; as, ἤθει

βαθύτερα ἢ κατὰ Θρῄϊκας, i. e., "*than can be expected from the Thracians*," than one meets with among the Thracians, &c.

REMARK 3. The comparative and superlative are both sometimes followed by the genitive of the reflexive pronouns *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*, and the comparative then represents it as exceeding what it would have been under ordinary circumstances, while the superlative shows it to have attained to the highest possible degree; thus, *διπλήσιος ἐγένετο αὐτὸς ἑωυτοῦ* (*Herod.*, viii., 137), "*it became as great again as it usually was.*" —And again, *ἐπεὰν δὲ ἄριστα αὐτὴ ἑωυτῆς ἐνείκῃ* (*Herod.*, i., 193), "*when it produces at the very best*," *i. e.*, when it produces most.

RULE LXXIII. Verbs of *ruling, pre-eminence, surpassing, being prominent*, and their opposites, namely, verbs of *being subject, yielding to*, and *being inferior*, take the genitive, of course, because they arise from a comparison, and therefore imply an antecedent notion of some object or standard with which the comparison is made; as,

Τενέδοιο ἀνάσσεις,	*Thou rulest over Tenedos.*
Ἄρχειν ἀνθρώπων ἀγαθῶν,	*To rule over good men.*
Περιγενέσθαι τῆς βασιλέως δυνάμεως,	*To surpass the king's power.*
Οἱ πονηροὶ ἡττῶνται τῶν ἐπιθυμιῶν,	*The bad are subject to their passions* (*i. e.*, are inferior to, yield to them).

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5. *Genitive of Price, Value, &c.*

The price or value of any thing stands in the genitive, since it is only from an antecedent conception of the thing valued, and a comparison between the two, that the notion of equality implied in the notion of price or value arises.—Hence we have the following rule:

RULE LXXIV. Verbs of *buying* and *selling*, of *exchange* and *barter*, as well as all words containing expressions of *value*, take the genitive case; as,

Ὠνοῦνται ταῦτα χρημάτων μεγάλων,	*They purchase these things for much money.*

Πόνων πωλοῦσιν ἡμῖν πάντα τὰ ἀγαθὰ οἱ θεοί,	*The gods sell us all good things for toils.*
Τεύχε' ἤμειβεν χρυσέα χαλκείων,	*He exchanged golden arms for brazen.*
Ἰατρὸς πολλῶν ἄλλων ἀντάξιός ἐστιν,	*A physician is equal in value to many other men.*
Τῶν ἴσων τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦν,	*To deem both the bad and good man worthy of equal things.*

VII. DATIVE.

I. The dative expresses *where*, and hence is used to denote, 1. The *place* in which an action occurs. In prose, however, prepositions are generally annexed; as, ἐν ὄρει, "*in the mountain.*"—2. The *time* in which an action occurs; as, ταύτῃ τῇ ἡμέρᾳ, "*on this very day:*" πολλοῖς ἔτεσιν, "*in many years.*" Here, also, ἐν is often found. —3. *Society, company*, and especially the dative singular of collective or appellative nouns in the plural, connected with a verb of going or coming; as, Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῳ, or πολλαῖς ναυσίν, or στρατῷ, or στρατιώταις, &c., and the dative is connected with αὐτός in the same case, to express the notion of *at the same time with*; as, οἱ πολέμιοι ἐνεπίμπρασαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς, "*the enemy burned the city, together with the sanctuaries.*"

II. Secondly, the dative is used to denote an object which is striven after, indeed, by the action of the subject, but not, as in the accusative, obtained, touched, or hit, but only made to *participate* and be *concerned* in it.

Rule LXXV. The *place* where is put in the dative; and hence all verbs may be followed by a dative, when it is wished to define the place; as,

Εὗδε μυχῷ κλισίης,	*He slept in a recess of the tent.*

Ἑλλάδι ναίων,	*Dwelling in Greece.*
Ἀκροτάτῃ κορυφῇ Οὐλύμποιο,	*On the loftiest summit of Olympus.*

Remark 1. Sometimes, however, in poetry, especially in Epic verse, the place is conceived of as the antecedent condition of the action of the verb, and hence we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition of the motion; as, ἔρχονται πεδίοιο (*Il.*, ii., 801): διέπρησσον πεδίοιο (*Il.*, ii., 785), &c.

Remark 2. To this head belong the dative adverbial forms, which are used in both poetry and prose; as, Ἐλευσῖνι, "*at Eleusis*:" Ῥαμνοῦντι, "*at Rhamnus*:" Ἰσθμοῖ, "*at the Isthmus* (of Corinth):" Ἀθήνησιν, "*at Athens*:" Πλαταιᾶσιν, "*at Platæa*," &c.

Remark 3. The use of the dative alone is confined mostly to poetry; in prose (and also in poetry) we find this dative more exactly defined by the addition of ἐν, ἀνά (*poet.*), ἀμφί, περί, ἐπί, μετά (*poet.*), παρά, πρός, ὑπό.

Remark 4. Hence this dative is used to express *among*; as, δου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, "*whose might is greatest among all the Cyclopes*." (*Od.*, i., 71.)—So in the Homeric phrase, τοῖσιν ἀνέστη, "*among these arose*."

Remark 5. This local dative is also found after verbs of *governing*, in Homer, more usually than the genitive with ἀνάσσειν. In these constructions, the idea of continuance and permanency seems to be implied.

Rule LXXVI. The *time* in which an action occurs is also put in the dative, the accident of time being here considered as local; as,

Τρίτῳ ἤματι,	*On the third day.*
Δευτέρῳ ἔτει,	*In the second year.*

Remark 1. When, however, time is considered as the antecedent condition of the action, it is put in the genitive; whereas the dative represents it as the space wherein the action took place.

Remark 2. In prose generally, and in poetry frequently, ἐν is added; and sometimes ἐπί, as in Homer; ἐπ' ἤματι τῷδε, "*upon this day*." So, ἐπ' ἤματι, ἐπὶ νυκτί.

RULE LXXVII. All expressions denoting *social intercourse, association*, and *communication*, together with verbs of *going toward, meeting, approaching*, and the contrary; as, *retiring* and *giving away:* verbs of *fighting, disputing*, and *contending:* verbs of *following, serving, obeying*, and *accompanying:* and, lastly, verbs of *advising* and *encouraging*, as, παραινεῖν, παρακελεύεσθαι, take the dative case; as,

Ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις,	*Associate with good men.*
Εὔχεσθε τοῖς θεοῖς,	*Pray to the gods.*
Απαντᾶν καὶ πλησιάζειν τινί,	*To meet and draw near one.*
Μὴ εἴκετε τοῖς πολεμίοις,	*Yield not to the foe.*
Καλῶς ἐμαχέσαντο τοῖς Πέρσαις,	*They fought nobly against the Persians.*
Πείθου τοῖς νόμοις,	*Obey the laws.*

RULE LXXVIII. The dative is joined with expressions of *probability* and *improbability*, of *likeness* and *unlikeness*, of *agreement* and *difference;* as,

Ἔοικας δούλῳ, οὐκ ἀνθρώπῳ ἐλευθέρῳ,	*You resemble a slave, not a freeman.*
Ἀνόμοιος τῷ πατρί,	*Unlike his father.*
Ὡπλισμένοι τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις,	*Arrayed in the same arms with Cyrus.*

RULE LXXIX. The dative stands in answer to the questions *to whom* or *what? for whom* or *what? to whose advantage? to whose disadvantage?* and hence it is joined to verbs of *giving, granting, offering, indulging, proving useful to, reproaching, blaming*, and, in fine, to all verbs denoting that a thing is done for the *benefit* or the *injury* of another; as,

Ἔδωκά σοι τὸ βιβλίον,	*I gave you the book.*
Ἱέρευσε βοῦν Κρονίωνι,	*He sacrificed an ox to Jupiter.*

Θεοῖς ἀρέσκει,	*He pleases the gods.*
Τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφέλει,	*Wealth does no good to the dead.*
Ἠνώχλει ἡμῖν ὁ Φίλιππος,	*Philip was giving us trouble.*
Οὐ μέμφομαι τῷ ἀνθρώπῳ,	*I do not blame the man*

RULE LXXX. All adjectives and other words denoting advantage or disadvantage, benefit or injury, likewise take the dative case; as,

Φίλος ἐκείνῳ,	*Friendly to that one.*
Ἀγαθὸν τῇ πόλει,	*Good for the state.*
Ἐχθρὸς ἐλευθερίᾳ,	*Hostile to freedom.*
Ἐναντίος ὑμῖν,	*Opposed to you.*

RULE LXXXI. The dative is put, in general, where an action is performed with reference to a person, or a thing considered as a person; as,

Ἀνάξιαι πᾶσιν ἐστὲ τούτου,	*Ye are undeserving of this in the judgment of all.*
Ἀξιός ἐστι τιμῆς τῇ πόλει,	*He is worthy of honor with regard to the state.*

REMARK. Hence the dative often stands, even with the passive, instead of ὑπό with the genitive; as, ὡς μοι πρότερον δεδήλωται, "*as has previously been shown by me.*"—(*Vid.* page 449.)

RULE LXXXII. Verbals in -τέος, when used impersonally, denote necessity, and take the dative of the agent, together with the case of their own verbs; as,

Ἐπιθυμητέον ἐστί σοι εἰρήνης,	*You must desire peace.*
Ἀσκητέον ἐστί σοι ἀρετήν,	*You must practice virtue.*
Ἐπιχειρητέον ἐστί σοι τῷ ἔργῳ,	*You must put your hand to the work.*

REMARK 1. This construction is analogous to that of the gerund in -*dum* with the verb *est* in Latin.—When verbals in -τέος are thus put impersonally, the neuter plural is often used

in place of the neuter singular, particularly in Attic; as, *ἐπιθυμητέα ἐστί σοι εἰρηνῆς, ἀσκητέα ἐστί σοι ἀρετήν*, &c.

Remark 2. Sometimes the object becomes the subject, and the verbal is referred to it as a passive, in the same gender, number, and case, like the Latin participle in *dus*; as, *ὠφελητέα σοι ἡ πόλις ἐστί*. (*Xen., Mem.*, iii., 6, 3.)—Occasionally, however, among the Attic writers, the agent or person is denoted by the accusative, because the idea of the impersonal verb *δεῖ*, with the infinitive, is involved in the verbal adjective; as, *τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον*, equivalent to *τὸν βουλόμενον . . . . . δεῖ διώκειν*.

Rule LXXXIII. The *cause*, *manner*, and *means*, or *instrument*, of an action are put in the dative; as,

Φόβῳ ἀπῆλθον,	*They departed through fear.*
Πάντα διετέτακτο μέτρῳ,	*All things were arranged by measure.*
Τοῖν ὀφθαλμοῖν ὁρῶμεν,	*We see with the two eyes.*
Ἔπαιον μαχαίραις,	*They struck with swords.*

Remark 1. The dative of the manner and instrument is sometimes more accurately defined by *σύν*: as, *σὺν βίᾳ, αὐτῇ σὺν πήληκι*, &c.

Remark 2. From the employment of the dative to express the instrument seems to have arisen the construction of *χρῆσθαι* with the same case.

Remark 3. Another mode of expressing the means or instrument is by *διά*, with the genitive; but these two modes appear to have this distinction, namely, that the dative marks the proper and more important instrument; but *διά*, with the genitive, the subordinate but immediate, by means of which the use of the former becomes practicable.

Rule LXXXIV. The verbs *εἰμί*, *ὑπάρχω*, and *γίγνομαι*, when taken for *ἔχω*, *to have*, and denoting possession, take the possessor in the dative; as,

Ὅσοις οὐκ ἦν ἄργυρος,	*As many as had not money.*
Ὑπάρχει μοι,	*It belongs to me.*
Ἐγένοντο Λήδᾳ τρεῖς παρθένοι,	*Leda had three daughters.*

RULE LXXXV. An impersonal verb governs the dative, as,

Ἔξεστί μοι ἀπιέναι, *It is allowed me to depart.*

RULE LXXXVI. The poets, in particular, often add to the dative, especially of a pronoun, another dative, for explanation or more exact definition; which, in other languages, is put in the genitive; as,

Σφὶν ὤπασεν Ζεὺς γένει, { *Jove bestowed it on their race* (literally, *on them* (viz.), *their race*), for γένει σφῶν. }

VIII. ACCUSATIVE.

The accusative expresses *whither*, and denotes, 1. In a *local sense*, the aim or point to which the action of the verb moves; here, however, a preposition is generally affixed in prose; as, εἰς ἄστυ ἐλθεῖν, "*to come into the city.*"—2. In a *causal sense*, the *effect* (the *result, consequence, work*), as the object which is put into a suffering condition, affected and worked out by the action.

RULE LXXXVII. A verb signifying actively governs the accusative; as,

Οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας, { *The Greeks conquered the Persians.* }

RULE LXXXVIII. Verbs expressing or implying *motion to* take the accusative; as,

Χωρεῖ τὴν πόλιν, *He proceeds to the city.*
Τὴν νῆσον ἀφίκετο, *He came to the island.*

REMARK. The sense of *direction to*, contained in the verbs that fall under this rule, is usually, in poetry, always in prose, more definitely marked by the prepositions εἰς, ἀνά, κατά, ὑπέρ, ἐπί, πρός, μετά, &c.

RULE LXXXIX. Every verb may take an accusative of a cognate noun; as,

Κινδυνεύσω τοῦτον κίνδυνον,	*I will encounter this danger.*
Ἠσθένησαν ταύτην ἀσθένειαν,	*They were sick with this sickness.*
Ἐπιμέλονται πᾶσαν ἐπιμέλειαν,	*They exercise all care.*
Πόλεμον πολεμήσομεν,	*We will wage war.*

REMARK 1. The same idiom prevails in Latin; as, *currere cursum, vivere vitam*, &c., and also in our own tongue, "*to run a race*," "*to live a life.*"

REMARK 2. Many verbs which are not, in good writers, followed by their cognate substantives, are in later writers found with them. (*Lobeck, Paral.*, 509.)

REMARK 3. Adjectives sometimes take this cognate accusative; as, *κακοὺς πᾶσαν κακίαν* (*Plat., Rep.*, 490, D.): *δοῦλος μεγίστης θωπείας καὶ δουλείας* (*Id., ib.*, 579, D.): *σοφὸς τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς ἀμαθίαν* (*Id., Apol.*, 22, E.).

RULE XC. *Distance* and *space* are put in the accusative as are also *value* and *quantity*; as,

Πορεύεσθαι ὁδόν,	*To go on a journey.*
Ἀπέχει ὀκτὼ ἡμερῶν ὁδόν,	*It is distant eight days' journey.*
Ἐπορεύσατο δύο σταδίους,	*He proceeded two stadia.*
Δύναται ἑβδομήκοντα μνᾶς,	*It is equal to seventy minæ.*

REMARK 1. The preposition *παρά* is often employed to render the definition more exact; and, in the case of an uncertain quantity, the prepositions *εἰς, ἐπί, ἀμφί, περί, κατά, πρός.*

REMARK 2. Here, also, must be classed the adverbial accusatives, *πολλά*, "*often*;" *τὰ πολλά*, "*for the most part*;" *ὡς τὰ πολλά, πολύ* (*πολλόν*), *μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν*, &c.

RULE XCI. *Time how long?* is put in the accusative, as,

Ἕνα μῆνα μένει,	*He remains one month.*
Δύο νύκτας φυλάσσειν,	*To watch for two nights.*

Τοῦτον τὸν χρόνον ἔπινον, { *I was drinking during this time.* }

Remark 1. When the time is in the genitive, it is considered as the cause or antecedent condition of the action, τοῦτο ἐγένετο ταύτης τῆς ἡμέρας, "*on this very day*;" but ταύτην τὴν ἡμέραν, "*during this very day.*" So, νυκτός, "*at night*;" but νύκτα, "*during the night.*" Sometimes we find the point of time in the accusative, but this only in general notions of time, such as "*seasonably*," "*lately*," &c., where the accusative stands for the cognate substantive; as, ἥκοντες ἀωρίαν, equivalent to ἥκοντες ἄωρον ἧξιν (*Aristoph., Acharn.*, 23): τὴν ὥρην ἐπαγινέειν σφίσι αἰγας, where τὴν ὥρην is equivalent to ὡραῖον (*Herod.*, ii., 2).

Remark 2. Hence arise many adverbial expressions; as, ἦμος, τῆμος, Epic (equivalent to ἦμαρ, τῆμαρ), ἐννῆμαρ, παντῆμαρ, νύκτωρ, πάννυχα, σήμερον, αὔριον, ἀκμήν, ἀρχήν, τὸ τελευταῖον, πρότερον, &c.

Remark 3. Duration of time is also expressed by the prepositions διά, ὑπό, ἀνά, &c.

Rule XCII. When, in addition to the whole subject which receives the action of the verb, particular specification is also made of a part, in which this action is principally shown, both the whole and part stand, especially with the poets, as proximate objects in the accusative; as,

Μὶν ἰόντα βάλε στῆθος, { *He wounded him, as he came, on the breast.* }

Τρόμος ὑπῆλθε γυῖα ἕκαστον, { *Trembling came upon each one in his limbs.* }

Remark 1. This is called the construction καθ' ὅλον καὶ μέρος, and must not be confounded with the real double accusative, to which we shall presently come. It is merely the accusative of the patient and the part, the part being put in apposition to the patient, of which it is only a more accurate expression. Sometimes we find the part substituted for the patient, which is put in the dative of advantage; as, δάκε δὲ φρένας Ἕκτορι μῦθος. (*Il.*, v., 493.)

Remark 2. The accusative continues also in passive verbs, though the former patient has now become the subject of the verb, as it defines the exact operation of the affection or state signified by the passive verb; as, πληγεὶς τὴν κεφαλὴν πελέκει

(*Herod.*, vi., 38): λύπη σὰς διέφθαρσαι φρένας (*Eurip.*, *Hel.* 1212). In all such constructions, however, we may simply have recourse to the doctrine of "nearer definition," as laid down in Rule 95.

RULE XCIII. Many verbs have, in Greek, a double accusative, namely, one of the person and another of the thing, the two notions of the act or effect (or its equivalent) being regarded as coincident; as,

Κακὰ πολλὰ ἔοργε Τρῶας,	*He has done many evils to the Trojans.*
Ἀγαθὰ εἶπεν αὐτούς,	*He said good things of them.*
Εἴρετο ἅπαντας τὸν παῖδα,	*He asked all about his son.*
Τοὺς μαθητὰς ἐδίδαξε ἀρετήν,	*He taught his disciples virtue.*

REMARK 1. Those verbs which, besides the notion of state or feeling, act, effect, motion, &c., implied in the verb, imply farther the operation of any of these on some person or thing, as the patient or object affected thereby, have an accusative of that patient or object as implied in the verb, and making up the notion of the whole verbal operation, inasmuch as all such notions of action imply the notion of the patient. Under this head fall verbs signifying *to do good* or *evil to one*, *to speak well* or *ill of one*, *to ask*, *to demand*, *to teach*, *to take away*, &c.

REMARK 2. It is not meant, either that the verbs implying these notions always have a double accusative, but only that generally, or frequently in good writers, they are so constructed, as both the notions more or less frequently require to be defined; or that no verbs, except those implying these notions, ever have a double accusative. This construction is found with other verbs in goods writers, when they may wish to define the exact nature of the verbal operation.

RULE XCIV. Many verbs which govern two accusative in the active, retain one of these in the passive; that is the accusative of the suffering object becomes the nominative, but the accusative of the thing remains; as,

Ἐρωτῶμαι τὴν γνώμην,	*I am asked my opinion.*
Διδάσκομαι μουσικήν,	*I am taught music.*
Ἀφαιροῦμαι τὴν ἀρχήν,	*I am deprived of the magistracy.*

REMARK. Even with some verbs which, in the active, are construed with the dative of the person and the accusative of the thing, the dative of the person is changed into the nominative, but the accusative of the thing is left unaltered when they are passive. The following are generally thus treated: *ἐπιτάττειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι*; as, *ἐπιτρέπομαι, ἐπιτάττομαι, ἐπιστέλλομαι τὴν φυλακήν.*

RULE XCV. The accusative is also used to express a *nearer definition*, that is, it frequently stands with intransitive verbs and adjectives containing a general expression, and indicates the part or more definite object to which this expression must be principally referred. This is generally expressed in English by different prepositions, especially by *in, as to, with respect to*; as,

Τὸν δάκτυλον ἀλγῶ τοῦτον,	*I feel pain in this finger.*
Πόδας ὠκὺς Ἀχιλλεύς,	*Achilles, swift as to his feet.*
Σύρος ἦν τὴν πατρίδα,	*He was a Syrian as to his native country.*
Πεντήκοντα ποδῶν τὸ ὕψος,	*Of fifty feet in height.*

REMARK. This is commonly, but erroneously, explained by an ellipsis of *κατά*. No such preposition, however, is here understood; on the contrary, the accusative is required by the very nature of the clause or sentence, since it always serves to designate the object upon which an action immediately passes.

IX. PASSIVE VERBS.

RULE XCVI. Verbs of a passive signification are commonly followed by a genitive of the agent, governed by the prepositions *ὑπό, ἀπό, ἐκ, παρά*, or *πρός*; as,

Ὁ νοῦς ὑπ' οἴνου διαφθείρεται,	*The understanding is impaired by wine.*
Ἄλλαι γνῶμαι ἀφ' ἑκάστων ἐλέγοντο,	*Other opinions were advanced by each.*

RULE XCVII. Passive verbs take, also, a dative of the agent, considered as the *instrument* whereby the *state*,

&c., is produced, not as the cause whence it springs; as,

Ἀχιλλῆϊ ἐδάμη,	*He was slain by Achilles.*
Ταῦτά μοι λέλεκται,	*These things have been said by me.*

Remark. Two or more datives may be joined to the same verb expressing different relations; as, Λακεδαιμονίοισι συχνὰ ἔργοισί τε καὶ γνωμῇσι ἀπολαμπρυνθείς. (*Herod.*, vi., 70.)

X. INFINITIVE.

Rule XCVIII. The infinitive is used to express the *cause* or *end* of an action; as,

Θέλω ᾄδειν,	*I wish to sing.*

Rule XCIX. The infinitive, with the neuter of the article prefixed, is used as a species of verbal noun; and very frequently the article is thus appended to an entire clause, of which the infinitive forms a part; as,

Τὸ λύειν,	*The loosening.*
Τὸ τὰ χρήματα ἔχειν,	*The having money.*

Remark. The infinitive without the article often appears, in like manner, as a noun, and becomes the subject of a verb; as οὐ κακὸν βασιλεύειν, "*reigning is no bad thing.*"

Rule C. The infinitive in Greek is governed by adjectives, and denotes the respect in which the idea of the adjective is to be applied; as,

Ἱκανοὶ τέρπειν φαίνονται,	*They appear calculated to delight.*
Οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδύνατος σιγᾶν,	*He is not able in speaking, but unable to keep silence.*

Remark. This is imitated in Latin by the poets; as, *idoneus delectare; utilis facere.* In prose, however, the gerund, with a preposition, is the regular construction; as, *idoneus ad delectandum*, &c.

Rule CI. The infinitive is used with ὥστε, more rarely with ὡς, to express the consequence of an event indicated by the leading verb; as,

Φιλοτιμότατος ἦν ὁ Κῦρος, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα,	=	*Cyrus was very ambitious, so as to endure all things for the sake of being praised.*

Remark 1. The particle ὡς is also employed with the infinitive, but more rarely than ὥστε.

Remark 2. The indicative is used with ὥστε, in place of the infinitive, when the result or effect is to be represented as a fact—something really following from the principal verb, but not immediately or of necessity; hence ὥστε may frequently be translated by "*wherefore*," or *itaque*. Thus, ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀναλώκει—ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. (*Xen., Cyr.*, i., 4, 5.)

Remark 3. The infinitive is used, and not the indicative, when the result or effect is to be represented, not as an actual fact, but as *supposed* to follow from the principal clause, directly and of necessity, so that logically the two clauses are very closely connected; hence it is used in the following cases: 1. When the result or effect follows from, and is, as it were, implied in the nature of the thing. An example of this is given under the rule.—2. When the result or effect includes the notion of an aim or purpose; as, σκοποῦντες καιρὸν ὥστε τοὺς ἀνδρας σῶσαι, "*watching an opportunity to save the men*" (*Thucyd.*, iv., 23).—3. When ὥστε implies the notion of *on condition that*, or, in Latin, *ea conditione ut*; as, ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, "*to rule over the Greeks, on condition that they themselves obey the king*."—4. When the notion of the principal verb is compared with some result or effect. If this is equal to the result or effect, the predicate of the principal clause is in the positive degree, and this case is the same as that given under 1. If it is unequal, it is in the comparative, and the dependent clause is introduced by ἢ ὥστε: thus, ὦ παῖ Κύρου, τὰ μὲν οἰκήια ἦν μέζω κακὰ, ἢ ὥστε ἀνακλαίειν.—5. Usually, when a demonstrative, such as οὕτως, stands in the principal clause, ὥστε is used to introduce the dependent clause.

Rule CII. Most verbs which take the infinitive have also a personal object, and this personal object stands in the case which the verb itself is accustomed to govern; as,

Κελεύω σε γράφειν,	*I order thee to write.*
Ἐποτρύνω σε μάχεσθαι,	*I urge thee to fight.*
Ἡγοῦμαί σε ἁμαρτάνειν,	*I consider thee to be wrong.*
Δέομαί σου ἐλθεῖν,	*I entreat of thee to come.*
Συμβουλεύω σοι σιγᾶν,	*I advise thee to be silent.*

Rule CIII. But when the leading verb is one that governs the accusative (*verbum sentiendi*, &c.), and the subject of this verb is also the object of it, the accusative of the personal pronoun is not annexed to the infinitive, as in Latin, but is entirely omitted; as,

Οἶομαι ἁμαρτάνειν,	*I think that I err.*
Οἴει ἁμαρτάνειν,	*Thou thinkest that thou dost err.*
Οἴεται ἁμαρτάνειν,	*He thinks that he errs.*

Remark. But whenever the subject of the infinitive is to be rendered emphatically prominent, as especially occurs in antitheses, the accusative stands with the infinitive, as in Latin, even though the subject and the object be the same; as, Οἱ Αἰγύπτιοι ἑαυτοὺς πρώτους γενέσθαι ἀνθρώπων ἐνόμιζον, "*the Egyptians thought that they* (i. e., *not any other race*) *were the most ancient of men.*" (*Herod.*, 2, 15.) So, also, Κροῖσος ἐνόμιζεν ἑαυτὸν εἶναι πάντων ὀλβίωτατον, "*Crœsus thought that he himself was the happiest of all.*"

Rule CIV. When an adjective or substantive is joined to the infinitive as a predicate, it stands in the same case as the personal object; and in those cases where the subject of a verb is also its object (Rule CIII.), it appears in the nominative. This is called *attraction with the infinitive;* as,

Nom. *with Inf.*	Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν.
Gen. *with Inf.*	Δέομαί σου προθύμου εἶναι.
Dat. *with Inf.*	Συμβουλεύω σοι προθύμῳ εἶναι.
Acc. *with Inf.*	Ἐποτρύνω σε πρόθυμον εἶναι.—Ἔφη σε εὐδαίμονα εἶναι.

Remark. Very often, however, the predicative definitions annexed to the infinitive, and relating to the object of the govern-

ing principal verb, stand not in the case in which this object stands, but in the accusative. Thus, 1. (instead of the genitive) *οἱ σύμμαχοι ἐδεήθησαν Ἀθηναίων ἑαυτοῖς βοηθοὺς γενέσθαι.* —2. (instead of the dative) *ἐνετείλατο τοῖς θεράπουσι λαβόντας αὐτὸν ἀποκτεῖναι.*

Rule CV. The Greeks are fond of changing the impersonal construction with the infinitive into the personal, by making the subject of the dependent infinitive the subject of the principal verb, and referring the impersonal expression, as a predicate, to this subject; as,

Δίκαιός εἰμι τοῦτο πράττειν, for *Δίκαιόν ἐστί με τοῦτο πράττειν.*

Rule CVI. The infinitive is used in Epic, and sometimes other poets, and even in Attic prose, in place of the imperative, to express a command or wish that the person addressed would do something; as,

Ὑμεῖς δ' ἐρητύειν ἐπέεσσιν (*Il.*, ii., 75), } *Do ye restrain by expostulations.*

Φάσκειν Μυκήνας ὁρᾶν (*Soph.*, *El.*, 9), } *Say that thou seest Mycenæ.*

Φάναι ἡμᾶς εὑρηκέναι (*Plat.*, *Rep.*, p. 473, A.), } *Say that we have found.*

Remark 1. The infinitive here depends on a verb of "wishing" or "desiring" in the mind of the speaker, but can only stand for the second person singular or plural. No such verb, however, must be supposed to be actually understood; for the phrase, in all probability, is a remnant of the ancient simplicity of the language, the action required being expressed by means of the verb used absolutely, or the mood of the verb which of itself indicated the action, without any reference to other parts of speech, as children use the infinitive for the imperative without thinking of an ellipsis.

Remark 2. The infinitive is also used in forms of wishing or praying, in invocations and entreaties that the person addressed would cause some one else to do something. The accusative is joined with the infinitive, and the two together stand as the object of a verb, expressing or implying the notion of wish-

ing or desiring, such as ἔθελε, εὔχομαι, or δός, though no such verb is, in fact, understood; as, Ζεῦ κύδιστε—, μὴ πρὶν ἐπ' ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν. (*Il.*, ii., 412.)

Remark 3. The infinitive, moreover, is sometimes used alone, of the first and second persons, in questions expressing reluctance; as, ὦ βασιλεῦ, κότερον λέγειν πρός σε, ἢ σιγᾶν; "*O king, must I speak unto thee, or be silent?*" (*Herod.*, i., 88): ἃ δείλοι, πόσ' ἴμεν; "*Ah, wretched ones, whither are ye (fated) to go?*" (*Od.*, x., 431.)

Remark 4. The infinitive, lastly, stands alone with αἲ γάρ or εἴθε, as an expression of a wish, in the place of the optative, with the nominative, where ὄφελον, according to some, is to be supplied, but where, in fact, there is no more of an ellipsis than in the preceding instances; thus, αἲ γὰρ, Ζεῦ τε πάτερ,—τοῖος ἐὼν—ἐφεστάμεναι καὶ ἀμύνειν. (*Od.*, xxiv., 375.)

XI. PARTICIPLE.

Rule CVII. The participle is put after a verb, and in the nominative case, when the reference is to some state as existing at the time on the part of the subject, or to some action as being performed by it; as,

Οἶδα θνητὸς ὤν,	*I know that I am mortal.*
Φαίνεται ὁ νόμος ἡμᾶς βλάπτων,	*The law appears to be injuring us.*
Παύσασθε ἀδικοῦντες,	*Cease acting wrongfully.*

Remark 1. This construction, like that of the nominative with the infinitive, falls under the general head of *attraction*, and is common to many classes of verbs, some of which will be found mentioned in the subsequent rules.

Remark 2. When the participle is thus in the nominative by attraction, the Latins would use either the pronoun with the infinitive; as, *sensit se errâsse*; or, in future time, the future in *-urus* with *esse*; as, *sensit se lapsurum esse*; or sometimes the Greek construction, *sensit medios delapsus in hostes*. In similar cases, in English, we should use either the pronoun and infinitive; as, "*I know myself to be mortal*;" or the finite verb with "that," "*I know that I am mortal.*" And, as a general rule, such Latin and English expressions may be translated into Greek by this construction when the verbal notion of the participle is

conceived to exist antecedently to or coincidently with the notion of the verb.

Rule CVIII. If the subject belonging to the participle stands with the principal verb as the remote object in the genitive or dative, the participle, in like manner, takes the genitive or dative; as,

Ἡσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων,	*I perceived that they fancied themselves to be very wise.*
Οὐδέποτε μετεμέλησέ μοι σιγήσαντι,	*I never repented of having been silent.*

Remark. When a reflexive pronoun stands with the verb, the participle can be put in either of two cases, according as it is referred to the subject contained in the verb or pronoun; as, σύνοιδα ἐμαυτῷ σοφὸς ὤν, "*I am conscious to myself of being wise*;" and σαυτῷ συνήδεις ἀδικοῦντι, "*thou wast conscious to thyself of acting wrongfully.*"

Rule CIX. The verb "*to be ashamed*" takes the participle when the action of which one is ashamed is performed; but the infinitive when the action is declined through shame; as,

Αἰσχύνομαι ποιήσας, *I am ashamed at having done it.*
Αἰσχύνομαι ἔρεσθαι, *I am ashamed to ask.*

Rule CX. The verbs "*to commence*," &c., take the participle when the assigned state has already begun to take place; the infinitive when it is just about to take place; as,

Ὁ χειμὼν ἤρξατο γενόμενος, *The winter had come on.*

Ὁ χειμὼν ἤρχετο γίγνεσθαι,	*The winter was beginning to come* (*i. e.*, it drew near, but was not yet come).

Rule CXI. The verb "*to hear*" takes the participle when a fact is adduced which we perceive with our own ears; the infinitive when some thing is assigned which we hear from the narrative of others; as,

Ἤκουσα τὸν Δημοσθένη λέγοντα,	*I heard Demosthenes speak.*
Ἀκούω τὸν Δημοσθένη λέγειν,	*I hear* (*i. e.*, I am told) *that Demosthenes says.*

RULE CXII. The verb φαίνεσθαι takes the participle in the signification "*to be evident*," "*to be manifest*," but the infinitive in the signification "*to seem*," "*to have the appearance*;" as,

Ἐφαίνετο κλαίειν, *He was just as though he wept.*
Ἐφαίνετο κλαίων, *He evidently wept.*

REMARK. Some other verbs, which have a different meaning when construed with the participle, and with the infinitive, may here be enumerated:

1. Εἰδέναι and ἐπίστασθαι, with the participle, "*to know*," with the infinitive, "*to know how to do something* (*to be able*);" as, οἶδα (or ἐπίσταμαι) θεοὺς σεβόμενος, "*I know that I honor the gods*;" but σέβεσθαι, "*I know how to honor the gods.*"

2. Μανθάνειν, with the participle, "*to understand*," with the infinitive, "*to learn*;" as, μανθάνω σοφὸς ὤν, "*I know that I am wise*;" σοφὸς εἶναι, "*I learn to be wise.*"

3. Γιγνώσκειν, with the participle, "*to know*," with the infinitive, "*to learn*," "*to judge*," "*to conclude*;" as, γιγνώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας, "*I know* (*I understand*) *that contests are beneficial to the soldiers*;" but ἀγαθοὺς εἶναι, "*I judge* (*I consider*) *that*," &c.

4. Μεμνῆσθαι, with the participle, "*to be mindful*," with the infinitive, "*to think of doing something*," "*to endeavor*," "*to intend*;" as, μέμνηται εὖ ποιήσας τοὺς πολίτας, "*he remembers having done good*," &c.: εὖ ποιῆσαι, "*he strives* (*he wishes*) *to do*," &c.

5. Ἀγγέλλειν, with the participle, denotes the announcement of a real event; with the infinitive, of things uncertain and merely conceived; as, ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, where *a fact* is referred to; but ἐμβάλλειν ἀγγέλλεται, which shows that whether he has actually invaded the country is uncertain.

6. Δεικνύναι and ἀποφαίνειν, with the participle, "*to show*," "*to prove*," with the infinitive, "*to teach*;" as, ἔδειξά σε ἀδικήσαντα, "*I showed* (*I proved*) *that you were a wrong-doer*;" but ἀ

βουλὴ Αἰσχίνην καὶ προδότην εἶναι καὶ κακόνουν ὑμῖν ἀπέφαινεν, "*the Senate taught*," &c.

7. Ποιεῖν, with the participle, "*to render*," with the infinitive, "*to cause*;" as, *ποιῶ σε γελῶντα.—ποιῶ σε γελᾶν.*

RULE CXIII. To some verbs which merely express subordinate definitions of an action, the Greeks add the participle of the verb which expresses the principal action. Such verbs are *τυγχάνω*, *λανθάνω*, *φθάνω*, *διατελέω*, &c., which, in translation, are often rendered by adverbs; as,

Ἔτυχον παρόντες,	*They chanced to be present.*
Ἔλαθεν εὐεργετῶν,	*He conferred kindnesses secretly.*
Φθάνει ποιῶν,	*He does it before another.*
Διατελέω φεύγων,	*I always avoid.*

REMARK 1. Τυγχάνω answers to the Latin *forte*; *λανθάνω*, to *clam*; and *φθάνω*, to *præ*.—The English language quite changes the construction in the case of these verbs, since it expresses the action denoted by the participle by means of a finite verb, and that denoted by the above verbs, generally by a mere adverb.

REMARK 2. Τυγχάνω is used in every case in which an event is brought on, not with our intention, but by the casual co-operation of external circumstances, or the natural course of things; generally, however, it cannot be translated into English.

RULE CXIV. A participle and verb are best translated as two verbs with the copulative conjunction; as,

Τὴν οἰκίαν πριάμενος ἀπῆλθε,	*He bought the house and departed.*

RULE CXV. A participle, with a substantive whose case depends upon no other word, is put in the genitive absolute; as,

Ἐκείνου εἰπόντος, πάντες ἐσίγων,	*He having spoken, all were silent.*
Τοῦ παιδὸς γελῶντος, Κῦρος εἶπεν,	*The boy laughing, Cyrus said.*

REMARK 1. In the construction of participles we must distinguish two cases. The subject of the participle either coincides

with that of the predicate of the sentence or is different from it. In the former case, the participle must agree with the subject of the predicate, as an attributive participle, in gender, number, and case; as, *ὁ Κῦρος γελῶν εἶπεν, οἱ παῖδες γελῶντες εἶπον*, &c.: in the latter case, the participle stands with its subject in the genitive; as, *τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν*, and this combination is called, in grammar, the *genitive absolute*.

Remark 2. This so-called genitive absolute is to be referred either, 1. To the causal genitive, the action expressed by the substantive and participle in the genitive being considered as the antecedent cause or condition of the action of the verb, or the sentence with which it is joined; as, *ὁρῶν, τοῦ χωρίου χαλεποῦ ὄντος, τοὺς τριηράρχους . . . . ἀποκνοῦντας* (*Thucyd.*, iv., 11), where *τοῦ χωρίου χαλεποῦ ὄντος* expresses the cause of the hesitation of the trierarchs: or, 2. The genitive of time; as, *Κύρου βασιλεύοντος*, "*while Cyrus was reigning;*" though this notion is frequently more accurately defined by *ἐπί*; as, *ἐπὶ Κύρου βασιλεύοντος*: or, 3. The genitive of place; as, *ὡς αὐτοῦ διαβησομένου*. (*Herod.*, i., 208.)

Rule CXVI. We also find, though but very seldom, the dative in the absolute construction with the participle, as expressing the notion of "*when*," defined by some action or state; as,

Περϊόντι τῷ ἐνιαυτῷ,	*When the year came to a close.*
Εἰργομένοις αὐτοῖς τῆς θαλάσσης,	*When they were cut off from the sea.*

Remark. Care must, however, be taken not to consider passages of ancient authors as proofs of this usage where the dative can by any means be explained in a dependent sense.

Rule CXVII. Instead of the genitive absolute, the nominative is also sometimes used, and, indeed, almost always when the participle stands without any definite subject; consequently, in the case of impersonal verbs; as, *ἐξόν* (from *ἔξεστι, it is allowed*), or impersonal phrases; as, *αἰσχρὸν ὄν* (from *αἰσχρόν ἐστιν, it is disgraceful*): thus,

Παρὸν αὐτῷ βασιλέα γενέσθαι,	*When it was in his power to become king.*

Διὰ τί μένεις, ἐξὸν ἀπιέναι; { *Why do you remain, when it is allowed you to depart?* }

Remark 1. So, also, δέον, "*it being needful*" or "*fitting:*" δόξαν αὐτοῖς, "*it having appeared good unto them:*" προσῆκον, "*it being proper*" or "*becoming.*" Also, passive participles; as, δεδογμένον, "*it having been decreed:*" εἰρημένον, "*it having been said.*" And, again, adjectives in -ον; as, αἰσχρὸν ὄν, "*it being disgraceful:*" ἄδηλον ὄν, "*it being uncertain:*" ἀδύνατον ὄν, "*it being impossible,*" &c.

Remark 2. The particle of comparison, ὡς, is joined both to a simple participle and one that is in the genitive or nominative absolute, when what is expressed by the participle is to be denoted as something set before the mind as a subjective view of the agent. In English, it may be translated by *as if, because forsooth, because, with the intention, under the idea,* &c. Thus,

Simple Participle.—Θαυμάζονται, ὡς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι, "*they are regarded with wonder, as if they have been both wise and fortunate:*" Ἀγανακτοῦσιν, ὡς μεγάλων τιμῶν ἀπεστερημένοι, "*they grieve, under the idea that they have been deprived of great honors;*" equivalent to ἡγούμενοι μεγάλων τιμῶν ἀπεστερῆσθαι.

Genitive Absolute.—Παρήγγειλεν αὐτοῖς παρασκενάζεσθαι ὡς μάχης ἐσομένης, "*he directed them to get themselves ready, under the idea that a battle was about to take place;*" equivalent to νομίζων μάχην ἔσεσθαι: Ἐκήρυττον ἐξιέναι πάντας Θηβαίους, ὡς τῶν τυράννων τεθνεώτων, "*they made proclamation that all the Thebans go forth, because the tyrants were dead.*"

Remark 3. A peculiar use of the genitive absolute, in connection with ὡς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, and also sometimes with λέγειν, and similar verbs, with which the accusative with the infinitive ought properly to stand, instead of the genitive absolute. The genitive signifies that the action of the participle is the cause of the state or action expressed by the verb. The consequence proceeding from the genitive is usually denoted by οὕτω prefixed to the predicate; as, ὡς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, "*rest assured, then, that I will go whithersoever you even may;*" literally, "*as if I then were going whithersoever,* &c., *so entertain the opinion.*" (*Xen., Anab.*, i., 3, 6.)

PREPOSITIONS.

General Remarks.

1. As language expresses, not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of the cases, it happened that, as men examined into and comprehended the position of external things, some farther mode of expression became necessary, and cases of certain words, which, from their original meaning, were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost, more or less, their original meaning; as, *ἀπό*, *παρά*, while *χάριν*, *δίκην*, which are, so to say, in the transition-state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

2. But, though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was, either in theory or practice, wholly lost; so that we find the same relation expressed sometimes by the original, more concise, and vivid form of the case, at others by the later and more accurate form of the preposition.

3. Hence may be seen the mistake of explaining the construction of cases by the ellipsis of a preposition, making the preposition the original and most perfect, the case the later and defective form; thus shutting out from view the real state of the case, and teaching the student to rest contented with an unphilosophical pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

Prepositions in Greek govern the *genitive*, *dative*, or *accusative*.—Some govern only one case, others two cases, and others, again, three, as follows:

Genitive only,	Ἀντί, Ἀπό, Ἐκ or Ἐξ, and Πρό
Dative only,	Ἐν and Σύν.
Accusative only,	Εἰς or Ἐς.
Genitive and Accusative,	Διά, Κατά, and Ὑπέρ.

DATIVE and ACCUSATIVE, Ἀνά.

GENITIVE, DATIVE, and ACCUSATIVE, Ἀμφί, Ἐπί, Μετά, Παρά, Περί, Πρός, Ὑπό.

(A.) PREPOSITIONS WITH ONE CASE.

I. *Genitive only.*

1. Ἀντί (Sanscrit *ati*, "above," "beyond;" Latin *ante*; Litthuanian *ant*; Gothic *and, anda*).—Original meaning, "*before*," "*face to face*," "*over against*;" then, FOR, INSTEAD OF, IN THE PLACE OF; as, στῆναι ἀντί τινος, "*to stand in place of one*:" δοῦλος ἀντὶ βασιλέως, "*a slave instead of a king*:" ἀντὶ ἡμέρας νὺξ ἐγένετο, "*it became night in the place of day*:" ἀνθ' οὗ, "*wherefore*."—In *composition* its original meaning occasionally shows itself; as, ἀντιτάττειν, "*to array against*:" ἀντιλέγειν, "*to contradict*."

REMARK. The reason why the prepositions ἀντί and πρό are connected with the genitive is, that the Greek language regards the relation of *before*, not merely as local, but as a relation of dependence, inasmuch as the genitive denotes the place or object to which another object belongs, as it were. This holds good, also, in reference to the prepositions ὑπέρ, πρός, διά, ἀμφί, περί, ἐπί, and ὑπό, with the genitive, because the genitive points out the place or object as the supporter of the action.

2. Ἀπό (Epic ἄπαί; Sanscrit *apa*; Latin *ab*; Gothic *af*; old German *aba, ab, abe, abo*). Original and leading meaning, FROM, and it has reference either to place, time, or the assigning of the cause, origin, or means of accomplishing a thing.—1. RELATION OF PLACE; as, ἀπὸ τῆς πόλεως ἦλθεν, "*he came from the city*:" ἀπὸ χθονός, "*from the ground*:" ἀφ' ἵππων, "*from on horseback*."—2. RELATION OF TIME, "*from, since, after*;" as, ἀπὸ τοῦ παλαιοῦ, "*from of old*:" ἀπὸ δείπνου, "*after a meal*."—3. RELATION OF CAUSE, ORIGIN, OR MEANS, "*from, with, by means of*;" as, ἀπὸ δικαιοσύνης, "*from a love of justice*:" οἱ ἀπὸ τῆς στοᾶς, "*the Stoics*" (the philosophers, *from*, *i. e.*, deriving their doctrine *from* the porch where Zeno was wont to lecture): οἱ ἀπὸ Πλάτωνος, "*the Platonics*:" πέφνεν ἀπὸ ἀργυρέοιο βιοῖο, "*he slew* (him) *by means of a silver bow*."—It must be borne in mind, that when ἀπό refers to place, it denotes the place *at* or *near* which any one is or was; whereas the place *within* is expressed by ἐκ.

3. Ἐκ or Ἐξ (the former before a consonant, the latter before a vowel). Original meaning, OUT OF.—1. RELATION OF PLACE; as, ἐκ τῆς πόλεως, "*out of the city*," which presupposes that one has been

in the city, whereas ἀπὸ τῆς πόλεως merely implies that one has been *near* the city.—2. RELATION OF TIME; as, ἐκ τίνος χρόνου; "*since what time?*" ἐξ οὗ, "*since*" (supply χρόνου).—3. RELATION OF ORIGIN, MEANS, OR CAUSE; as, τὰ ἐκ πατρὸς προσταχθέντα, "*the things commanded by a father:*" ἐκ σκήπτρων ὁδοιπορεῖν, "*to travel by means of staves.*"—Other phrases, falling under some one or other of these heads, are as follows: ἐκ θαλάττης, "*on the side toward the sea:*" ἐξ ἑω, "*at dawn:*" ἐξ ἡμέρας, "*since it became day:*" ἐκ τοῦ ποδὸς κρεμάσαι τινά, "*to hang one by the foot:*" ἐκ τοῦ ἀφανοῦς, "*unawares:*" ἐξ ἀπροσδοκήτου, "*unexpectedly.*"

4. Πρό (Sanscrit *pra*; Latin *pro*, *præ*; Litthuanian *pro*, *pra*; Gothic *faura*, *faur*). Original and leading meaning, BEFORE, FOR.—1. RELATION OF PLACE; as, πρὸ ἄλλων, "*before others:*" πρὸ τῆς πόλεως, "*before the city.*"—2. RELATION OF TIME; as, πρὸ τῆς ἡμέρας, "*before the day.*"—3. RELATION OF PREFERENCE; as, πόλεμον πρὸ εἰρήνης αἱρεῖται, "*he chooses war instead of peace.*"—Other phrases are πρὸ πολλοῦ ποιεῖσθαι, "*to value highly*" (literally, *before* much): μάχεσθαι πρό τινος, "*to fight for one,*" because he who fights for one commonly places himself *before* him.

II. *Dative only.*

5. Ἐν (ἐνί, poetic; εἰν and εἰνί, Epic; both of which, as well as ἐς, εἰς, are formed from ἐντ, ἐνς). Original meaning, IN; as, ἐν ταῖς Ἀθήναις, "*in Athens:*" ἐν Ῥώμῃ, "*in Rome.*" From this primary meaning we get others, such as *among*, *with*, *together with*, and it generally denotes an actual union with an object, and hence forms a direct contrast with ἐκ. Thus, ἐν Ἀργείοις, "*among the Argives:*" ἐν ἀθανάτοις, "*among immortals.*"—1. RELATION OF TIME; as, ἐν τούτῳ τῷ χρόνῳ, "*during this same time:*" ἐν ᾧ, "*while.*"—2. RELATION OF THE MEANS AND INSTRUMENT; as, σημαίνειν ἐν τινι, "*to signify by a certain one:*" ἐν ἱεροῖς, "*by means of sacrifices.*"

6. Σύν (originally ΚΣΤΝ, then in the common dialect σύν, and in the Latin *cum*; ξύν old Attic, but also Doric and Ionic; Homer rarely, and only for the metre). The original meaning agrees almost throughout with the Latin *cum*, and the English WITH, denoting accompaniment, &c. 1. RELATION OF PLACE; as, ὁ στρατηγὸς σὺν τοῖς στρατιώταις, "*the general with the soldiers:*" σύν τινι εἶναι, "*to be in company with any one.*" Frequently with the collateral notion of assistance or guidance; as, σὺν Ἀθήνῃ, "*with the aid of Minerva:*" σὺν θεῷ, "*with the aid of heaven.*" Hence to express a league with, standing by a person to defend him; as, σὺν τοῖς Ἕλλησι μᾶλλον ἢ σὺν τῷ βαρβάρῳ εἶναι, "*to be on the side of the Greeks rather than on*

that of the barbarian:" σὺν τινι μάχεσθαι, "*to fight on one's side.*"—2. RELATION OF CAUSE, referring to the means and instrument, conceived, as it were, in co-operation with, and guiding the action, but almost entirely confined to real, not moral actions; as, σὺν μάχαις δὶς πόλιν Τρώων πράθον, "*twice, by means of battles, they sacked the city of the Trojans:*" σὺν νεφέεσσι καλύπτειν, "*to cover over with clouds.*"—3. MODE AND MANNER, considered as connected with and guiding the action; as, σὺν τάχει, "*with speed:*" σὺν βίᾳ, "*with force,*" &c.

REMARK. The compounds of σύν almost invariably take a dative; but where σύν gives to the verb the notion that "the subject performs it with somebody else," it is followed by a partitive genitive. Thus, συντυγχάνειν has a genitive depending on the simple verb, while σύν refers to a dative expressed, or else supplied by the mind.

III. *Accusative only.*

7. Εἰς (ἐς, Ionic and old Attic, and with poets for the sake of the metre) is only a modified form of ἐν: whence the Dorians and Æolians use ἐς and ἐν in the same sense and constructions; and ἐς is found in inscriptions with the dative. It expresses the same relations as ἐν, except that it has the notion of a direction, *whither;* while ἐν has the notion of rest, *where.* It is used to express the motion of an action INTO an object, or UP TO an object, in its immediate neighborhood, especially to express the reaching some definite point. 1. RELATION OF PLACE; as, ἰέναι εἰς τὴν πόλιν, "*to go into the city:*" ᾠχόμεθ' ἐς Θήβην, "*we went unto Thebe.*" So, with persons, but with the collateral notion of their habitation; as, ἐς Μενέλαον ἐλθεῖν, "*to go to the tent of Menelaus:*" ἐλθὼν ἐς δέσποιναν ἐμήν, "*having gone in unto my mistress.*"—With numbers, "*up to,*" "*as many as;*" as, εἰς μυρίους, "*as many as ten thousand.*" Hence also distributively; as, ἐς ἑκατόν, *centeni:* ἐς δύο, *bini.*—2. RELATION OF TIME, *a point of time;* as, ἐς ἥλιον καταδύντα, "*until sunset.*" Hence εἰς ἑσπέραν, "*toward evening;*" properly, to evening, as a boundary of time. *Duration of time,* or until the end of some portion of time, "*for;*" as, ἐς θέρος, "*for the summer;*" properly, to the end of the summer: εἰς ἐνιαυτόν, "*for a year,*" *i. e.,* until the year be past: εἰς ὑστεραίαν, "*for the following day:*" εἰς τρίτην ἡμέραν, "*for the third day.*"—3. RELATION OF CAUSE; as, εἰπεῖν εἰς ἀγαθόν, "*to speak for good:*" εἰς τι; "*for what?*"—4. RELATION OF MANNER, considered as the object which the action is endeavoring to reach; as, ἐς μίαν βουλεύειν, "*to resolve one way,* or *unanimously:*" εἰς καλόν, "*fitly,*" "*opportune-

ly."—The compounds of *εἰς* mostly take the accusative, but *εἰσέρχεσθαι* and *εἰςιέναι* the accusative and dative.

IV. *Genitive and Accusative.*

8. Διά. Original force, THROUGH; properly, *asunder* (perhaps connected with *δίς*); with the genitive, in the direction *whence*; with the accusative, *whither*.

With the Genitive.—1. RELATION OF PLACE. A motion extending through a space or object, and passing out of it; and hence "*through*," "*out of*," "*throughout*" (which notion Homer expresses yet more forcibly by a combination of *διά* with *ἐκ* or *πρό*: as, *δι' ἐκ μεγάροιο ἀναχωρεῖν*, "*to retire through the house and out at the other side*"). Thus, *διὰ τῆς Θρᾴκης*, "*through Thrace*:" *διὰ πεδίον*, "*through the plain*:" *διὰ νήσου ἰών*, "*going throughout the island.*" This genitive is applied figuratively, in the phrases *διὰ δικαιοσύνης ἰέναι*, "*to pass through justice*," *i. e.*, to be just: *διὰ φόβου ἔρχεσθαι*, "*to go through fear*," *i. e.*, to be afraid, &c.—2. RELATION OF TIME. The course of some period of time, properly *through* it and *out* of it, and hence "*through*," "*throughout*," "*in*," "*during*;" as, *δι' ἔτους*, "*throughout the year*:" *δι' ὀλίγου χρόνου*, "*for a short time*:" *διὰ πάντος τοῦ χρόνου*, "*during the whole course of time.*" So of any thing occurring at stated intervals; as, *διὰ τρίτου ἔτους*, "*every third year*," *i. e.*, after three years, inclusive of the one then current. So of intervals of space; as, *διὰ δέκα ἐπάλξεων*, "*every tenth battlement.*"—3. RELATION OF CAUSE (direction whence); as, *διὰ βασιλέων πεφυκέναι*, "*to be sprung from kings*," i. e., *through* a line of kings: *δι' ἑαυτοῦ*, "*through himself*," *i. e.*, by his own means: *δι' ἐμοῦ*, "*through me*:" *δι' ὀφθαλμῶν ὁρᾶν*, "*to see with the eyes.*"—4. RELATION OF MANNER; as, *διὰ τάχους*, "*with speed.*"—5. RELATION OF VALUE; as, *δι' οὐδενὸς ποιεῖσθαι*, "*to esteem for nothing.*"

With the Accusative.—1. RELATION OF PLACE. The extension of any thing throughout and over a space (but never in prose); as, *φεύγειν διὰ κῦμα*, "*to flee over the wave.*"—2. RELATION OF TIME. Extension through time; as, *διὰ νύκτα*, "*during the night.*"—3. RELATION OF CAUSE; as, *διὰ τοῦτο*, "*on this account*:" *δι' ὅ*, "*wherefore*:" *νικῆσαι δι' Ἀθήνην*, "*to conquer by means of Minerva.*"

9. Κατά. Original meaning, direction *from above to below*; position *over against, contraposition to.* So that, if two similar things were placed opposite to one another, each would be *κατά* to the other.

With the Genitive.—1. RELATION OF PLACE. Motion from above to below, "*down*," "*from*;" as, *βῆ δὲ κατ' Οὐλύμποιο καρήνων*, "*he went down from the summits of Olympus.*" The genitive expresses

the point whence the motion begins, the κατά the direction of it downward; κατ' ἄκρης πόλιν αἱρέειν, "*to take a city by storm*;" properly, from the highest point (citadel) to the lowest, *i. e.*, altogether. Hence κατὰ παντός for πάντως, καθ' ὅλου for ὅλως. So, also, direction toward an object; as, κατὰ χθονὸς ὄμματα πῆξαι, "*to fix one's eyes on the earth below*." Hence, also, κατὰ χθονός, "*under the earth*:" κατὰ θαλάσσης, "*under the sea*." So, figuratively, of some lower object; like τοξεύειν κατά τινος, παίειν κατά τινος, "*to strike at something*:" τύπτειν κατὰ κόρρης, "*to strike on the head*." The genitive here expresses the object aimed at, the preposition the direction, or supposed direction, of the blow.—2. Relation of cause; as, λέγειν κατά τινος, "*to speak concerning any matter*." The genitive expresses the subject of the λόγος, the preposition the notion of its being below, subjected to the λόγος, as in the phrase λέγειν ἐπί τινι. This is especially used in the notion of a hostile intention; as, λέγειν κατά τινος, "*to speak against any one*," though not exclusively.—So, also, in Attic adjurations and oaths; as, εὔχεσθαι, ὀμόσαι κατά τινος, &c., the genitive expressing that whereupon the force of the oath or adjuration proceeds, the preposition signifying the laying (real or supposed) of the hands upon it.

With the Accusative.—1. Relation of place. With the accusative, κατά forms a strong contrast to ἀνά, as far as regards the commencing-point of the movement of the action, but agrees with it in denoting direction to an object, and extension over it. Thus, ἀνά properly denotes from bottom to top, κατά from top to bottom. Most of the notions of κατά with the accusative are derived from its notion of position, "*over against*," "*opposite to*," "*at*." Thus, παρῆσαν αἱ παρθένοι κατὰ τοὺς πατέρας, "*the virgins were present over against* (or *opposite to*) *their fathers*." Then, κατὰ ῥοῦν, "*down stream*."—Κατά, with the accusative under this same relation of place, indicates an extension through space, beginning from above and going downward, "*through*," "*throughout*," "*along*;" as, καθ' Ἑλλάδα, "*throughout Greece*:" κατὰ πᾶσαν τὴν γῆν, "*throughout the whole earth*." So, κατὰ φρένα, κατὰ θυμόν, in Homer.—2. Relation of time. Extension through time; duration, "*during*;" as, κατὰ τὸν αὐτὸν χρόνον, "*during this same time*:" κατὰ τὸν πρότερον πόλεμον, "*during the former war*." So, κατ' ἀρχάς, "*in the beginning*:" οἱ κατά τινα, "*the contemporaries of one*."—3. Relation of cause; as, κατὰ θέαν ἥκειν, "*to have come for the purpose of beholding*:" κατὰ μοῖραν, "*according to fate*:" κατὰ νόμους, "*according to the laws*." The object is here supposed to be placed lengthwise, as a model would be, and the action directed according to it. Hence, gener-

ally, of any thing to which especial reference is made, as this is, in some sense, the model or rule of the action; as, *κατὰ τὴν τροφὴν τῶν παίδων*, "*with respect to the nurture of the children*:" *κατὰ πάντα*, "*in every respect*," &c. So, to express some relation which the subject follows as its model, "*in proportion to*," "*according to*;" as, *κατὰ δύναμιν*, "*in proportion* (or *according*) *to one's strength*:" *κατὰ μέγεθος*, "*according to size*," &c.—4. WITH NUMERALS, it denotes an indefinite quantity; as, *κατὰ ἑξήκοντα ἔτη*, "*about sixty years*." Otherwise, with numerals, it expresses distribution.—5. RELATION OF THE MANNER; as, *κατὰ τάχος*, "*quickly*:" *κατὰ συντυχίαν*, "*by chance*." —It also denotes a division; as, *κατὰ κώμας*, "*by villages*," "*after the manner of villages*."

10. Ὑπέρ (Sanscrit *upari*; Latin *super*). Original and leading meaning, "ABOVE," "OVER."—With the genitive: 1. RELATION OF PLACE; as, *κῦμα νηὸς ὑπὲρ τοίχων κατὰ βήσεται*, "*the billow shall descend over the sides of the ship*:" *ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορεύεται*, "*the sun moves above us and our dwellings*:" *οἱ ὑπὲρ Αἰγύπτου οἰκούμενοι*, "*they who dwell above* (*i. e.*, beyond) *Egypt*:" *ὑπὲρ θαλάσσης οἰκεῖν*, "*to dwell on the sea*," said of a situation above the sea.—2. RELATION OF CAUSE. Connected with its local force in the notion of defending, helping, &c.; *i. e.*, to stand over, and defend or help a person; as, *μάχεσθαι ὑπὲρ τῆς πατρίδος*, "*to fight for one's country*," standing over it, as it were: *ὑπὲρ τῆς Ἑλλάδος θανεῖν*, "*to die for Greece*." Substitution for, one thing being placed, as it were, over another, and thus substituted for it; as, *ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν*, "*to die instead of her own husband*." So, in the New Testament, *Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε*, "*Christ died in our stead*." It denotes, also, some mental cause of action, where *ὑπό* with the genitive is more usual; as, *ὑπὲρ πένθους*, "*through sorrow*." And also, generally, to express a special reference to something, "*about*," for *περί* with the genitive.

With the accusative, motion above, over, beyond an object, whether in space, time, size, or number; as, *ῥίπτειν ὑπὲρ τὸν δόμον*, "*to fling over the house*:" *ὑπὲρ Ἑλλήσποντον οἰκεῖν*, "*to dwell beyond the Hellespont*," *i. e.*, across: *ὑπὲρ δύναμιν*, "*beyond one's power*," &c. The compounds of *ὑπέρ* take a genitive when the notion of superiority is the prominent one in the compound verb; as, *ὑπερφρονεῖν*: otherwise it does not materially alter the sense of the simple verb

V. *Dative and Accusative.*

11. Ἀνά. Original meaning, "ON," "UP," "UPON." This preposition is commonly ranked among those which govern an accusative

only. It is found, however, sometimes, among the Epic and lyric writers, and in the choral songs of the tragedians, joined with a dative; as, *ἀνὰ σκήπτρῳ*, "*on the top of a sceptre*:" *ἀνὰ Γαργάρῳ ἄκρῳ*, "*on the summit of Gargarus*," &c.—With the accusative it is exactly opposed to *κατά* with the same case, the one signifying a motion from above to below, the other from below to above. 1. RELATION OF PLACE. Direction toward some higher object; as, *ἀνὰ κίονα*, "*up a column*." But this is confined mostly to the course of a river; as, *ἀνὰ ῥόον πλεῖν*, "*to sail up stream*" (whereas *κατὰ ῥόον* is "*down stream*"). To express an extension of any thing, from bottom to top, "*throughout*," with verbs of rest as well as motion; as, *ἀνὰ νῶτα θέουσαι*, "*running throughout the back*:" *ἀνὰ στόμα ἔχειν*, "*to have continually in the mouth*" (as it were, to cast down and up in one's mouth).—2. RELATION OF TIME. Extension in time. Duration, "*throughout*;" as, *ἀνὰ νύκτα*, "*throughout the night*:" *ἀνὰ τὸν πόλεμον τοῦτον*, "*throughout this same war*." 3. RELATION OF CAUSE, the action being conceived of as moving along in conformity to some higher object; as, *ἀνὰ κράτος*, "*with all one's might*," *i. e.*, at the *top* of one's speed: *ἀνὰ μέρος*, "*in turn*." Hence arises its distributive force; as, *ἀνὰ πᾶν ἔτος*, "*yearly*:" *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας*, "*five parasangs a day*."—Lastly, in definitions of number, "*about*;" as, *ἀνὰ διακόσια στάδια*, "*about two hundred stadia*."

REMARK. The compounds with *ἀνά* are joined with the accusative or genitive, according to the verbal notion of the compound, as discernible in the elements thereof, or in the context; as, *ἀναβαίνειν τὸ ὄρος*, "*to climb the mountain*:" but in Homer, like *ἐπιβαίνειν* (gen. partitive): *ὡς εἰπὼν ἀνὰ νηὸς ἔβην* (*Od.*, IX., 177): *ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖνε*, "*Telemachus thereupon stepped up on board the ship*:" *ἀνά* expressing the stepping up the side of the ship; and the genitive being used because the spot where Telemachus had reached the deck is considered as part of the ship.

VI. *Genitive, Dative, and Accusative.*

12. *Ἀμφί*. (*Ἀμπί*: Sanscrit *api*; Latin *apud*. In composition, *amp, amb, am, an.*) The prepositions *ἀμφί* and *περί* express the same position, "*about*," "*around*," *ἀμφί* on two sides only, *περί* all around. They agree, also, in their usage, except that *ἀμφί* is mostly confined to the Ionic dialect and poetry, whereas *περί* is used in all the dialects, and, therefore, has acquired a greater variety of meanings, and more general usage.

Ἀμφί, with the genitive.—1. RELATION OF PLACE (post-Homeric).

Removal of something surrounded from the thing surrounding it; the genitive signifying the removal, and *ἀμφί* the relative position of the thing; as, *ἀμφὶ πορφυρέων πέπλων ξίφη σπάσαντες* (*Eurip., Orest.*, 1470), "*having drawn their swords from the purple garments that enveloped them.*" Round any thing in rest; as, *τοῖσι ἀμφὶ ταύτης οἰκέουσι τῆς πόλιος* (*Herod.*, viii., 104), "*to those dwelling around this city.*"—2. RELATION OF CAUSE. The thing on which a person is physically or morally employed is considered as the cause of such employment, and, therefore, is in the genitive, while *ἀμφί* defines the relation more clearly by adding the local notion of "*about;*" as, *μάχεσθαι ἀμφί τινος*, "*to fight for one*" (literally, "round one"): *ἀμφὶ φιλότητος ἀείδειν*, "*to sing about love,*" *i. e.*, to linger, as it were, in song around love.

With the Dative.—1. RELATION OF PLACE. Rest round, at, near; as, *τελαμὼν ἀμφὶ στήθεσσιν*, "*the strap around the breast:*" *στῆσαι τρίποδα ἀμφὶ πυρί*, "*to place a tripod on the fire,*" *i. e.*, so that it stood thereon (*rest*), and then to express total envelopment: *ἀμφὶ κλάδοις ἕζεσθαι*, "*to sit among twigs,*" *i. e.*, surrounded by them. So, *ἀμφὶ Νεμέᾳ*, "*at the Nemean games.*" So, of time, *ἀμφ' ἑνὶ ἀλίῳ*, "*in one day.*" (*Pind., Ol.*, xiii., 37.)—2. RELATION OF CAUSE. The cause or object, as with the genitive, with this difference, however, that the dative expresses the cause by its position; in other words, there is the notion of an actual existence of the cause in some particular place; as, *ἀμφὶ νέκυι μάχεσθαι*, "*to fight about a dead body:*" *ἀμφὶ γυναικὶ ἄλγεα πάσχειν*, "*to suffer woes on account of a woman:*" *ἀμφὶ φόβῳ*, "*through fear,*" as it were encircled by fear.

With the Accusative.—1. RELATION OF PLACE. Extension round any thing; as, *ἀμφὶ τὴν πόλιν*, "*around the city.*" Thence an action in the interior (within the circle) of any thing; as, *ἀμφί τε ἄστυ ἕρδομεν ἱρὰ θεοῖσιν* (*Il.*, xi., 706), "*we offer sacrifices to the gods around the interior of the city.*" So, also, of those environing any one; as, *οἱ ἀμφί τινα*, a person and those around him, *i. e.*, his followers. This last-mentioned idiom, however, is also employed, by a peculiar Attic usage, to designate a person; less, however, as an individual than as the specimen of a class. Later authorities use it for the mere individual.—2. RELATION OF TIME. An indefinite time; as, *ἀμφὶ τὸν χειμῶνα*, "*about winter:*" *ἀμφὶ δείλην*, "*about afternoon.*" Thence an indefinite number; as, *ἀμφὶ τοὺς μυρίους*, "*about ten thousand.*"—3. RELATION OF CAUSE. A mental lingering round, employment, pains about something; *ἀμφὶ δεῖπνον ἔχειν*, "*to be busied about supper:*" *ἀμφί τι εἶναι*, "*to be employed about any thing.*" Thence of any thing which extends over and about, or relates to

something else; as, *τὰ ἀμφὶ τὸν πόλεμον*, "*the things relating to the war.*"

13. Περί (Æolic *πέρ*; Sanscrit *pari*; Latin *per*; Gothic *fair*). Original meaning, ROUND, *in a circle.*—With the genitive. 1. RELATION OF PLACE. The position of one thing around, encircling another (only in poetry, and but seldom); as, *τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα* (*Od.*, v., 130), "*him I saved while moving along and encircling the keel* (with his legs)."—2. RELATION OF CAUSE: "*for, about, for the sake of;*" as, *ἀποθανεῖν περὶ τῆς πατρίδος*, "*to die for one's country:*" *λέγειν περί τινος*, "*to speak about any thing:*" *ἐπιμελεῖσθαι περί τινος*, "*to exercise care about one:*" *περὶ ἔριδος μάχεσθαι*, "*to fight from strife:*" *περὶ ὀργῆς*, "*from anger*" (*præ ira*). The relation of value, worth, estimation, superiority; as, *περὶ ἄλλων*, "*above others:*" *περὶ πολλοῦ ποιεῖσθαι*, "*to esteem highly:*" *περὶ οὐδενὸς ποιεῖσθαι*, "*to regard as of no value.*" The genitive signifies the antecedent notion of the value, as it is good Greek to say *πολλοῦ ποιεῖσθαι*, but *περί* represents the relation more visibly as arising from an actual circle of objects, as is clearly seen in the Homeric *περὶ πάντων, περὶ ἄλλων.*

With the Dative.—1. RELATION OF PLACE. A position in rest in a circle, environs, neighborhood (like *ἀμφί*), but generally with the collateral notion of close connection; as, *θώραξ περὶ τοῖς στέρνοις*, "*a corselet around the breast:*" *μάρναντο περὶ Σκαιῇσι πύλῃσι*, "*they fought around the Scæan gate.*"—2. RELATION OF CAUSE. Like *ἀμφί*, with the dative; as, *δεδιέναι περί τινι*, "*to fear about one:*" *περὶ χάρματι*, "*through joy,*" as if surrounded by it: *περὶ φόβῳ*, "*through fear.*"

With the Accusative.—1. RELATION OF PLACE. Motion into the circle, the vicinity of it; as, *περὶ φρένας ἦλυθ' ἰωή*, "*round his mind came the call.*" Frequently with verbs of rest, to denote an extension through space, "*round,*" "*at,*" "*through;*" as, *ἑστάμενοι περὶ τοῖχον*, "*standing around the wall:*" *ᾤκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν*, "*Phœnicians dwelt throughout the whole of Sicily, round about:*" *περὶ Αἴγυπτον*, "*in and round Egypt.*" Hence *οἱ περί τινα*, "*those who are about one:*" *οἱ περὶ Πλάτωνα*, "*Plato's scholars.*" (Compare *ἀμφί.*)—2. RELATION OF TIME (post-Homeric). An indefinite period, like *ἀμφί*; as, *περὶ τούτους τοὺς χρόνους*, "*about these same times.*" So, an indefinite number; as, *περὶ μυρίους στρατιώτας*, "*about ten thousand soldiers.*"—3. RELATION OF CAUSE: "*about,*" "*with respect to;*" as, *ἀμελῶς ἔχειν περί τινα*, "*to be negligent with respect to one:*" *σωφρονεῖν περὶ τοὺς θεούς*, "*to be sound in one's belief with respect to the gods:*" *αἱ περὶ τὸ σῶμα ἡδοναί*, "*the pleasures relating to the body:*" *τὰ περὶ τὴν ἀρετήν*, "*the essence of virtue.*"

REMARK. In the philosophical works of Aristotle, *περί* signifies "*to be engaged in* or *upon*," and takes its definite sense from the word on which it depends. So, *ἀρετή ἐστι περὶ πάθη καὶ πράξεις*, i. e., "*the subject matter of virtue*," &c. : *ἀρετή ἐστι περὶ ἡδονὰς καὶ λύπας*, "*virtue is the regulation of pleasure and pain*."

14. *Ἐπί* (Sanscrit *abhi*). Original force UPON, ON, whence almost all the various meanings may be derived. It originally expresses the position of one thing *on* another, the latter being, as it were, the support or foundation of the former, that *whereon* it rests. Thence, as an action is conceived to rest upon the motive or cause, &c., for which it is done (the motive being, as it were, the foundation of the action), that whereon it rests expresses the *motive, cause*, &c. (like *on* in old English); and as this motive implies different relations with different verbal notions, *ἐπί* has a corresponding variety of meanings.

With the Genitive.—1. RELATION OF PLACE. Being *on* or *at* a thing. The genitive expresses an antecedent condition of the action, and *ἐπί* defines the peculiar position; as, *τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσιν, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων*, "*the men carry their burdens upon their heads, the women upon their shoulders*." A motion toward a place or thing. The genitive represents the place as something aimed at, the desire antecedent to the notion; as, *πλεῖν ἐπὶ Σάμου*, "*to sail for Samos*:" *ἐπὶ Σάρδεων φεύγειν*, "*to flee to Sardis*." —2. RELATION OF TIME. The time when any thing happens or exists, the time being considered as a space or spot whereon the action rests; as, *ἐπ' εἰρήνης*, "*in the season of peace*:" *ἐπὶ τῶν κινδύνων*, "*in the moment of danger*." We often find the genitive with a present participle expressing an action with which the sentence is coeval, whence *ἐπί* is said to express duration of time; as, *ἐπὶ Κύρου βασιλεύοντος*, "*during the reign of Cyrus*." So, also, *ἐφ' ἡμῶν*, "*in our time*."—3. RELATION OF CAUSE. With verbs of saying, swearing, affirming before some one; as, *λέγειν ἐπὶ δικαστῶν*, "*to speak before judges*:" *ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν*, "*they took the oath before the generals*:" the judges, generals &c., being considered by the Greeks as that whence the action proceeded, arising and having its force from their authority, the antecedent cause of the action; while *ἐπί* still farther defines the relation by representing it as resting upon these persons; as, *ἐπὶ προστόλοις μιᾶς οἰκεῖν*, "*with* (as it were depending on) *one servant maid*."—The occasion, the author of any thing; as, *καλεῖσθαι ἐπί τινος*, "*to be named after some one* or *something*" whereon, as it were, the name rests.—A cause. The genitive expresses that whence the action springs, and *ἐπί* represents

the action as resting on the object; as, *λέγειν ἐπί τινος*, "*to speak concerning something.*"—Conformity to, after the fashion, in the case of, with verbs of examining, deciding, saying, showing, &c. The genitive signifies the antecedent condition, whence the action springs; *ἐπί* represents this condition as that whereon the action rests; as, *κρίνειν ἐπί τινος*, "*to judge according to any thing.*"—Dependence on, *ἐπί* representing a thing as resting on something else; as, *ἐφ' ἑαυτοῦ*, "*by one's self;*" properly, resting or depending on one's self. Hence apparently the phrase, *ἐφ' ἑνός*, "*one deep;*" *ἐπὶ τριῶν*, "*three deep,*" &c., said of men drawn up in order of battle. Hence, also, *ἐπί* is used to express a steady continuance on a thing; as, *ἂν καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐθελήσητε γενέσθαι γνώμης*, "*in case you even feel inclined to adhere firmly to such an opinion as this.*" (*Demosth.*, p. 42, 6.)—The object conceived as the cause; as, *ἐπ, οὐ ἐτάχθημεν*, "*over which we were placed.*" Hence *οἱ ἐπὶ τῶν πραγμάτων*, "*those placed over affairs,*" or intrusted with the management of them.

With the Dative.—1. RELATION OF PLACE: "*upon,*" "*at,*" "*by;*" as, *ἐπὶ τοῖς δόρασι ῥοιὰς εἶχον χρυσᾶς*, "*they had golden pomegranates upon their spears:*" *οἰκεῖν ἐπὶ τῇ θαλάττῃ*, "*to dwell near the sea.*" Hence, *οἱ ἐπὶ ταῖς μηχαναῖς*, "*those stationed at the engines.*" So, *λέγειν ἐπί τινι*, "*to speak a panegyric on one,*" who is conceived to lie at the speaker's feet.—2. RELATION OF CAUSE. The object or aim of an action, considered as the motive or foundation thereof, and generally with a hostile force, *with a view to the harm of;* frequently found in Homer and other poets, and often in Ionic prose; as, *μαθὼν τὰ ποιεύμενα ἐπ' ἑωυτῷ* (*Herod.*, i., 61), "*having ascertained the things that were getting done for his own harm.*" So, simply, *with a view to*, *ἐπὶ δηλήσει φανέωσι* (*Herod.*, i., 41), "*may present themselves with a view to injure you.*"—The condition, aim, intention, destination; as, *ἐπὶ τούτῳ*, "*on this condition:*" *ἐπ' οὐδενί*, "*on no condition.*"—The ground of any mental affection; as, *γελᾶν ἐπί τινι*, "*to laugh on account of any thing.*"—The means and instrument conceived as the foundation of the action; as, *ἐπὶ ψόγοισι*, "*with censures.*"—Price, condition, reward, *with a view to*; as, *ἐπὶ δώροις*, "*for gifts,*" &c.

With the Accusative.—1. RELATION OF PLACE. The object in space—of motion toward a place; as, *ἀναβαίνειν ἐφ' ἵππον*, "*to mount upon a horse:*" *ἐπι θρόνον*, "*unto a throne.*"—An extension in space over an object; as, *πλεῖν ἐπὶ οἶνοπα πόντον*, "*to sail upon the dark-hued sea:*" *ἐπ' ἐννέα κεῖτο πέλεθρα*, "*he lay extended over nine plethra.*" Hence the adverbial expressions *ὡς ἐπὶ τὸ πολύ*, "*for the most part.*" *ἐπὶ δεξιά*, "*on the right:*" *ἐπ' ἀριστερά*, "*on the left.*"—

2. RELATION OF TIME: "*until*," "*during*;" as, ἐπ' ἠῶ, "*until morning*:" ἐπὶ πολλὰς ἡμέρας, "*during many days*:" ἐπὶ χρόνον, "*for a time*."—3. With cardinal numbers, like the genitive, said of men drawn up in order of battle; as, ἐπ' ἀσπίδος πέντε καὶ εἴκοσιν, "*five-and-twenty men deep* or *in file*." And, also, "*up to*" a certain number, *i. e.*, "*nearly*," "*about*;" as, ἐπὶ τριακόσια, "*about three hundred*."—4. RELATION OF CAUSE. The aim or intent; as, ἐπὶ θήρην ἰέναι, "*to go on a hunt*." In a hostile sense (*against*); as, στρατεύεσθαι ἐπὶ Πέρσας, "*to march against* (i. e., *upon*) *the Persians*." Mode and manner; as, ἐπὶ στάθμην, "*by rule*:" ἐπ' ἴσα, "*in the same way*." Generally, to express particular reference to any thing; as, τὸ ἐπ' ἐμέ, "*as far as relates to me*."

15. Μετά (Æolic πέδα), "*with*," connected with *μέσος*, and the radical signification appearing to be "*in the middle*."

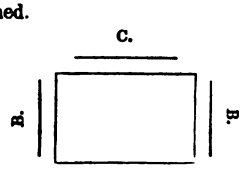
With the Genitive.—1. RELATION OF PLACE. Connection and community with, so that one thing is so intimately connected with another, that they are affected by the same action as one and the same thing; as, μετὰ νεκρῶν κείσομαι, "*I will lay me down with the dead*:" καθῆσθαι μετὰ τῶν ἄλλων, "*to sit with the rest*." Hence an active connection, to aid a person; as, μετά τινος μάχεσθαι, "*to fight* (*in company*) *with a person*:" εἶναι μετά τινος, "*to side with one*."—2. RELATION OF CAUSE. Mode and manner, the means being considered as accompaniments; as, μετὰ παῤῥησίας λέγειν, "*to speak with freedom*:" ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων, "*your forefathers acquired and left you this high privilege with many and great dangers*."—In conformity with; as, μετὰ τῶν νόμων, "*in conformity with the laws*:" μετὰ τοῦ λόγου, "*in accordance with reason*."

With the Dative.—Only poetic, and especially Epic.—To express a local union, where, in prose, σύν and ἐν are used. In general it is joined with the plural, or the singular of collective nouns, or with persons or things considered as such, or the parts of animate things; as, μετ' ἀθανάτοις, "*among the immortals*," *i. e.*, in the midst of: μετὰ φρεσίν, "*in the mind*:" μετὰ κύμασι, "*amid the waves*."—Society, community; as, μετὰ πνοιῇς ἀνέμοιο, "*together with the blasts of the wind*."

With the Accusative.—1. RELATION OF PLACE. A motion, "*into the midst of*," "*among*;" as, ἰκέσθαι μετὰ Τρῶας καὶ Ἀχαιούς, "*to come into the midst of the Trojans and the Greeks*."—Generally, direction or striving after, connection or union, whether friendly or hostile, with a person or thing; as, βῆναι μετὰ Νέστορα, "*to go unto Nestor*;" properly, into union with, to join him: βῆ δὲ μετ' Ἰδο-

μενῆα, "*and he went after Idomeneus*," *i. e.*, to join him. Thence, generally, of succession in space, "*behind*," "*after*;" as, ὡσεὶ μετὰ κτῖλον ἕσπετο μῆλα, "*even as the sheep are wont to follow behind the ram.*" Thence the same notion is applied to the relations of value, rank, &c., "*after*," "*next to*," especially with superlatives; as, κάλλιστος μετὰ Πηλείωνα, "*the handsomest after Achilles.*"—A space between two objects, as the phrase μετὰ χεῖρας ἔχειν, "*to have in hand*," *i. e.*, between the hands.—2. RELATION OF TIME. Succession in time, analogous to succession in space; as, μετὰ ταῦτα, "*after this.*" The substantive in the accusative is often joined with the participle; as, μετὰ Σόλωνα οἰχόμενον, "*after Solon was gone.*" Again, μεθ' ἡμέραν, "*by day*;" properly, "*after day-rise.*"—3. RELATION OF CAUSE. The object; as, πλεῖν μετὰ χαλκόν, "*to sail after copper.*"—Accordance with; according to a moral following after any thing; as, νόον μετὰ σὸν καὶ ἐμὸν κῆρ, "*according to your and my heart's desire.*"—The compounds of μετά, which denote "change," generally take a genitive of the old, an accusative of the new state or position; as, *Eurip., Med.*, οὐχὶ συγγενῆ μεθορμίσασθαι τῆςδ' ἔχουσα συμφορᾶς.

16. Παρά. (Epic παραί: Sanscrit *parā*; Litthuanian *pas, par-*; Gothic and German *fra, fram.*) Original meaning, "BY THE SIDE OF." Hence, as every thing has four sides, the relations in which the object is viewed by the speaker will vary according to the position *by* one or other of these sides, and according to the power of the cases with which it is joined.



REMARK. The letters refer to these lines to denote the position in which the object is supposed to stand.

With the Genitive.—1. RELATION OF PLACE. (A.) *In point of*; and as the genitive, with verbs of motion, signifies the point whence the motion begins, it is used in the relations of space, to define more clearly this point, which might have been denoted by the genitive: *coming from the side of, motion from*; as, ἐλθεῖν παρά τινος, "*to come from one*," like the French *de chez quelqu'un*: φάσγανον ἐρύσασθαι παρὰ μηροῦ, "*to draw the sword from one's thigh.*" So, always, of an embassy, παρά, not πρός, is employed; as, πεμφθῆναι παρά τινος, "*to be sent by one*:" πρέσβεις παρά τινος, "*ambassadors from one.*"—2.

RELATION OF CAUSE. The person or thing whence knowledge or hearing, &c., proceeds; as, *μανθάνειν παρά τινος*, "*to learn from one:*" *ἀκούειν παρά τινος*, "*to hear from one.*" So, *παρ' ἑαυτοῦ*, "*from one's self,*" *i. e.*, of one's own accord.—With passive and intransitive verbs (especially in late prose), for *ὑπό*, when the energy is supposed to proceed immediately *from* (as it were *the side of*) any one—by his means; as, *οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι*, "*for I think that I will be filled with wisdom from thee.*"—Hence with verbs of giving; as, *παρ' ἑαυτοῦ*, "*from one's own resources.*"—"*From,*" of any feeling which is supposed to proceed from some one to its object; as, *ἡ παρά τινος εὔνοια*, "*good-will from some one* toward some one."

With the Dative.—(A.) 1. RELATION OF PLACE. A point in front of, without motion; as, *ἕστη παρὰ τῷ βασιλεῖ*, "*he stood in the king's presence.*" Thence, 2. RELATION OF CAUSE. To express standing before a person as a judge, and submitting to his decision or sentence; as, *παρὰ Δαρείῳ κριτῇ*, "*with Darius for judge:*" *παρ' ἐμοί*, "*in my own opinion*" (*meo judicio*).

With the Accusative (A., B., C.).—1. RELATION OF PLACE. (A.) *In front of,* and with verbs of motion defining more clearly the point whither the motion tends, "*to the side of,*" which might have been denoted by the simple accusative. In the sense of "*to*" it is only used with persons, or sometimes things considered as persons; as, a city, &c. (Except in Pindar (*Ol.*, ii., 70), *παρὰ τύρσιν.*) Thus, *ἀπικέσθαι παρὰ Κροῖσον*, "*to come unto Crœsus:*" *ἤγαγον παρὰ Κῦρον*, "*they conducted to Cyrus.*"—(B.) Motion *by the side of,* parallel to, "*along;*" as, *παρὰ τὸν ποταμόν*, "*by the side of the river,*" or "*along the river.*"—(B.) An extension in space (without motion), alongside of an object, parallel to; as, *οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός*, "*they lay down to rest beside the stern-fasts of their ship.*"—(C.) *On the other side of,* "*beyond;*" as, *παρὰ τὸν ποταμόν*, "*on the other side of the river.*" Hence, also, the idea of transgression. We have here, also, many figurative expressions; as, *παρὰ μοῖραν*, "*beyond fate,*" *i. e.*, transgressing, contrary to: *παρὰ δόξαν*, "*contrary to opinion:*" *παρὰ τὸ δίκαιον*, "*contrary to justice.*"—2. RELATION OF TIME. (B.) Extension in time: "*during;*" as, "*παρ' ἡμέραν*, "*during the day:*" *παρὰ τὴν πόσιν*, "*amid drinking,*" i. e., *inter potandum.* So of critical moments *during* which any thing happened; as, *παρ' αὐτὸν τὸν κίνδυνον*, "*during the danger itself.*"—3. *Causal.* (B.) Possession, by the side of any one; as, *πυνθάνεσθε τὴν νῦν παρ' ἐμὲ ἐοῦσαν δύναμιν*, "*ye ask respecting the power at present with me,*" i. e., *penes me.*—*According with, agreeing with, parallel to, according to,* with verbs of *trying, examining, estimating,* &c.; as, *παρὰ τὸν λόγον,*

"*according to the account.*"—"*Besides,*" springing up as the leaves from the stalk; as, παρὰ ταῦτα, "*besides these things.*"—Used generally in comparisons; as, παρ' ὀλίγον ποιεῖσθαι, "*to esteem of little value:*" παρὰ πολὺ ἀμείνων, "*by far better:*" παρὰ πολὺ περιγίγνεσθαι, "*to conquer by a great deal:*" παρὰ μικρὸν ἦλθεν ἀποθανεῖν, "*he came within a little of* (i. e., *off*) *dying.*"—Proportion, *according to*; as, παρὰ τὰς τριάκοντα μυριάδας δίδωσιν ὑμῖν μυρίους μεδίμνους, "*gives you on every* 300,000 *bushels* 10,000." (*Demosth.*, p. 467.) Often with the collateral notion of superiority; as, παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἄνθρωποι βιοτεύουσι, "*men live like gods in comparison with* (i. e., *beyond*) *other animals.*" Hence of exchange; as, ἡμέρα παρ' ἡμέραν, "*day by day*" (*alternis diebus*): πληγὴ παρὰ πληγήν, "*blow upon blow.*"—*Besides, within, except;* as, παρὰ ἓν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα, i. e., "*except one,*" "*within one.*" (*Herod.*, ix., 33.)

17. Πρός (or ποτί, and originally προτί; both forms, also, Epic: Sanscrit *prati*) is derived from πρό, and has the same general meaning, BEFORE; but it is joined with all three cases, and, with the genitive, expresses a far greater variety of causal relations than πρό. While παρά expresses the relation of position on all four sides, πρός expresses only one, namely, *in front of.*

With the Genitive.—1. RELATION OF PLACE. *Before, in front of, this side of,* coming from; the genitive expresses the point whence the motion is supposed to begin, and is farther defined by the preposition, especially of the position of any spot; as, οἰκέουσι πρὸς νότου ἀνέμου, "*they dwell toward the south:*" πρὸς βορέου ἀνέμου, "*toward the north.*" So, in Latin, *ab oriente* for *versus orientem.* The same position may be expressed by the accusative, a motion *toward* being supposed (as in Latin also, *versus* or *ad mentem*). With the genitive it is *from there* (*toward here*); with the accusative, (*from here*) *toward there*; as, ἔθνος οἰκούμενον πρὸς ἠῶ τε καὶ ἡλίου ἀνατολάς, "*a nation dwelling toward both the east and the rising of the sun.*" Sometimes we find both constructions together, as in *Herod.*, ii., 121.—2. RELATION OF CAUSE. The cause, occasion, author, generally any agent, the action being considered to arise by virtue of the presence of a person, or a thing considered as a person.—Of descent; as, οἱ πρὸς αἵματος, "*blood relations:*" πρὸς πατρός, πρὸς μητρός, "*from the father's side,*" "*from the mother's side.*"—Of properties which belong to any one, or of the possessor of any thing, whence the action is supposed to arise; as, πρὸς γυναικὸς ἐστι, "*it is the property of a female,*" *i. e.*, it arises from the nature of a woman: πρὸς δίκης ἐστιν, "*it is right:*" πρὸς Διὸς εἰσὶ ξένοί τε πτωχοί τε, "*both strangers and*

the poor belong to Jove," i. e., proceed from, are under his protection, are, as it were, his children: πρὸς τῶν ἐχόντων νόμος, "*a law for the rich.*"—In oaths and supplications; as, πρὸς θεῶν, "*by the gods*;" properly, "*before the gods*," but the genitive expresses that the oath derives its power from the gods.—The cause, defining the relation of the simple genitive; as, φυλακαὶ κατέστασαν πρὸς Αἰθιόπων, πρὸς Ἀράβων, &c., "*guards were stationed against the Æthiopians, against the Arabians*," &c.; properly, "*before the Æthiopians*," &c.; but the genitive denotes them as the cause of the guard, as in Latin, *munimenta ab hoste*.

With the Dative.—To express a motionless position in front of an object; as, πρὸς τοῖς κρίταις, "*before the judges.*" So, of employment; as, εἶναι, γίγνεσθαι, πρὸς πράγμασι: and *thereon, in addition to*; as, πρὸς τούτοις, "*in addition to these things*," "*besides these things.*"

With the Accusative.—1. RELATION OF PLACE. A motion to the front of an object. Frequently in a hostile sense; as, μάχεσθαι πρός τινα, "*to fight against one*;" properly, "*to go to his front and fight him.*" Then with all verbs of speaking and saying, as we say, "*he spoke before me*," that is, "*to me*:" λέγειν πρός τινα, "*to speak unto one.*" So, λογίζεσθαι πρὸς ἑαυτόν, "*to commune with one's self.*"—2. RELATION OF TIME. An indefinite point of time; as, πρὸς ἡμέραν, "*toward daybreak.*" (*Xen., Anab.*, iv., 5, 21.) So, also, of number: πρὸς ἑκατον, "*toward a hundred*," i. e., about a hundred.—3. RELATION OF CAUSE. The object; as, εὑρημένα πρὸς φυλακὴν καὶ σωτηρίαν, "*things devised for a guard and means of safety.*"—*Accordance with, according to, in consequence of, after, on*; as, πρὸς τὴν ὄψιν ταύτην τὸν γάμον ἔσπευσα, "*I hastened your marriage on account of this same vision*:" πρὸς ταῦτα, "*on this account*;" properly, "*conformably to this.*" Hence it denotes a comparison, considered as placing one thing in opposition to another, like *contra* in Latin. Mostly with collateral idea of superiority; as, Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους (συμμάχους) παρεχόμενοι νῆας ὀγδώκοντα καὶ ἑκατόν, "*the Athenians furnishing a hundred and eighty vessels, equal to all the other members of the league.*" (*Herod.*, viii., 44.)—Generally, to express a reference; as, σκόπειν πρός τι, "*to consider with reference to any thing*:" διαφέρειν πρὸς ἀρέτην, "*to differ with respect to virtue.*"

18. Ὑπό (poetic ὑπαί; Sanscrit *upa*; Latin *sub*; Gothic *uf*). Original meaning, UNDER.—*With the Genitive.* 1. RELATION OF PLACE. A motion from under any thing, *from below, from beneath, out of* (as seen more apparently in the compound ὑπέκ with the genitive); as, κρήνη ῥέει ὑπὸ σπείους, "*a fountain flows from under a grotto*:"

νεκρὸν ὑπ' Αἴαντος ἐρύειν, "*to drag away a corpse from under the hands of Ajax*:" *ὑπὸ χθονός*, "*from under the earth*." The preposition here is nearly adverbial; it belongs rather to an accompanying verb *ἦκε*, in the passage whence this is taken (*Hesiod, Theog.*, 669), than to the substantive.—A quiet resting under an object; as, *ὑπὸ γῆς οἰκεῖν*, "*to dwell under the earth*."—2. RELATION OF CAUSE. The author of an action, with passive and intransitive verbs, mostly the latter, used as passive; as, *κτείνεσθαι ὑπό τινος*, "*to be slain by one*:" *ἀποθανεῖν ὑπό τινος*, "*to die by the hands of one*."—The cause, occasion, actuating influence; as, *ὑπὸ τῆς παρεούσης συμφορῆς*, "*under the influence of the existing calamity*" (*Herod.*, i., 85), the calamity being, as it were, upon him, and he under its pressure: *ὑπ' ἀνάγκης*, "*through necessity*."—Of a mental cause; as, *ὑπὸ δέους*, "*through fear*."—A mere intermediate cause, means, or instrument; as it were a cause, under the guidance, accompaniment, co-operation of which, any thing happens; in some of which cases we use the word under; as, *ὑπὸ Ζεφύροιο ἰωῇς ἔρχεσθαι*, "*to go under the roaring of the western blast*:" *ὄρυσσον ὑπὸ μαστίγων*, "*they dug under lashes*:" *ὑπὸ κήρυκος προηγόρευε*, "*he proclaimed by means of a herald*." Especially of the accompaniment of musical instruments; as, *ὑπ' αὐλοῦ χορεύειν*, "*to dance to the music of the pipe*:" *ὑπὸ φορμίγγων*, "*to the notes of harps*:" *ὑπὸ τυμπάνων*, "*to the music of timbrels*."

With the Dative.—1. RELATION OF PLACE. Position, without motion, under any thing; as, *ὑπὸ γῇ εἶναι*, "*to be under the earth*:" *ὑπὸ Τμώλῳ*, "*at the foot of Mount Tmolus*."—2. RELATION OF CAUSE. The author; as with the genitive; especially poetic; as, *δαμῆναι ὑπό τινι*, "*to be subdued by one*." So Plato, *πεπαιδευμένος ὑπό τινι*, "*instructed by some one*."—The intermediate cause, &c., as the genitive, but rather poetic; as, *ὑπὸ βαρβίτῳ χορεύειν*, "*to dance to the music of the lyre*," &c.—Subordination; as, *ποιεῖν τι ὑπό τινι*, "*to subdue under some one's*" *τὴν Ἑλλάδα ὑπ' ἑωυτῷ ποιήσασθαι*, "*to reduce Greece under his sway*."

With the Accusative.—1. RELATION OF PLACE. Motion or direction under; as, *ἔρχεσθαι ὑπὸ γαῖαν*, "*to go under the earth*:" *ἦλθον ὑπ' Ἴλιον*, "*they came under the walls of Troy*."—2. RELATION OF TIME. An approximation to a point of time, as *sub* in Latin; thus, *ὑπὸ νύκτα*, "*toward night*," *sub noctem*: *ὑπὸ τὸν νηὸν κατακαέντα*, "*at the time when the temple was burned*." So, of an indefinite measure in the Attic phrase; as, *ὑπό τι*, "*in some measure*:" *ταῦτ' ἐστὶν ὑπό τι ἄτοπα*, "*this is in some measure wonderful*." *During*; as, *ὑπὸ τὴν νύκτα*, "*during the night*."—3 RELATION OF CAUSE. Subordination; as, *ὑπὸ χεῖρα λαβεῖν*, &c.

GENERAL OBSERVATIONS.

1. In Homer, the prepositions are used both in their primary force as local adverbs, and in their secondary force as prepositions; that is, as defining the local, and afterward the causal relations of the cases. They are also used adverbially in Ionic Greek, as, for example, in Herodotus. Far less frequently so, however, in Attic.

2. As prepositions are merely local adverbs, the older dialects, which commonly use them as such, would naturally place the preposition apart from the verb, in many cases where the Attics at a later day always used the compound; and even where Homer uses the compound in the same sense as the simple verb, we are not to suppose an actual *tmesis* wherever we find the verb and the preposition used instead of the compound; for Homer would employ both the old forms of speech, and those which, in his time recently introduced, were in later periods of the language universally adopted.

3. *Tmesis* can not be properly spoken of, till, in the later dialects, especially the Attic, the preposition coalesced so closely with the verb, that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic chorus, and still more rarely in the dialogue, and only where a particle is the dividing word, so that the connection between the two parts, or the unity of the compound notion, is not utterly destroyed. In Attic prose, tmesis, except in one or two singular instances, is not found.

4. Prepositions are often joined with local adverbs, which, however, in such composition assume a sort of substantival force. Many of these compounds are also written as one verb, so closely are they united. This species of composition seems to have been more frequently used from the time of Herodotus than before him. So, *ὑποκάτω*, *ὑπεράνω*, *ἔμπροσθεν* (*inante*, contrary to *exante*), *κατοπισθέν*, *ἐξοπίσω*, *εἰσοπίσω*, or *ἐσοπίσω*, &c. Such prepositions compounded with *ἔτι* take their cases; as, *προσέτι τούτῳ*, *ἐξέτι πατρῶν*. And even with a particle between them; as, *ἐνγεγανθί*, *ἐνμεντεθενί*, in comedy.

5. Prepositions with datives are sometimes joined to verbs of motion, *whither*, and with the accusative to verbs of rest, especially in the Homeric dialect; this is called the *pregnant construction*. In the former case, the speaker regards the state of rest following on the completed motion; in the latter, the motion which precedes, and is implied in, the state of rest; so that the two parts, which in other languages require two verbs to express them, are in Greek signified by one. Thus, *ἡ δ' ἐν γούνασι πίπτε Διώνης δῖ' Ἀφροδίτη* (*Hom., Il.*,

v., 370), "*she, the divine Aphrodite, fell and lay in the lap of Dione:*" *βάλλειν ἐν κονίῃσι* (*Hom.*), "*to fling in the dust, there to remain:*" *κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν* (*Il.*, iii., 330), "*first he placed the greaves on the legs so that they fitted firmly on them:*" *ἰέναι παρὰ Τισσαφέρνει*, "*to go to and stay with Tissaphernes*" (*Xen., Anab.*, ii., 5, 27), &c.: *παρεῖναι ἐς Σάρδις*, "*to go to Sardis and be present there!*" (*Herod.*, vi., 1).

OBSERVATIONS ON THE GREEK VERB.

Force of the Tenses.

1. The time in which an action can take place is either present, past, or future. There are thus in Greek, as in every language, three principal tenses, the *present* (*ὁ ἐνεστώς*), the *preterit*, and the *future* (*ὁ μέλλων*).

2. Of the present there is only one simple form in Greek, but for the preterit there are more than in any other language.

3. An action, for instance, is represented as either in itself and absolutely past, or as relatively past in respect to another time expressed or conceived. The *aorist* serves to denote the time entirely past; the *imperfect*, the *perfect*, and the *pluperfect*, the relative time.

4. The *imperfect* (*ὁ παρατατικός*) represents a past action as continuing during another past action, and accompanying it; the *perfect* (*χρόνος παρακείμενος τῷ παρόντι*) and *pluperfect* (*ὁ ὑπερσυντελικός*) designate an action completed, but continuing in its immediate consequences to another time; the perfect to the present, the pluperfect to a time past.

5. In the same way the future is conceived under three modifications: either as simply future, without reference to another action, as in the *futures active* and *middle;* or as future and complete, as in the *first* and *second futures passive;* or as future and with reference to an action to take place in a still more remote futurity, as in the *third future passive.*

1. According to what has just been remarked, the present, as in all languages, designates an action present and still incomplete; while, of the three tenses of past time, the *aorist* marks a past action in itself, without any reference to another action at the same or a different time.

2. The *perfect*, on the contrary, expresses an action which has taken place, indeed, at a previous time, but is connected, either in itself or its consequences, or its accompanying circumstances, with the present time. Thus, ἔγραψα, "*I wrote*," signifies, indeed, the completion of the action; but it does not determine whether the consequences of it, namely, the writing which I have written, be still existing or not. On the contrary, γέγραφα, "*I have written*," besides indicating the fact of my having written, shows also the continued existence of the writing. In the same manner, γεγάμηκα, "*I am married*:" on the contrary, ἐγάμησα, "*I married*." Hence κέκτημαι signifies, "*I possess*;" properly, "*I have acquired unto myself, and the acquisition is still mine.*"

3. The *perfect* retains its reference to a continued action through all the moods. Thus, ὁ μὲν λῃστὴς οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, "*let this robber be cast into Pyriphlegethon, and remain there.*" And, again, ἐξιόντες, εἶπον τὴν θύραν κεκλεῖσθαι, "*on going out, they gave directions that the door should be shut, and kept so.*"

4. The *imperfect* expresses, 1. An action continuing during another action which is past. It differs from the aorist in this, that the aorist marks an action past, but transient; the imperfect an action past, but at that time continuing. Thus, τοὺς πελταστὰς ἐδέξαντο (an immediate action) οἱ βάρβαροι, καὶ ἐμάχοντο (continued action), ἐπεὶ δ' ἐγγὺς ἦσαν (continued) οἱ ὁπλῖται ἐτράποντο (immediate); καὶ οἱ μὲν πελτασταὶ εὐθὺς εἴποντο (continued), "*the barbarians received the targeteers and fought; but when the heavy-armed men were near they turned away in flight, and the targeteers immediately pursued them.*"

5. The imperfect also expresses, 2. An action continued by being frequently repeated; as, τὸν σῖτον τὸν ἐν τῇ χώρᾳ διεφθείρετε, καὶ τὴν γῆν ἐτέμνετε, "*you destroyed, from time to time, the grain throughout the country, and you ravaged the land.*"

6. This same tense also expresses, on some occasions, an action begun or contemplated, but not completed; or, in other words, an attempt not brought to a successful conclusion; as, ἐμισθοῦτο, "*he wished to hire*" (*Herod.*, i., 68). And again, τἄμ' ἔθνησκε τέκνα, "*my children were on the point of losing their lives.*"

7. The *third future passive*, or *futurum exactum*, expresses an ac-

tion which is conceived of as past in some future time; future in relation to time present, past in relation to time future; and it expresses, like the perfect, the continuance of such an action in its consequences and effects. Thus, *ἐμοὶ δὲ λελείψεται ἄλγεα λυγρά*, "*while mournful woes shall have been left thereafter for me.*"

8. Hence of those verbs whose present marks only the beginning of an action, but the perfect the complete action, the third future is used in order to show that the perfect action is to happen in the future; as, *κτάομαι*, "*I acquire:*" perf. *κέκτημαι*, "*I possess:*" 3d fut. *κεκτήσομαι*, "*I shall possess:*" whereas *κτήσομαι* means merely, "*I shall acquire for myself.*"

9. The third future is sometimes used to express more vividly the immediate occurrence of some future action; as, *πεπαύσεται*, "*he shall instantly cease:*" *πεπράξεται*, "*it shall straightway be done.*" It is this meaning which has obtained for it the less correct name of *Paulo-post-futurum*, namely, what will take place soon, or a *little after the present.*

10. Besides the simple forms of the future, there is also a periphrastic future, made up of *μέλλω* and the infinitive of the present, the aorist, or the future, and corresponding to the Latin periphrastic future of the participle in *-urus* and the verb *sum*. It answers to the English "*being about to do any thing*," "*intending to do any thing*," &c.; as, *μέλλω γράφειν*, "*I am about to write*" (*scripturus sum*): *μελλήσω γράφειν*, "*I shall be about to write*" (*scripturus ero*): *ἐμέλλησα γράφειν*, "*I intended to write*" (*scripturus fui*).

11. The *aorist*, as has already been intimated, expresses an action simply past; neither having, like the perfect, any connection with time present, nor, like the imperfect, any reference to another action, nor any idea of continuance; as, *ἔγραψα τὴν ἐπιστολήν*, "*I wrote the letter*" (no time defined): *ἐκτίσθη ἡ πόλις*, "*the city was built,*" but at no definite time. Hence, as has already been remarked, the aorist is employed when any action is to be represented as *momentary*, and thus is opposed to the imperfect, which denotes *continuance.*

12. As the force of the aorist extends over the whole space of past time, without reference to any single definite moment, it is used to express an action which took place repeatedly in past time, or in the statement of some general truth, which operated at different indefinite moments of past time. On such occasions it is to be rendered either as a present, or by the phrase "*to be wont,*" "*to be in the habit of.*" Thus, *ἤν τις τούτων τι παραβαίνῃ ζημίαν ἐπέθεσαν*, "*if any person transgress any one of these, they inflict pun-*

ishment upon him," *i. e.*, they are in the habit of doing it, they always do it.

13. The tragic writers often use the aorist to express a determination which is present indeed, but which is supposed to have been long and firmly conceived in the speaker's breast; as, σοὶ ταῦτ', Ἀχιλλέως τέκνον, παρήνεσα, "*son of Achilles, I advise you this, and have advised you*" (*Soph., Phil.*, 1434): ᾤμωξα δ' οἷον ἔργον ἐστ' ἐργαστέον, "*I have long, with sorrow, thought what kind of a deed must be done*" (*Eur., Med.*, 791).

14. The aorist is always used like the perfect to express future events which must certainly happen. The momentary force of the aorist expresses, yet more strongly than the perfect, the inevitable, and, as it were, instantaneous development of that which is as yet future; as, ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσαίσομεν νέον παλαιῷ, "*we are certainly undone, then, if we are to add a new evil to the old one.*" (*Eurip., Med.*, 78.)

15. The second aorist active differs from the first in form alone, not in meaning. Two modes of forming the past or historical tense got early into use in Greece; the one gave that which we call the first aorist, the other that which we call the second aorist. The former, from its origin, was truly a distinct tense, having a system of terminations altogether peculiar to itself; but the latter is little else than a slight modification of the imperfect. Usage early declared itself in favor of the former; and, at the period when Greek literature began, the second form obtained only in a limited number of the more primitive verbs; while every verb of more recent and derivative formation exhibited the first exclusively. In a very few words only are both forms to be found; and even in these, the duplicates, or the most part, belong to different dialects, ages, or styles. In import, these two forms of the aorist never differed.

16. A satisfactory illustration of the principle which has just been stated in relation to the second aorist may be found in our own language. In English, also, there are two originally distinct modes of forming the common past tense: the first by adding the syllable *ed*, as in *I killed;* the other chiefly by certain changes in the vowels; as in *I wrote, I saw, I knew, I ran*, &c. Let the student call the former and regular form the first aorist, and the latter the second, and he will have a correct idea of the amount of the distinction between those tenses in Greek. The form ἔτυψα in Greek is what *killed* is in English; that is, the regular form of the past tense, which obtains in a vast majority of verbs: the form ἔλαβον, on the contrary, is altogether analogous to *I took*, or *I sang*, acknowledged by al

grammarians not as a second or distinct preterit, but as an instance of irregular variety of formation obtaining in certain verbs.

17. It may be objected to this view of the subject, that there are verbs in Greek in which both forms of the aorist occur. A careful examination, however, will prove that the number of such verbs is extremely small compared with that of those which have only the one or the other aorist. But even here the analogy is supported by the English verb, since we meet with many instances in which English verbs retain both forms of the preterit. Thus, for example, *I hanged*, or *I hung*; *I spit*, or *I spat*; *I awaked*, or *I awoke*; *I cleft*, *I clave*, or *I clove*. Such duplicates in Greek verbs are extremely rare; probably there is not one Greek verb in five hundred in which they can be met with. The form called the second aorist is, indeed, common enough; but, then, where it exists, that of the first aorist is almost always wanting. We have εὗρον, ἔλαβον, εἶδον, ἤγαγον, ἔλιπον, ἔδραμον; but the regular form is as much a nonentity in these verbs as it is in the English verbs *I found*, *I took*, *I saw*, *I led*, *I left*, *I ran*, &c. The first aorist in these would be sheer vulgarity; it would be parallel to *I finded*, *I taked*, *I seed*.

18. In strictness, therefore, the Greek verb has but one aorist active; that aorist, when regular, following the model of ἔτυψα, but being sometimes formed less regularly, in another manner, like ἔλαβον. Now and then, in the variety of dialects and styles, two forms appear in the same verb, as in ἔπεισα and ἔπιθον; one of these, however, as in this instance ἔπεισα, being that in ordinary use, the other rare, anomalous, and nearly obsolete. (*Philological Museum*, No. iv., p. 197.)

VOICES.

The active voice of the Greek verb having nothing very peculiar in its signification, when compared with the corresponding voice of the Latin verb, we shall confine our remarks to the *middle* and *passive*.

Middle Voice.

1. The *middle voice* has been so called by grammarians because occupying a kind of middle station between the active and passive voices.

2. The principal usages of the middle voice may be ranked as *five* in number; and the first four may be called usages of *reflexive*, the fifth the usage of *reciprocal* signification.

Usage 1. Where A does the act on himself, or on what belongs

to himself; or, in other words, is the object of his own action; as, ἀπήγξατο, "*he hung himself:*" ἔτυψατο, "*he struck himself:*" κεφαλὴν ἐκόψατο, "*he wounded his own head:*" τοὺς πόδας ἐνίψατο, "*he washed his own feet.*"

Usage 2. Where A does the act on some other object M, relatively to himself, and not for another person; as, κατεστρέψατο τὸν Μῆδον, "*he made the Mede subject to himself.*" So, παρασκευάζεσθαί τι, "*to prepare something for one's self:*" αἱρεῖσθαι τι, "*to take something for one's self:*" πράττεσθαι χρήματα, "*to make money for one's self:*" ἄγεσθαι γυναῖκα, "*to take a wife unto one's self:*" λείπεσθαι μνημοσύνα, "*to leave memorials for one's self:*" φέρεσθαι τὰ δευτερεῖα, "*to carry off the second prize for one's self:*" θέσθαι νόμους, "*to make laws by which one's self is also bound*" (but θεῖναι νόμους, "*to make laws for others*"), &c.

Remark. Hence there is a difference between the active and middle voices of some verbs; the latter signifying that the action of the verb was done for one's own benefit, and thence having a meaning directly contrary to that of the active voice; as, λῦσαι, "*to set free,*" but λύσασθαι, "*to ransom,*" *i. e.*, to free for one's self: τῖσαι, "*to pay,*" but τίσασθαι, "*to punish,*" *i* to pay another back for some injury done to one's self, &c. These verbs, however, form, in strictness, a branch of those to be mentioned under *Usage* 3.

Usage 3. Where A gets an action done for himself, or for those belonging to him, by B. Thus, διδάσκεσθαι τὸν υἱόν, "*to get one's son instructed:*" δανείζεσθαι, "*to get a loan for one's self,*" "*to borrow*" (but δανείζειν, "*to lend*"): γράφεσθαί τινα, "*to accuse one,*" *i. e.*, to cause the name of the accused to be entered before the judge: τύπον ποιησάμενος λίθινον, "*having caused a stone monument to be made*" (*Herod.*, iii., 88), &c.

Remark. This sense of causing a thing to be done is generally represented as arising from the power of the middle verb; but we see, in fact, both in the Greek and in other languages, that it is merely a form of expression, and applied no less to active than to middle verbs, and therefore cannot be said, in strictness, to arise from the middle verb, though the middle verb somewhat heightens the notion of personal interest in the action.

Usage 4. Where, in such verbs as κόπτομαι, "*to mourn:*" σεύομαι, "*to urge one's self on,*" &c., the direct action is done by A on himself, but an accusative or other case follows of B, whom that action farther regards. Thus, ἐκόψαντο αὐτόν, "*they mourned for him,*" *i. e.*

they cut or lacerated themselves for him: σεύονται αὐτόν, "*they stir themselves in pursuit of him*:" ἐτιλλέσθησαν αὐτόν, "*they tore their hair in mourning for him.*" So, also, φυλάξαι τὸν παῖδα, "*to guard the boy*;" but φυλάξασθαι τὸν λέοντα, "*to guard one's self against the lion*" (where φυλάττεσθαι, in the middle, answers to the Latin *cavere*): and, again, where, in the Iliad, it is said of Hector, ὡς εἰπὼν, οὐ παιδὸς ὀρέξατο, "*thus having spoken, he stretched out his arms to receive his son.*"

Usage 5. Where the action is reciprocal between two persons or parties, and A does to B what B does to A; as in verbs signifying "*to contract*," "*to quarrel*," "*to fight*," "*to converse*," &c. Thus, in Demosthenes, it is said, ἕως ἂν διαλυσώμεθα τὸν πόλεμον, "*until we shall have put an end to the war by treaty mutually agreed upon.*" To this head belong such verbs as μάχεσθαι, "*to fight together*:" σπένδεσθαι, "*to make a truce or league*," *i. e.*, to pour out mutual libations, &c.

General Observations on the Middle Voice.

1. Many verbs exist only in the middle voice, being called, in consequence, Deponents; and, though we can not discern the exact relation in which the reflexive stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested, such as δέχομαι, ἡγέομαι, ἥδομαι, μαίνομαι, αἰσθάνομαι, ἀσπάζομαι, &c.

2. The reflexive sense of the middle is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are specially interested, for our own good or harm, which we do not usually express. Hence, sometimes the personal pronoun is used with the middle verb; as, *Soph.*, *O. T.*, 1143, ἐμαυτῷ θρεψαίμην: *Eur.*, *Hel.*, 1306, τρύχου σὺ σαυτήν, &c.

3. The middle notion is sometimes expressed by the active verb and personal pronoun; as, *Demosth.*, p. 22, δύναμιν κατεσκεύασεν ἑαυτῷ. With some verbs, indeed, this is always the case; as, ἀπέκτεινεν ἑαυτόν, not ἀπεκτείνατο: ἐπήνεσεν ἑαυτόν, not ἐπηνέσατο: ἀπέσφαξεν ἑαυτόν, not ἀπεσφάξατο.

4. In the Homeric and post-Homeric dialect there occur many intransitive verbs, especially those which express a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used the form in ω; which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later form in ω arose, it followed that many intransitive

verbs were used in both forms without any difference of sense; as, *Il.*, iv., 331, *ἀκούετο λαὸς ἀὐτῆς*, &c.—The more limited usage of prose generally adopted but one or the other of such forms, or used both with a difference of meaning. Some are found, however, without any such difference, even in Attic prose; as, *καλλιερέω, -ομαι*: *εὐδοκιμέω, -ομαι*: *στρατοπεδεύω, -ομαι*.

5. From this intransitive reflexive force of the middle a great difference of meaning arises between the active and middle sense of some verbs, a secondary sense having been adopted from the reflexive. The active form indicates an action as objective, that is, without any reference to the subject; the middle expresses the same action as subjective, that is, with especial reference to the mind of the subject; as, *σκοπεῖν*, "*to look at*:" *σκοπεῖσθαι*, "*to look mentally*," "*to consider*:" *τίθεσθαι*, "*to place before one's mind*," "*to think*:" *λανθάνω*, "*I escape notice*," but *λανθάνομαι*, "*I escape my own notice*," "*I forget*:" *ποιεῖν λόγον*, "*to write a speech*," but *ποιεῖσθαι λόγον*, "*to deliver a speech*," "*to harangue*." And this distinction is very marked in those verbs in *-εύω* which, in the active, have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character, to live in such a state; as, *πονηρεύω*, "*I am wicked*:" *πονηρεύομαι*, "*I behave wickedly*:" *βλακεύω*, "*I am idle*:" *βλακεύομαι*, "*I behave idly*:" *πολιτεύω*, "*I am a citizen*:" *πολιτεύομαι*, "*I live as a citizen*:" *στρατεύω*, "*I undertake an expedition*," said of a general: *στρατεύομαι*, "*I am engaged in an expedition*," said of a soldier, &c.

6. The middle derivatives in *-ίζομαι* correspond in meaning to those in *-εύομαι*; as, *χαριεντίζομαι*, "*I act gracefully*:" *ἀκκίζομαι*, "*I dress finely*," &c. The derivatives, from national names, in *-ίζω*, have no middle form; as, *δωρίζω*, "*I dorize*."

Observations on the Second Perfect Active, formerly called the Perfect Middle.

1. The tense formerly called *perfect middle* is now more correctly denominated the *second perfect active*, while the appellation of *perfect middle* has been bestowed on what was once styled the *perfect passive*.

2. With regard to the *second perfect active*, it may be remarked, that this tense is of very rare occurrence, so as to have far more the character of an occasional redundancy than of a regular formation. In fact, when the preterit exists in this particular form, it very rarely exists in the same verb in any other form; and where two

forms do occur, it will generally be found that the one did not come into use till the other was growing obsolete. The second perfect, it is true, has undoubtedly some degree of alliance with a neuter meaning, but then this alliance is very far from being constant. This form has often a truly active and transitive signification; as, for example, λέλοιπα, "*I have left*:" ἔκτονα, "*I have killed*:" while, on the other hand, the form called the first perfect is of frequent occurrence in a neuter or reflexive sense; as in κέκμηκα, "*I am weary*:" ἕστηκα, "*I stand*:" μεμένηκα, "*I remain*:" βεβίωκα, "*I have lived*," &c. These instances, which might easily be multiplied, are sufficient to prove that there is no good ground for assigning to either of these forms of the perfect any determinate cast of signification, whether it be active or neuter. Some *preference* of what is called the *second perfect*, for the neuter sense, is the utmost that can with truth be ascertained. In a few instances *both* the forms certainly do exist, and with a characteristic difference of significatio ; as, ὀλώλεκα, "*I have destroyed*;" and ὄλωλα, "*I am undone*:" πέπεικα, "*I have persuaded*;" and πέποιθα, "*I am confident*:" in others the two forms occur, indeed, but with little discrimination in sense; as, πέπραγα and πέπρωγα, δέδοικα and δέδια.

Passive Voice.

1. From the reflexive receptive sense of the verb, as shown in the *middle* voice, arose its passive receptive sense, or, in other words, its *passive voice*, whereby the subject is represented as receiving an action from some one else, and becoming the patient or recipient of it; as, ζημιοῦμαι ὑπό τινος, "*I am punished by some one*:" πείθομαι ὑπό τινος, "*I am persuaded by some one*," &c.

2. There are especial passive forms for the expression of the passive sense in the *future* and *aorist*, which, however, are in many verbs frequently used as intransitive or reflexive: *all other tenses* are expressed by the tenses of the middle, the use of the middle forms, in a passive sense, arising from the affinity between the passive and reflexive notions, and the want of the proper passive forms.

3. It would seem, then, that as the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while, for its more accurate definition in past and future time, fresh forms were quickly invented, partly from the middle, partly from the active. So the Sclavonic language has no passive, but uses the reflexive; and the Sanscrit has a transitive form (*Parasmaipadam*) and a reflexive (*Atmanēpadam*), the endings of which latter are used to ex-

press the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

3. The aorist and future of the passive seem to be formed from the active. The second aorist passive seems properly to be only a second aorist active, after the analogy of verbs in *-μι*, with an intransitive sense, while the first aorist was transitive; as, *ἐξέπληξα*, "*I frightened:*" *ἐξεπλάγην*, "*I shuddered:*" *ἔστησα*, "*I placed:*" *ἔστην*, "*I stood.*" But, as an intransitive notion properly expresses only a state consequent on a completed action, and not the performance or completion of that action, a letter (*θ*) was inserted in this second aorist to signify this performance or completion; as, *ἐξεπλάγην*, "*I shuddered:*" *ἐξεπλήχ[θ]ην*, "*I have been frightened:*" *ἔστην*, "*I stood:*" *ἑστά[θ]ην*, "*I have been placed.*" And from both these aorists were formed futures with the middle endings; as, *λιπή-σομαι*, *λειφθή-σομαι*.

4. The letter *θ*, which thus gives the passive force to the intransitive notion, answers to the *t* or *d* of the participle in the cognate languages: thus, *da-tāh*, Sanscrit, from *dā*, "to give;" *da-tus*, Latin; *da-dèh*, Persian; *tavi-ts*, *tavi-da*, *tavi-th*, Gothic, from *tau*, "to do:" and so, *fac-tus*, *bren-dur*.

5. In the Homeric language, this difference between the first and second aorists passive is yet clearer; as, *τράφην*, "*I grew up:*" *ἐθρέφθην*, "*I was brought up,*" &c. But in process of time the difference between these tenses was lost, so that most verbs formed only one or the other to express the passive notion.

6. As the middle forms were used for the passive, so these passive forms were, in many verbs, used to express the reflexive and intransitive notion; as, *τραπῆναι*, "*to turn one's self:*" *φοβηθῆναι*, "*to fear:*" *ὁρμηθῆναι*, "*to speed forth:*" *ἀπαλλαγῆναι*, "*to remove one's self.*"—When the aorist, both middle and passive, was in use as, *ἐχύμην* and *ἐχύθην*, *ταρπέσθαι* and *τερφθῆναι*, *ὁρμήσασθαι* and *ὁρμηθῆναι*, the intransitive notion might be expressed by either, the passive only by the passive form.

7. That all such verbs originally expressed these passive notions by the middle form is probable, from the fact that of many verbs we find a middle form in the Homeric dialect, while the later writers use the passive; as, *ἄγαμαι*, *ἠγασάμην* (Epic): *ἠγάσθην* (Attic): *ἔραμαι*, *ἠρασάμην* (Epic): *ἠράσθην* (Attic).

8. Where both forms are in use, the Ionic and oldest Attic writers preferred the first aorist; those of the later era the more harmonious form of the second aorist passive.

DEPONENT VERBS.

Deponent verbs, as already remarked, are those verbs which exist only in the middle. They are divided, as to their form, into *deponents middle* and *deponents passive*, according as their aorists appear either in the middle or passive form; as, *χαρίζομαι, ἐχαρισάμην*: *ἐνθυμέομαι, ἐνεθυμήθην*.

2. In many deponent verbs the reflexive sense is apparently lost, at least to us, as we do not know what the active sense of the verb may have expressed; so that they seem to have an independent transitive or intransitive sense, though it is probable that there was originally a corresponding active form. Of some verbs we find single instances of the active; as, *βιάζω, δωρέω, μηχανάω, ὠνέω*. And some active forms may be traced through the Latin; as, *gigno, γίγνω, γίγνομαι*.

3. From this original active form, or active sense of the deponents, it arose, that many deponents have a passive meaning, corresponding to this existing or implied active notion, especially in the perfect, and some, also, a passive form of the first aorist, besides the first aorist middle.—In the decline of the language, after the time of Aristotle, when the convenience of the form was rather looked to than the accuracy of the notion, the use of the middle in the passive sense was more extended.

FORCE OF THE MOODS.

INDICATIVE.

The indicative is used in Greek when any thing is to be represented as actually existing or happening, and as something independent of the thought and conception of the speaker. Hence it is put in very many cases where, in Latin, the subjunctive must be used.

1. The indicative is put after relatives, both pronouns and particles, where, in Latin, the dependence of this clause is expressed by the subjunctive; the Greek often uses the future of the indicative to denote what shall or will happen, not what is merely conceived as such. Thus, *Soph., Philoct.*, 303, *οὐ γάρ τις ὅρμος ἐστὶν, οὐδ' ὅποι πλέων, ἐξεμπολήσει κέρδος, ἢ ξενώσεται*, "*for there is no harbor* (here), *nor any place unto which one sailing shall carry on therein gainful traffic, or be hospitably entertained.*"

2. The indicative is also used after negative propositions with the relative; as, *παρ' ἐμοὶ οὐδεὶς μισθοφορεῖ, ὅστις μὴ ἱκανός ἐστιν ἴσα πονεῖν ἐμοί*, "*no soldier serves for pay with me who is not able to en*

dure equal toils with me." Here the Latin idiom would require *qui possit.*

3. The indicative is likewise used in indirect interrogations; thus, ὁρᾶτε τί ποιοῦμεν, "*you see what we are actually doing.*" Whereas, ὁρᾶτε τί ποιῶμεν means, "*you see what we are to do.*" So, also, ἐκεῖνος οἶδε τίνα τρόπον οἱ νέοι διαφθείρονται, "*he knows in what way the young are actually destroyed.*" Here διαφθείροιντο ἄν would mean, "*might be destroyed.*"

IMPERATIVE.

The imperative is used in Greek, as in other languages, in addresses, entreaties, commands, &c. The personal pronouns, as in other languages, are omitted, except when they serve for distinction or have an emphasis.

1. The second person sometimes receives an indefinite subject, and thus stands, as it were, for the third; as, παῖε, παῖε πᾶς τις ἄν, "*strike, strike, every one, whosoever thou mayest be.*"

2. Sometimes the plural of the imperative is used, though only one person be addressed, whenever strength of feeling is meant to be expressed, or any other force is to be imparted to the clause; as, προσέλθετ', ὦ παῖ, πατρί, "*come, oh my child, to thy father.*"

3. The negative μή is joined in prohibitions with the imperative, if the present tense be required; but, if the aorist be needed, the mood then changes to the subjunctive; as, *Herod.*, i., 155, σὺ μέντοι μὴ πάντα θυμῷ χρέω, μηδὲ ἐξαναστήσῃς πόλιν ἀρχαίην, "*do not thou indeed yield in all things to thy anger, nor have destroyed an ancient city.*" So, in *Od.*, xvi., 168, we have μηδ' ἐπίκευθε, "*and be not concealing it;*" but in *Od.*, xv., 263, μηδ' ἐπικεύσῃς, "*and do not have concealed it.*"

4. The imperative is used not unfrequently by the Attic poets in a dependent proposition after οἶσθ' ὡς, or οἶσθ' ὅ; as, *Soph.*, *Œd. T.*, 543, οἶσθ' ὡς ποίησον; "*knowest thou in what way thou must act?*" (i. e., *act, knowest thou in what way?*); οἶσθ' οὖν ὃ δρᾶσον; "*knowest thou what to do?*" (i. e., *do, knowest thou what?*)

5. The imperative sometimes expresses not so much a command as a declaration of what is proper to be done, according to the situation in which a person is placed; as, *Eurip.*, *Iph. T.*, 337, εὔχου δὲ ταχὰ σφάγια παρεῖναι, "*thou shouldst wish, therefore, for such victims to be present.*" So, also, *Æschyl.*, *Prom.*, 713, στεῖχ' ἀνηρότους γύας, "*thou must go over unploughed fields.*"

6. Hence the imperative is found also in interrogations, after particles or the relative; as, *Plat.*, *Leg.*, vii., p. 801, *D.*, τί οὖν; κελεύω ἡμᾶς; "*what then? shall a law exist?*"

Optative.

The optative and subjunctive express, according to its different modifications and shades of meaning, that which in Latin can only be signified by the subjunctive. Both represent an action, not as something real, but rather as something only conceived of. That which is conceived of, however, is either something merely possible, probable, desirable, and, consequently, uncertain, or something which, as it depends on external circumstances, may be expected with some definiteness. The former is expressed by the optative, the latter by the subjunctive. Hence,

The optative is used to indicate a wish, something merely possible or probable, and, therefore, especially accompanies past actions.

Optative in Dependent Propositions.

1. The optative is used in the expression of a wish, and is then put without ἄν, or, its equivalent, the poetic κε; as, τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν, "*may the Greeks atone for my tears by thy arrows.*" And again, ὦ παῖ γένοιο πατρὸς εὐτυχέστερος, "*oh, my son, mayest thou be more fortunate than thy father.*"

2. In this case, εἰ, εἰ γάρ, or εἴθε, *utinam*, or ὡς, or else πῶς ἄν, are often used with the optative; as, *Od.*, iii., 205, εἰ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθεῖεν, "*would that the gods had bestowed upon me so great power.*" And again, *Callim.*, *frag.* 7, Χαλύβων ὡς ἀπόλοιτο γένος, "*would that the race of the Chalybes might perish.*"

3. On other occasions the optative is used in connection with ἄν, or, its equivalent, the poetic κε, in order to give to a proposition an expression of mere conjecture or bare possibility, and hence of uncertainty or doubt. Thus, *Plato*, *Leg.*, iii., p. 677, *B.*, οἱ τότε περιφυγόντες τὴν φθορὰν σχεδὸν ὀρειοί τινες ἂν εἶεν νομεῖς, "*they who on that occasion escaped destruction were, probably, with a few exceptions, mountain shepherds.*" So, also, *Xenophon*, *Cyrop.*, i., 2, 11, καὶ θηρῶντες μὲν οὐκ ἂν ἀριστήσαιεν, "*and while actually engaged in the hunt they hardly ever breakfast.*" Hence it is employed in a rough estimate; as, *Xen.*, *Cyrop.*, i., 2, 13, εἰσὶν μὲν ἂν οὗτοι πλεῖόν τι ἢ πεντήκοντα ἔτη γεγονότες ἀπὸ γενεᾶς, "*these, on a rough estimate, are somewhat more than fifty years of age.*"

4. The optative with ἄν is, therefore, employed also to denote an inclination, the indulgence of which depends on circumstances, and which is, therefore, only possible and contingent. Thus, βουλοίμην ἄν, "*I could wish:*" ἐβουλόμην ἄν, "*I could have wished.*" So, also, *Plato*, *Crat.*, p. 411, *A.*, ἡδέως ἂν θεασαίμην ταῦτα τὰ καλὰ ὀνόματα, "*I would gladly contemplate those fine terms.*"

5. Hence the optative occurs in interrogations; as, *Il.;* iii., 52, *οὐκ ἂν δὴ μείνειας Ἀρηΐφιλον Μενέλαον ; "couldst thou not then await Menelaus dear-to-Mars?"* So, also, *Plato, Gorg.*, *ἀλλ' ἆρα ἐθελήσειεν ἂν ἡμῖν διαλεχθῆναι ; "but would he be willing to converse with us?"*

6. Very often, however, the optative serves to express even the most definite assertions with modesty and politeness, as a mere conjecture; a moderation which, in consequence of their political equality, was peculiar to all the Greeks, but particularly the Athenians, and which very seldom occurs in modern languages. Thus, *Aristoph., Plut.*, 284, *οὐκέτ' ἂν κρύψαιμι, "I will no longer conceal it from you."*

Of the Optative in Dependent Propositions, or with Conjunctions.

1. When the chief verb of the whole proposition, or, in other words, the leading verb in the sentence, expresses an action of past time, the following verb, which depends upon the conjunction, is put in the optative. If, on the other hand, the leading verb be in the present or the future tense, the following verb is put in the subjunctive. Thus, that which is in Latin the sequence of tenses, is in Greek the sequence of moods. The subjunctive, therefore, in Greek, after a conjunction, answers to the Latin present of the subjunctive, while the optative after a conjunction answers to the Latin imperfect of the subjunctive.

2. The conjunctions and particles after which these moods are thus put are, 1. Those which express a purpose; as, *ἵνα, ὅφρα, ὡς, ὅπως*, and *μή*. 2. Particles of time; as, *ἐπεί, ἐπειδή, ὅτε, ὡς*, and *ἐπήν, ἐπειδάν, ὅταν, πρίν, ἕως*, &c. 3. Conditional particles; as, *εἰ*, and *ἐάν, ἤν*. 4. Relatives; as, *ὅς, οἷος, ὅσος, ὅπου, ὅθεν*, &c.

1. *Optative after ἵνα, ὅφρα, &c.*

1. Here, particularly, the rule just mentioned holds good, according to which the optative is put after verbs of past time; as, *Τυδείδῃ Παλλὰς ἔδωκε μένος καὶ θάρσος, ἵν' ἐκδηλος γένοιτο καὶ κλέος ἄροιτο, "Minerva gave strength and daring to Tydides, in order that he might become conspicuous, and might bear off renown."*

2. The optative is also employed when the leading verb is in the present tense as used for the past. Thus, *Eurip., Hec.*, 10, *πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατὴρ, ἵν', εἴποτ' Ἰλίου τείχη πέσοι, τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου, "and my father sends out secretly along with me a large quantity of gold, in order that, if the walls of Ilium should fall, there might be unto his surviving children no want of the means of subsistence."*

3. Sometimes, also, the optative is used after a leading verb in

the present or future, when the action which follows the conjunction is to be marked as only presumptive and probable. Thus, *Od.*, ii., 52, πατρὸς μὲν ἐς οἶκον ἀπερρίγασι (present perfect) νέεσθαι Ἰκαρίου, ὡς κ' αὐτὸς ἐεδνώσαιτο θύγατρα, "*they dread to go to the house of her father, Icarius, that he may perhaps give some dowry to his daughter.*" So, also, *Soph.*, *Œd. Col.*, 11, στῆσόν με κἀξίδρυσον, ὡς σθολ-μεθα, "*place and seat me here, that we may perchance learn.*"

4. Very frequently, where the leading verb is in the past tense, the following verb is put after ἵνα, ὡς, or μή, in the indicative mood, to express an action which should have happened, but has not. Thus, *Eurip.*, *Phœn.*, 213, Τύριον οἶδμα λιποῦσ' ἔβαν . . . . . ἵν' ὑπὸ δειράσι Παρνασσοῦ κατενάσθην, "*having left the Tyrian wave, I came hither . . . . . and should have been now dwelling beneath the summits of Parnassus.*"

2. *Optative after Particles of Time.*

1. The optative is put with the particles ἐπεί, ἐπειδή, ὅτε, ὁπότε, where the discourse is ~~concerning a past action~~, which, however, was not limited to a precise point of time, but was often repeated by several persons or in several places. Thus, *Il.*, iii., 232, πολλάκι μιν ξείνισσεν Ἀρηΐφιλος Μενέλαος, ὁπότε Κρήτηθεν ἵκοιτο, "*Menelaus, beloved of Mars, often entertained him when he came from Crete.*" So, also, *Herod.*, vii., 6, ὅκως ἀπίκοιτο ἐς ὄψιν τὴν βασιλῆος . . . . κατέλεγε τῶν χρησμῶν, "*as often as he came into the presence of the king he mentioned some of the oracles.*"

2. With the remaining particles of time, which do not determine a space of time during which an action takes place, but a point of time before or until which something takes place; as, ἕως, ἕστ' ἄν, πρίν, μέχρις οὗ, the optative is used, for the most part, in the same cases as with ἵνα and ὅφρα. Thus, περιεμένομεν ἕως ἀνοιχθείη τὸ δεσμωτήριον, "*we remained about the place until the prison was opened.*" But ἕως, "*while*," "*as long as*," has only the indicative

3. *Optative after Conditional Particles.*

1. The optative is used after conditional particles when the reference is to something that is merely possible or contingent. In this construction the optative is employed with ἄν in the apodosis, or second clause of the sentence, to show that a case is adduced which is merely problematical, while in the protasis, or leading clause, the optative is used with εἰ, without ἄν, as the condition itself is also only problematical. Thus, εἴ τις τοὺς κρατοῦντας τοῦ πλήθους ἐπ' ἀρετὴν προτρέψειεν, ἀμφοτέρους ἂν ὠφελήσειεν, "*if one would urge on to virtue those who control the multitude, he would benefit both.*"

2. But when the condition contains a determinately expressed case, *εἰ* is used with the indicative in the leading clause. Thus, Soph., *Antig.*, 925, *ἀλλ', εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς φίλα, παθόντες ἂν γνοῖμεν ἡμαρτηκότες*, "*but if, then, these things are approved of among the gods, we may, perhaps, by suffering, be made conscious that we have erred.*"

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4. *Optative after the Relatives ὅς, ὅστις, &c.*

1. If the relatives refer to definite persons or things, they are followed by the indicative; but if the person or thing be indefinite, then the verb is in the optative or subjunctive; in the optative with *ἄν* when the whole proposition affirms something of past time, and in the subjunctive with *ἄν* when it affirms something of present or future time. Thus, *ὁντινα μὲν βασιλῆα καὶ ἔξοχον ἀνδρα εἰςίδῃ, τόνδ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς*, "*whatever monarch and distinguished chieftain he found, this one, standing by his side, he detained by bland words.*" And again, *πάντας ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας, κτείνοντες*, "*slaying all, whomsoever they might meet, both children and women.*"

2. From these, however, are to be distinguished those passages in which the optative is put after the relatives, in the sense which it usually has in independent propositions. Here it regularly takes *ἄν*, and is found even when a present action is spoken of. Thus, *οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι*, "*there is no one who might slay this person.*" And again, *οὐ γάρ ἐστι, περὶ ὅτου οὐκ ἂν πιθανώτερον εἴποι ὁ ῥητορικὸς ἢ ἄλλος ὁστισοῦν*, "*for there is nothing about which the rhetorician would not speak in a more persuasive manner than any other person whatsoever.*"

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Thus, οἱ Ἀχαρνῆς ἐκάκιζον τὸν Περικλέα, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, "*the Acharnians reviled Pericles, because, being commander, he did not lead forth against the foe.*" And again, Τισσαφέρνης μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, "*Tissaphernes took an oath unto Agesilaus, that, if the latter will make a truce with him until the messengers should return, whom he had sent to the king,*" &c. Here πέμψειε is used to indicate a mere assertion on the part of Tissaphernes, for the truth of which the writer does not mean to vouch.

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Subjunctive.

The general distinction between the optative and subjunctive has already been given, but may here be stated again. These two moods both represent an action, not as something real, but rather as something only conceived of. That which is conceived of, however, is either something merely possible, probable, desirable, and, consequently, uncertain, or something which, as it depends on external circumstances, may be expected with some definiteness. The former is expressed by the optative, the latter by the subjunctive.

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2. The subjunctive is employed in questions of indecision and doubt, when a person asks himself or another what he is to do. In these cases it occurs, as in the previous instances, without ἄν, and

with or without an interrogative particle. Thus, *αὖθι μένω μετὰ τοῖσι, ἦὲ θέω μετά σ' αὖτις*; "*shall I wait there with these, or shall I run back again unto thee?*" And again, *τί φῶ*; *τί ὀρῶ*; "*what am I to say? what am I to do?*"

3. In a similar way, the subjunctive is used without a conjunction, and without *ἄν* after *βούλει* in interrogations. Thus, *βούλει λάβωμαι δῆτα καὶ θίγω τί σου*; "*dost thou wish, then, that I take hold of thee, and touch thee in aught?*"

4. The subjunctive is also employed in questions of indignation, with which a previous command or injunction is repeated. Thus, *Aristoph., Ran.*, 1132, ΔΙΟΝ. *Αἰσχύλε, παραινῶ σοι σιωπᾶν.* ΑΙΣΧ. *ἐγὼ σιωπῶ τῷδε*; "Bacch. *Æschylus, I admonish you to be silent.* Æsch. *Am I to be silent before this man?*"

5. As regards the construction of *οὐ μή* and *μὴ οὐ*, with the subjunctive, consult page 392.

2. *Subjunctive in Dependent Propositions.*

1. If the leading verb be in the present or future tense, the following verb is put in the subjunctive, with and without *ἄν*. Thus, *ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι*, "*but go, provoke me not, in order that thou mayest return in greater safety than otherwise.*" And again, *λέξω ἵνα εἰδῇς*, "*I will speak, that thou mayest know.*"

2. The subjunctive, moreover, is frequently used, although the preceding verb be in the perfect tense, when the verb which depends upon the conjunction denotes an action that is continued to the present time. Thus, *Hom., Il.*, v., 127, *ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν, ὄφρ' εὖ γινώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα*, "*I have, moreover, taken away from thy eyes the darkness that was previously upon them, in order that thou mayest know well either a god or a man.*" At the time at which Minerva is here represented as speaking, *γινώσκῃς* is a consequence still continuing of the past action denoted by *ἀχλὺν ἕλον*.

3. The future is often used instead of the subjunctive. In this case the future expresses a state that continues, or something that will occur at an indefinite future time. The aorist of the subjunctive, on the other hand, indicates a transient state occurring in particular cases, and then completely concluded. Thus, *ὁρᾶτε μὴ ἑκάστῳ ἡμῶν καὶ ὀφθαλμῶν καὶ χειρῶν δεήσει*, "*see whether each one of us will not need both eyes and hands.*" On the contrary, *ὁρᾶτε μὴ πάθωμεν*, "*see whether we shall not have suffered.*"

3. *Subjunctive after Particles of Time.*

1. The subjunctive is put with *ἐπήν, ἐπειδάν, ὅταν, ὁπόταν*, where

the discourse is concerning an action belonging to present or future time. Thus, ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς, ὁπόταν στρατοπεδεύωνται, "*which the barbarian monarchs do still, even at the present day, whenever they encamp.*"

2. Sometimes the subjunctive with these particles does not express an action frequently repeated at the present time, but merely a future action. Thus, οὐ γὰρ ἔτ' ἄλλη ἔσται θαλπωρὴ ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς, "*for no longer will there be any other solace, when thou shalt have encountered thy destined end.*"

4. *Subjunctive after Conditional Particles.*

When in the apodosis, or latter part of the sentence, the future, or the imperative is found, then the condition is expressed by εἰ with the future, or more mildly by ἐάν, ἤν, ἄν (in the Ionic poets εἴ, κε, or αἴκε), with the subjunctive, and uncertainty is denoted with the prospect of decision. Thus, ἐάν τι ἔχωμεν, δώσομεν, "*if we have any thing, we will give it.*" And again, ἐάν τίς τινα τῶν ὑπαρχόντων νόμων μὴ καλῶς ἔχειν ἡγῆται, γραφέσθω, "*if any one think any one of the existing laws unsuitable, let him petition against it.*"

5. *Subjunctive after the Relatives ὅς, ὅστις, οἷος, &c.*

The subjunctive is employed with ἄν after relatives when the proposition affirms something of present or future time. Thus, ἕπεσθε ὅποι ἂν τις ἡγῆται, "*follow, whithersoever one may lead you.*" And again, ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνάζειν, οὔ οἱ ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς, "*but whomsoever I shall perceive inclining to remain apart from the fight, it shall not be possible for him to escape the dogs and birds.*"

FORMATION OF WORDS.

1. The doctrine of the formation of words divides itself naturally into two great branches, namely, Derivation and Composition.

2. Those words from which other words are derived, but which are themselves not derived from any others, are called *radical words* or *primitives*.

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cess of verbal formation. Thus, φιλ-έω, "*I am a friend*," "*I love*" (from φίλος): ἀτυχ-έω, "*I am unfortunate*" (from ἀτυχής, stem ἀτυχές): εὐδαιμον-έω, "*I am happy*," "*I am fortunate*" (from εὐδαίμων, stem εὐδαιμον): ἀγορ-εύω, "*I harangue*" (from ἀγορά): βασιλ-εύω, "*I am a king*," "*I reign*" (from βασιλεύς).

5. Verbs in -όω, which come mostly from substantives and adjectives of the second declension; verbs in -αίνω, which come regularly from adjectives, seldom from substantives; verbs in -ύνω, which are formed from adjectives only, have all regularly a *factitive* meaning, that is, they signify to make, produce, bring about, the state, condition, idea, &c., indicated by the verbal root; as, χρυσ-όω, "*I make golden*," "*I gild*" (from χρυσός, "*gold*"): δουλ-όω, "*I make a slave*," "*I enslave*" (from δοῦλος, "*a slave*"): λευκ-αίνω, "*I make white*" (from λευκός, "*white*"): βαρύνω, "*I load heavily*" (from βαρύς, "*heavy*"). To this same head belong many of those in -ίζω; as, ἁγν-ίζω, "*I make pure*" (from ἁγνός): πλουτ-ίζω, "*I enrich*" (from πλοῦτος, "*riches*"), &c.

6. Verbs in -σείω are formed from the future of other verbs, and have a *desiderative* meaning; as, γελα-σείω, "*I want to laugh*" (from γελ-άω, fut. γελ-άσω, "*I laugh*"): πολεμι-σείω, "*I am desirous of making war*" (from πολεμ-ίζω, fut. πολεμ-ίσω, "*I make war*"): ὁρα-σείω, "*I desire* or *want to do*" (from ὁρ-άω, fut. ὁρά-σω, "*I do*"), &c.

7. Another class of *desideratives* is formed in -άω or -ιάω, derived properly from substantives; as, θανατ-άω, "*I long for death*:" στρατηγ-ιάω, "*I desire to be a leader*:" and then also from verbs, by forming these first into substantives; as, ὠνέομαι (ὠνητής), ὠνητ-ιάω, "*I wish to purchase*:" κλαίω (κλαῦσις), κλαυσ-ιάω, "*I wish to weep*."

2. Substantives.

Substantives are derived from *verbs*, *substantives*, and *adjectives*, and denote,

1. A CONCRETE IDEA, that is, the idea of an *agent* or *actor*; and the terminations under this head are as follows:

(*a*.) Masculine -εύς (gen. -έως), feminine -ειᾶ or -ισσα; as, ἱερ-εύς, "*a priest*:" ἱέρ-ειᾶ, "*a priestess*:" βασιλ-εύς, "*a king*:" βασίλ-ισσα, "*a queen*."

(β.) Masculine -της (gen. -ου), -τηρ, -τωρ, feminine -τρια, -τρίς, -τις, and -ις (gen. -ιδος), -τειρα; as, αὐλη-τής and αὐλη-τήρ, "*a flute-player*:" κοσμή-τωρ, "*one who marshals an army*:" αὐλή-τρια and αὐλη-τρίς, "*a female flute-player*:" κοσμή-τρια, "*a female magistrate*:" πολί-της, "*a citizen*:" πολῖ-τις, "*a female citizen*," &c.

(γ.) Masculine *-ων*, feminine *-αινᾰ*; as, *θεράπ-ων*, "*a man servant*:" *θεράπ-αινα*, "*a female servant*."

(δ.) Masculine *-ως*, feminine *-ωΐς* and *-ωΐνη*; as, *ὁμώς*, "*a male slave*:" *ὁμωΐς*, "*a female slave*:" *ἥρως*, "*a hero*:" *ἡρωΐνη*, "*a heroine*."

(ε.) Termination in *-ος* (gen. *-ου*), occurring only seldom, and only from verbs where the principle of cognation operates in deriving; as, *τομπ-ός*, from *τέμπ-ω*: *τροφ-ός*, from *τρέφ-ω*, &c.

2. An ABSTRACT IDEA, that is, the abstract idea of activity.

From VERBS:

(α.) Terminations in *-σις* (gen. *-σεως*) and *-σια*, involving a transitive idea, and denoting the *action itself*, or the *manner of action*; as, *πρᾶξις*, "*a doing*," answering to the Latin *actio*, from *πράττω*: *ὀνόμα-σις* and *ὀνομα-σία*, "*a naming*," from *ὀνομάζω*, &c.

(β.) Termination in *-μός* (gen. *-οῦ*), involving an intransitive idea; as, *ὀδυρ-μός*, "*lamentation*," from *ὀδύρομαι*.

(γ.) Termination in *-μα*, denoting the result or effect of an action; as, *πρᾶγμα*, "*a thing done*" (Latin *factum*): *μνῆμα*, "*a memorial, a thing remembered*," &c.

(δ.) Terminations in *-μη*, *-η*, *-α*, and (from verbs in *-εύω*) *-εία*, indicating sometimes the transitive relation, sometimes the working or operation of the same; as, *τομή*, "*a cut*," from *τέμνω*: *ἀοιδή*, "*a song*," from *ἀείδω*: *φθορά*, "*destruction*," from *φθείρω*: *παιδεία*, "*instruction*," "*education*," from *παιδεύω*.

(ε.) Terminations in *-ος* (gen. *-ου*), *-τος* (gen. *-του*, and *ος* (gen. *-ους*), indicating, for the most part, the intransitive relation; sometimes, also, the transitive; and sometimes, again, the operation of the same; as, *λόγ-ος*, "*speech*," from *λέγω*: *κωκυ-τος*, "*a howl*," from *κωκύω*: *κῆδ-ος*, "*care*," &c.

From ADJECTIVES:

(α.) Termination in *ίᾱ*, from adjectives in *-ος*, and from some others, also, of the third declension: as, *σοφ-ίᾱ*, "*wisdom*," from *σοφός*: *εὐδαιμον-ίᾱ*, "*good fortune*," from *εὐδαίμων*, gen. *εὐδαίμον-ος*.

(β.) Termination in *-ιᾱ*, from adjectives in *-ής* and *-ους*, whose stem ends in *ε* and *ο*, with which stem-vowels the *ι* or the termination *-ιᾱ* unites to form the diphthongs *ει* and *οι*, so that the full termination becomes *ειᾱ*, *-οιᾱ*; as, *ἀλήθ-ειᾱ*, "*truth*," from *ἀληθ-ής*, gen. *ἀληθέ-ος*: *εὐν-οιᾱ*, "*good-will*," from *εὐν-ους*, gen. *εὐν-όου*.

(γ.) Termination in *-σύνη*, from adjectives in *-ων* (gen. *ονος*)

and -ος; as, σωφρο-σύνη, "*self-control*," from σώφρ-ων, gen. σώφρον-ος: δικαιο-σύνη, "*right conduct*," from δίκαιος.

(δ.) Termination in -της, gen. -τητος, from adjectives in -ος and -υς; as, ἰσό-της, gen. ἰσό-τητος, "*equality*," from ἴσος: παχύ-της, "*thickness*," from παχ-ύς.

(ε.) Termination in -ος, gen. -εος, contracted -ους, from adjectives in -ύς and -ής, and such as in the comparative take the forms in -ίων, and, in the superlative, in -ιστος; as, τάχος, τό, gen. τάχους, "*swiftness*," from ταχύς: ψεῦδος, τό, "*a falsehood*," from ψευδής: αἶσχος, τό, "*disgrace*," from αἰσχρός, αἰσχίων.

(ζ.) Termination in -άς, gen. -άδος, occurring only in abstract numeral substantives; as, ἡ μονάς, "*unity*:" δυάς, "*duality*," &c. (*Vid.* page 196.)

From SUBSTANTIVES alone are formed the following classes of words:

Gentile terms, that is, personal appellations derived from the name of one's country, and ending in -εύς (fem. -ις, gen. -ιδος), -ίτης (fem. -ῖτις), -άτης (fem. -ᾶτις), -ήτης, -ώτης; as, Δωρι-εύς, Δωρ-ίς, Συβαρ-ίτης, Συβαρ-ῖτις, Σπαρτι-άτης, &c.

Patronymics. (*Vid.* page 130.)

Diminutives (frequently accompanied with the notion of *contempt*). These end in, 1. -ιον, which is the most usual termination. 2. -άριον (-άσιον). 3. -ύλλιον, -υλλίς: -ύδριον, -ύφιον (-άφιον). 4. -ίς (gen. -ίδος and -ῖδος), -ίδιον (arising from -ίς). 5. -ίσκος, -ίσκη (-ίσκιον, -ίχνη, -ίχνιον). 6. -ιδεύς (only of the young of animals). Thus, μειράκ-ιον, "*a lad*," "*a youngster*," from μεῖραξ, gen. μείρακ-ος: παιδ-ίον, "*a little child*," from παῖς, gen. παιδ-ός: παιδ-άριον, the same: κορ-άσιον, "*a little girl*" (only occurring here for κοράριον, on account of the ρ that precedes), from κόρα, "*a girl*:" ἀκανθ-υλλίς, from ἀκανθίς, "*a thistle finch*:" νησ-ύδριον, "*a little island*," from νῆσος, "*an island*:" ζῳύφ-ιον, "*a little animal*," from ζῷον: πινακ-ίς, "*a small tablet*," from πίναξ: ἁμαξ-ίς, "*a small wagon*," from ἅμαξα: νησ-ίδιον, "*a small island*," from νῆσος: κρεά-διον (for κρεαΐδιον, κρεᾴδιον), "*a piece of flesh*," from κρέας: νεαν-ίσκος, νεαν-ίσκη, "*a young man*," "*a young woman*," from νεανίας: κοτυλ-ίσκιον, "*a very small cup* or *measure*" (seldom occurring), from κοτύλη: κυλ-ίχνιον, "*a small cup*," from κύλ-ξ: λαγ-ιδεύς, "*a young hare*," from λαγώς, "*a hare*:" ἀετ-ιδεύς, "*a young eagle*," from ἀετός, "*an eagle*."

Words indicative of place, ending, 1. in -ιον (in connection with the preceding vowel -αιον, -ειον, -ῷον) and -ειον, which indicate the abode or place of employment of the person denoted by the stem word, or else a place consecrated to some god or hero; as, ἱρ-ᾱά-

τήρ-ιον, "*a workshop*," from *ἐργαστήρ*, "*a workman*," "*an artificer*:" *δεσμωτήρ-ιον*, "*a prison*," from *δεσμώτης*, "*a prisoner*:" *δικαστήριον*, "*a court of justice*," from *δικαστής*, "*a judge*," "*a dicast*:" *κουρ-εῖον*, "*a barber's shop*," from *κουρεύς*, gen. *κουρέ-ως*, "*a barber*:" *Θησ-εῖον*, "*a temple of Theseus*," from *Θησεύς*, gen. *Θησέ-ως*: *Ἀθήναιον*, "*a temple of Minerva*:" *Μουσεῖον*, "*a temple of the Muses*." Sometimes, however, the ending *-τήριον*, above referred to, is applied to vessels; as, *ποτήριον*, "*a drinking-cup*;" and in *Xen.*, *Mem. Socr.*, iv., 3, 3, it is even used in speaking of time; as, *ἀναπαυτήριον*, "*a time for taking repose*."—2. Ending in *-ών* (gen. *-ῶνος*), seldom *-εών*, and *-ωνιά*, to denote the abode, or accustomed place of persons or animals, or a spot filled with natural productions, &c.; as, *ἀνδρών*, "*the apartment of a male*:" *γυναικών*, "*a woman's apartment*:" *ἱππών*, "*a stable*:" *ῥοδών* and *ῥοδωνιά*, "*a garden of roses*," "*a rose-bed*."

Words denoting instruments, means, &c., ending in *-τρον* and *-τρα*; as, *κόσμη-τρον*, "*an instrument for cleaning*, *a brush*, *broom*," &c.: *λουτρόν*, "*a bath*:" *ξύστρα*, "*a bath-scraper*" (Latin *strigilis*): *δίδακτρον*, "*a fee for teaching*:" *ἰα-τρον*, "*a physician's fee*." The termination *-τρα* also occurs as an indication of place; as, *ὀρχήσ-τρα*, "*the dancing-place for the chorus*," instead of *ὀρχησ-τήριον*.

3. Adjectives.

Adjectives are formed from *verbs*, *substantives*, and other *adjectives*.

1. From verbs, and with the following endings:

(*α.*) Ending in *-ικός*, *ή*, *όν*, and *-ιμος*, *η*, *ον*, or *-ιμος*, *ον*, as also *-σιμος*, *ον*. These all denote a *fitness* and *capability* for any thing; and, moreover, those in *-ικός* are used in a *transitive*, those in *-ιμος* as well in a *transitive* as a *passive* signification; as, *ἡγεμον-ικός*, "*fit for command*:" *κυβερνητ-ικός*, "*fit for piloting*:" *σωματ-ικός*, "*adapted to the body*," "*corporeal*:" *τρόφ-ιμος*, "*nutritive*:" *ἰά-σιμος*, "*curable*."—Sometimes, however, these adjectives appear either without such peculiarity of meaning, or else having it partially obscured; as, *πατρ-ικός*, "*hereditary*:" *πένθ-ιμος*, "*mournful*," &c.

(*β.*) Ending in *-νός*, *ή*, *όν*, with *intransitive* or *passive* signification; as, *δει-νός*, "*formidable*," "*fearful*" (ΔΕΙΩ): *σεμ-νός*, "*revered*," "*holy*" (*σέβομαι*): *στυγ-νός*, "*hateful*," "*hated*" (ΣΤΥΓΩ): *ποθει-νός*, "*longed for*," "*desired*" (*ποθέω*).

(*γ.*) Ending in *-λός*, with *transitive* signification; *-ωλός*, *ή*, *όν*, and (from verbs in *-άω*) *-ηλός*, *ή*, *όν*, with *transitive* and *intransitive* signification; as, *δει-λός*, "*timid*," "*cowardly*:" *ἐκπαγ-λος*

(for ἐκπλαγ-λός), from ἐκπλήσσω, "*terrible*:" φειδ-ωλός, "*sparing*:" σιγ-ηλός, "*silent*," "*quiet*:" ἀπατ-ηλός, "*deceitful*."

(δ.) Ending in -ᾰρός, ά, όν (from verbs in -άω and -αίνω), with intransitive signification; as, χαλ-ᾰρός, "*slackened*:" μι-ᾰρός "*unclean*."

(ε.) Ending in -μων, -μον (gen. -μονος), with intransitive and intensive signification; as, μνή-μων, "*mindful*," "*having a good memory*:" νοή-μων, "*thoughtful*," "*wise*."

(ζ.) Ending in -ώς (gen. -άδος), as well with transitive as intransitive signification; as, φορ-άς, "*fruitful*" (φέρω): δρομ-άς, "*running*" (ΔΡΕΜΩ): λογ-άς, "*chosen*" (λέγω).

(η.) Ending in -τός, -τή, -τόν, and -τέος, -τέα, -τέον, and being *verbal adjectives*. Those in -τός indicate either an activity brought to a close; as, λεκ-τός, "*said*," from λέγω, or else the idea of possibility; and this is their ordinary meaning; as ὁρα-τός, "*visible*." Most of these follow in their formation the *perfect passive*, or, as it is more correctly called, *perfect middle*, whether actually existing or merely presupposed to exist; as,

βουλεύ-ω,	βε-βούλευ-ται,	βουλευ-τός, -τέος,
τιμά-ω,	τε-τίμη-ται,	τιμη-τός,
φωρά-ω,	πε-φώρα-ται,	φωρα-τέος,
φιλέ-ω,	πε-φίλη-ται,	φιλη-τός,
χέ-ω,	κέ-χῠ-ται,	χυ-τός,
πλέκ-ω,	πέ-πλεκ-ται,	πλεκ-τός, -τέος,
λέγ-ω,	λέ-λεκ-ται,	λεκ-τός,
στέλλ-ω,	ἔ-σταλ-ται,	σταλ-τέος,
τείν-ω (ΤΑ-Ω),	τέ-τᾰ-ται,	τα-τέος,
δί-δω-μι (ΔΟ-Ω),	δέ-δο-ται,	δο-τός, -τέος.

Very many verbal adjectives, however, follow the analogy of other verbal forms, not according to any fixed law, but merely as seemed most pleasing to the Grecian ear. Thus, many follow the first aorist passive; as, αἰρ-έω, ἠρέ-θην, αἱρε-τός: παύ-ω, ἐ-παύ-σ-θην, παυ-σ-τός, -τέος: χρά-ομαι, ἐ-χρή-σ-θην, χρη-σ-τός, -τέος, &c.—Some follow the form of the second aorist; as, ἔχω, ἔ-σχε-τον, σχε-τός: αἱρέω, εἷλε-τον, ἑλε-τός: τίθημι, ἔ-θε-τον, θε-τός, -τέος.—Some, again, follow the present active; as, μένω, μέν-ετον, μεν-ετός, -τέος: εἶμι, ἴ-τον, ἰ-τέος: δύναμαι, δυνατός: φημί, φα-τόν, φα-τός.

2. From SUBSTANTIVES and ADJECTIVES:

The ending -ιος not only appears of itself, but also combines with the preceding stem-vowel, and forms the terminations -αιος, -ειος, -οιος, -φος, -νιος; and, in like manner, the ending

-ικός, if a *υ* precedes, changes to *-κός*, and if an *ι* precedes, changes to *-ακός*. The adjectives thus formed embrace a wide circuit of meanings; in general, however, they indicate that which proceeds from, and is more or less connected with, an object; as, *οὐράν-ιος*, "*heavenly*:" *καθάρ-ιος*, "*cleanly*" (but *καθαρός*, "*pure*," "*clean*"): *ἐλευθέρ-ιος*, "*liberal*" (but *ἐλεύθερος*, "*free*"): *ἀγορ-αῖος*, "*of* or *belonging to the market-place*:" *θέρειος*, "*of* or *belonging to summer*:" *αἰδοῖος*, *ἠρῷος*, *τριπήχ-υιος*, *δουλ-ικός*, *θηλυ-κός*, *μανία-κός*.

3. From SUBSTANTIVES alone:

(*α.*) Ending in *-ειος*, commonly expressing an origin or source; as, *χήν-ειος*, *βό-ειος*, *ἱππ-ειος*, *μήλ-ειος*, &c., "*consisting of*, or *derived from*, *geese*, *oxen*, *horses*, *sheep*," &c. Others denote rather an agreement with, or resemblance to, a thing; as, *ἀνδρ-εῖος*, "*becoming a man*:" *γυναικ-εῖος*, "*effeminate*," or "*becoming a woman*."

(*β.*) Ending in *-εος*, contracted *-ους*, and in *-ινος*, express the material out of which any thing is made; as, *χρύσ-εος* (*χρυσ-οῦς*), "*made of gold*:" *λίν-εος* (*λιν-οῦς*), "*made of linen*:" *ξύλ-ινος*, "*wooden*:" *σκύτ-ινος*, "*of leather*," "*leathern*."

(*γ.*) Ending in *-ῑνός*, seldom *-ινός*, from substantives, denoting a particular time; and also *fullness*; as, *ἑσπερ-ῑνός*, "*in the evening*:" *χθεσ-ινός*, "*of* or *belonging to yesterday*:" *ὀρεινός* "*mountainous*," &c.

(*δ.*) Ending in *-εις*, gen. *-εντος* (always with a vowel preceding, namely, *η*, if derived from words of the first declension; and *ο*, if from words of the other declensions); *-ρός*, *-ερός*, *-ηρός*, *-ᾱλέος*, and all denoting more or less of *fullness*; as, *ὑλή-εις*, "*woody*:" *ἀμπελό-εις*, "*full of vines*:" *πυρό-εις*, "*fiery*:" *νοσ-ερός* and *νοσ-ηρός*, "*sickly*:" *ῥωμ-αλέος*, "*powerful*," "*strong*." — Exceptions to adjectives in *-εις* are *δενδρήεις*, from *δένδρον*, and *χαρί-εις*, from *χάρις*.—Moreover, the Epic writers, instead of *-όεις*, have *-ώεις*, when required by the verse; as, *κητ-ώεις*, *ὠτώεις*, &c.

(*ε.*) Ending in *-ώδης*, neuter *-ῶδες* (arising from *ο-ειδής*, and this derived from *εἶδος*, "*likeness*"), and expressing, 1. A resemblance; as, *σφηκ-ώδης*, "*wasplike*:" *φλογ-ώδης*, "*shining like fire*." Often, however, 2. A fullness; as, *ἀνθεμ-ώδης*, "*flowery*:" *ποι-ώδης*, "*grassy*."

3. ADVERBS.

Adverbs are formed from *verbs*, *substantives*, *adjectives*, *adverbs*.

and *pronouns*.—From verbs alone are formed those ending in *-δην*, or, when the stem-word has the cognate *o*, in *-άδην*. These denote a *way, manner*, &c.; as, *κρύβ-δην*, "*secretly*," from *κρύπτω*: *γράβ-δην*, "*in a grazing* or *scraping manner*," from *γράφω*: *σπορ-άδην*, "*in a scattered manner*," from *σπείρω*, &c.

From *verbs* and *substantives*, with the endings *-δόν* or *-αδόν*, and *-ηδόν* (principally, however, from substantives), and having the same force with the preceding.—Others, however, likewise ending in *-δόν*, and derived from substantives alone, refer merely to the outward form, &c. Thus, we have of the first class, *ἀναφαν-δόν*, "*openly*," from *ἀναφαίνω*: *διακρι-δόν*, "*separately*," from *διακρίνω*: and of the second class, *βοτρυ-δόν*, "*cluster-like*," from *βότρυ*: *ἴλα-δόν*, "*in troops*:" *ἀγελη-δόν*, "*in droves*," &c.

From *substantives*, *pronouns*, and *adverbs* are formed adverbial terms to denote rest in a place, motion to a place, and motion from, by means of the terminations *θι*, *οι*, *σι*, *δε*, *σε*, *θε*, *θεν*, &c. These have already been considered. Consult page 388.

For the formation of adverbs from *adjectives*, consult page 387.

II. COMPOSITION.

1. Every compound word consists of two words, one of which serves to determine or define the other more closely; and the determining or defining word regularly comes before the one determined or defined; as, *ναυ-μαχία*, "*a ship-fight*," or "*naval battle*."

2. It is only seldom, and mostly in poetic terms, that the determining word takes the second place in the compound; as, *δεισιδαίμων* (*i. e.*, *δείσας τοὺς δαίμονας*): *δακέθῡμος*, "*heart gnawing*;" in which latter case, as in many others, we invert the order in translating.

3. The verb can only be compounded with prepositions, but the substantive and adjective either with other substantives and adjectives, or with prepositions, or with separable or inseparable adverbs and prefixes; as, *σωματο-φύλαξ*, *ἡδυ-λόγος*, *περί-στασις*, *διά-λευκος*, *εὐ-τυχής*, *ἀν-αίτιος*.—The adverb is only compounded with prepositions; as, *περι-σταδόν*.

REMARK. Separable adverbs are such as are employed both out of composition as well as in it; as, *εὖ*, *πλήν*, *ἅμα*, *ἄγχι*, *ἀρτι*, &c.—Inseparable adverbs and prefixes, on the other hand, are such as are used in composition alone; as, *ἡμι-*, *δυς-*, the privative *a*, &c.

4. When the first part of a compound is a *verb*, the pure, and, at times, also the strengthened verbal stem, remains unaltered, if the

following word begins with a vowel; as, *φερ-αυγής*, *πειθ-αρχεῖν*: or else there is appended to the verbal stem an end-vowel, *ε*, *ο*, or *ι*; or one of the following combinations: *σι*, *ες*, *εσι*, *σο*, when the following word begins with a consonant; or *σ*, also, when it begins with a vowel; as, *δακ-έ-θυμος*, *λιπ-ο-τάκτης* and *λειπ-ο-τάκτης*, *τερπ-ι-κέραννος*, *ἐγερ-σί-γελως*, *φερ-έσ-βιος*, *ταμ-εσί-χρως*, *ἑλκ-εσί-πεπλος*, *μιξοβάρβαρος* (= *μιγ-σο-βάρβαρος*), *ῥίψασπις* (= *ῥιπ-σ-ασπις*), *πλήξιππος* (= *πλήγ-σ-ιππος*).

5. When the first part of the compound is a *substantive* or *adjective*, the declension-stem of the substantive regularly remains unaltered; for example, (1st *decl.*) *νικη-φόρος*, *ἀγορα-νόμος*: (2d *decl.*) *λογο-γράφος*, *ἰσ-ήμερος* (with elision), *κακοῦργος* (with crasis), *λαγω-βόλος*: (3d *decl.*) *ἀστυ-νόμος*, *ἡδυ-λόγος*, *βου-φορβός*, *ναυ-μαχία*, *πυρ-φόρος*, *μελαγ-χολία*, *παν-ήγυρις*.—In some words the vowel *ο* is inserted after the stem; as, *σωματ-ο-φύλαξ*, *φυσι-ο-λόγος*, *ὀφθοῦχος* (crasis for *ὀφθ-ό-εχος*).—With neuters in *-ος*, gen. *-εος*, the *ε* before the *ο* is elided; as, *ξιφ-ο-φόρος*: or else the declension-stem in *ες* is retained; as, *τελεσ-φόρος*: and so, likewise, in the case of other neuters; as, *κερας-βόλος*, *φως-φόρος*.

Remark 1. Often, however, with words of the first declension, the vowel *ο* takes the place of the final vowel of the declension-stem; as, *δικ-ο-γράφος* (from *δίκη*), *λογχ-ο-φόρος*. And again, the ending *η* or *α* appears in the case of words of the second and third declensions; as, *θανατη-φόρος*, *ἀσπιδη-φόρος*.—Neuters in *ος* (genitive *εος*, plural *η*) fluctuate frequently between *ο* and *η*; as, *ξιφο-φόρος* and *ξιφη-φόρος*, *σκευο-φόρος* and *σκευη-φόρος*.

Remark 2. With some words of the third declension, more rarely of the first and second, the vowel *ι* is appended to the pure verbal stem; as, *πυρ-ί-πνους*, *αἰγ-ι-βότης*, *μνστ-ι-πόλος*, &c.—In many words a euphonic *σ* (*σι*) is inserted; as, *μογο-σ-τόκος*, *θεο-σ-εχθρία* (along with the regular *θεοεχθρία*), *ναυ-σι-πόρος*, &c.

6. As regards the *second* part of the compound, it is to be remarked that words beginning with *ἀ*, *ε*, *ο*, regularly change these, in composition, into *η* and *ω*; as, *εὐήνεμος*, from *ἄνεμος*: *στρατηγός*, from *ἄγω*: *εὐήνωρ*, from *ἀνήρ*: *δυσήρετμος*, from *ἐρετμός*: *δυσήλατος*, from *ἐλαύνω*: *ἀνωφελής*, from *ὄφελος*: *ἀνώνυμος*, from *ὄνομα*, &c.

7. As regards the ending of compound words, the following may be remarked:

1. In the case of *Verbs*.—The Greek language, as has already been remarked, can only compound a verb with prepositions

Whenever, therefore, a verb is to be joined with any part of speech, this can never be done directly, but recourse must be had to some intermediate form, either actually existing, or supposed, for this purpose, to exist; to which form a verbal ending is then affixed, usually *-έω*. Thus, from *ἵππους τρέφειν* we can not form *ἱπποτρέφειν*; but, by means of the compound substantive *ἱπποτρόφος*, we obtain the form *ἱπποτροφέω*. In like manner, we get *θεοσεβέω* from *θεοσεβής*, *ναυμαχέω* from *ναυμάχος*, *εὐτυχέω* from *εὐτυχής*, &c.

2. Where the second part of the compound word is a *noun*, and hence arise the two following cases:

1. The second part of the compound is derived from a verb, and takes the following endings:

(*α.*) Most frequently *-ος*, *-ον*; as, *θηροτρόφος*, "*nurturing wild animals*;" but *θηρότροφος*, "*nurtured by wild creatures.*"

(*β.*) Ending in *-ης* (*-της*), or *-ας* (gen. *ου*), *-ηρ* (*-τηρ*), *-τωρ*, regularly with a substantival force, and in a transitive sense; as, *εὐεργέτης*, "*a benefactor*:" *νομοθέτης*, "*a law-giver*:" *μυροπώλης*, *ὀρνιθοθήρας*, *παιδολέτωρ*.

(*γ.*) Ending in *-ής*, *-ές*, regularly with a passive or intransitive signification; as, *θεοφιλής*, "*beloved by God*:" *εὐμαθής*, "*docile*:" *εὐπρεπής*, "*becoming*," &c.

(*δ.*) Ending in *σ* (*ξ*); as, *ψευδόμαρτυς* (from ΜΑΡΤΥΩ), *νομοφύλαξ*.

2. Or the second part of the compound *is a substantive*.

(*α.*) Both parts of the compound stand in an attributive relation to each other, since the first contains a nearer and closer definition of the latter. The substantive remains unaltered. The first part admits of being an adverb or preposition, sometimes also a substantive or adjective; as, *ὁμόδουλος*, "*a fellow-slave*:" *βούλιμος*, "*raging hunger*:" *ἀκρόπολις*, "*a citadel.*"

(*β.*) Both parts of the compound stand in an objective relation to each other, since the latter indicates the object of the former. This class comprehends a large number of adjectives, the first part of which consists of either a verb, or, though more rarely, of an adjective, or of a separable or inseparable adverb, or of a preposition used as an adverb; as, *δεισιδαίμων*, equivalent to *ὁ τοὺς δαίμονας δείσας*, "*superstitious*," "*one who fears the gods*:" *ἐπιχαιρέκακος*, equivalent to *ὁ τοῖς κακοῖς ἐπιχαίρων*, "*rejoicing in another's ills*:" *κακοδαίμων*, equivalent to *ὁ κακὸν δαίμονα ἔχων*, "*unfortunate*," &c. In these examples the form of the substantive remains unaltered, since the substantive pos-

sesses a form that does not contradict the adjective form for the masculine or feminine. When, however, this is not the case, then the substantive takes a corresponding adjective ending; namely, -ος (gen. -ου), -ως (gen. -ω), -ης (gen. -ους), -ις (gen. -ιδος), -ων, and (when it ends in ν) ς; as, σύνδειπνος (from δεῖπνον): εὐθύδικος (from δίκη): ἄτιμος (from τιμή): δεχήμερος (from ἡμέρα): φιλοχρήματος (from χρῆμα, plural χρήματα): εὔγεως (from γῆ): λειπόνεως (from ναῦς): ἀνωφελής (from ὄφελος): ἄναλκις (from ἀλκή): ἀχρήμων: ἄδακρυς, gen. -υος (δάκρυ).

3. When the second part of the compound is an *adjective*.

Here the adjective retains its form, except that those in υς commonly take the ending ης. The first part of the compound consists of either a substantive or an adverb; as, ἀστυγείτων πάνσοφος, ἀνόμοιος, πρόδηλος, ἀηδής (from ἡδύς), ποδώκης (from ὠκύς).

PROSODY.[1]

1. Prosody (*προσῳδία*), in its common acceptation at the present day, treats of the quantity of syllables, or the time occupied in pronouncing them.

2. In the ancient grammarians, *προσῳδία* applies also to accent and breathings.

3. The vowels *ε* and *ο* are *short by nature*; *η* and *ω* are *long by nature*; and *α*, *ι*, *υ*, are termed *doubtful*.

4. When a vowel is said to be *short by nature*, the meaning is, that it is short by its natural pronunciation, being equivalent merely to one short time. On the other hand, a vowel *long by nature* is long by its natural pronunciation, being equal to two short times. Thus, *η* is equivalent to *εε*, and *ω* to *οο*.

5. Hence it follows that the short vowel *ε* has *η* for its corresponding long one; and the short vowel *ο*, in like manner, has *ω* for its long. But in the case of *α*, *ι*, *υ*, there is no distinct mark or letter by which the eye can tell at the instant whether these vowels are long or short, and hence they are called *doubtful*.

6. It must be carefully borne in mind, however, that, by actual usage, every syllable in any particular case always has a definite quantity, either long or short; and that, when we speak of doubtful syllables, we do not mean that they have any thing doubtful in their nature, or wavering between long and short as regards the same word; but only that they have no corresponding long or short marks by which the eye can detect their quantity at a glance.

7. The quantity of syllables is determined by various methods:

I. POSITION.

1. A short or doubtful vowel before two consonants or a double letter is almost always long; as, *στἔλλω*, *ὄμμα*, *ἀντάγω*, *τράπἔζα*, *ἄμἄξα*, *δἴψα*.

2. These two consonants may belong to the same word with the vowel; as, *ἔσπερος*; or one of them may belong to the same word, and the other to the succeeding word; as, *τῶν ἀμόθἔν γε*, *θεὰ θύγα-*

1. For a more enlarged view of this subject, consult the author's larger work on Greek Prosody.

τἔρ Διός: or both may be found at the beginning of the following word; as, ἄνδρᾰ θνητὸν ἔοντα.

3. In scanning the dramatic writers, the following exceptions to this rule of position must be carefully noted:

I. A short vowel before a soft mute (π, κ, τ), or an aspirate (φ, χ, θ) followed by a liquid, is much rather left short than lengthened by the Attic poets.

II. A short vowel before a middle mute (β, γ, δ), followed by ρ, is short in the comic writers, but in tragedy is mostly long.

III. A short vowel before a middle mute, followed by any liquid except ρ, is almost always long. In Euripides such syllables are always long; but in Æschylus, Sophocles, and Aristophanes, they are sometimes short.

IV. The tragic writers occasionally leave a vowel short before the two liquids μν.

4. The Epic writers, such as Homer, &c., mostly avoid the shortening of syllables before a mute and liquid, and employ it chiefly when the word can not in any other manner be adapted to the measure. Thus, in the case of such forms as Ζάκυνθος, Ζέλεια, Σκάμανδρος, σκέπαρνον, &c., a preceding short vowel in another word remains short, notwithstanding the double consonant Z and the two mutes σκ following immediately after.

5. To remove these shortenings, Payne Knight writes Δάκυνθος, Δέλεια, Κάμανδρος, &c.; and he refers, in support of his opinion, to the coins of Zancle (Messana) of the seventh century B.C., which give the name of the place in the old form ΔΑΝΚΑΗ. In confirmation of this view might also be cited the οὐχὶ μάραγδον of Asclepiades. (*Anthol. Palat.*, vol. ii., p. 501.)

II. ONE VOWEL BEFORE ANOTHER.

1. One vowel before another or before a diphthong is generally short, unless lengthened by poetic license or some other peculiar cause; as, ἀγλᾰός, ἡέρῐος.

2. But the Greek poets, especially the Epic, often lengthen vowels, even when another follows, by the aid of the arsis; and this takes place not only in doubtful vowels, but also in those which are naturally short.

3. By *arsis*, which is called by some *cæsura*, is meant the stress of the voice that is brought to bear upon a particular syllable in each foot during the reciting of a line. In the dactyl it falls on the first syllable; in the iambus, on the last; and in the trochee, again, on the first, its place being regulated by the long syllable.

4. The spondee leaves the place of the arsis undetermined; and this becomes settled only by the nature of the verse in which the spondee is employed. Thus, in dactylic and trochaic measure, the arsis falls on the first syllable of the spondee; but in iambic on the last.

5. The following are instances of lengthening by arsis. Thus, *δῖες* (*Od.*, ix., 425); *κατᾱ λιπάρην* (*Il.*, vi., 64); *δᾰ μελίην* (*Il.*, xx., 322), &c.

6. In the Epic writers, long vowels and diphthongs are mostly short at the end of words when the next word begins with a vowel; as, *ἡμένῃ ἐν ἰζένθεσσιν* (*Il.*, i., 358); *ἀμφῶ ὁμῶς* (*Ib.*, 23); *δεχθαι ἄποινα* (*Ib.*, 57).

REMARK. The principle on which this depends is easily explained. The *η* in *ἡμένη*, for example, is equal to *εε*, and one of these epsilons being supposed to be elided before the initial vowel of the following word, the other epsilon remains, of course, short by nature. In other words, the final vowel of *ἡμένη* loses, as it were, a portion of its natural length by the sinking of the voice and by the vowel immediately following it. So the *ω* in *ἀμφω* is equivalent to two omicrons, one of which it loses before the following vowel, while the other remains short. In like manner, the diphthong *αι* in *δέχθαι* is supposed to lose a vowel.

7. On the contrary, the long vowel retains its natural measure when it falls in the arsis of the foot. The following Homeric verse contains examples of both kinds:

Ἠμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης. (*Il.*, i., 30.)

REMARK. Here, after one of the vowels has been supposed to be elided, and a single short vowel remains, this latter, being in the arsis of the foot, receives the stress of the voice, and becomes long again. Thus, in the foot *ῳ̄ ἐνΐ*, the syllable *ῳ* is in the arsis, and hence, though one of the omicrons composing the omega is supposed to be cut off before the initial vowel of *ἐνί*, and only a single omicron remains, that omicron is nevertheless lengthened by the stress of the voice falling upon it. On the other hand, in the foot *οἴκῳ̄ ἔν*, the omega is not in the arsis, and hence, after this vowel has lost one of its component omicrons before the next word, there is no stress of the voice upon the other omicron, and therefore it remains short.

III. CONTRACTION.

1. All contracted syllables are long; as, *ἱρός* for *ἱερός*; *ὄφῑς* for *ὄφιες*, &c.

2. Two vowels forming two syllables are frequently contracted into one in poetry; as in *χρυσέῳ* (*Il.*, i., 15), where *εῳ* forms a single syllable. This is frequent in the dramatic writers, where the syllables are in different words, and is called synizesis; as, *μὴ εἰδέναι* (*Hippol.*, 1331), where the *η* and *ει* are to be pronounced as one syllable; *ἢ εὐγένειαν* (*Eurip., Electr.*, 1104).

IV. DIALECT.

1. The Doric *α* is long; as, *φάμᾱ*, *γυνᾱ*, *Αἰνείᾱ*. And so is the *α* in the uncontracted form *αο* of the genitive; as, *Ἀτρειδᾱο*.

2. The Æolic *α* is short; as, *νύμφᾰ*, *ποιητᾰ*, *κομῆτᾰ*.

3. In the Ionic dialect *α* is generally short in the penult of the perfect tenses, such as *γέγᾰα*; and always short in the third person plural of the passive in *ᾰται* and *ᾰτο*; as, *ἔᾰται*, *δεδμήᾰτο*.

4. The Ionic third person plural in *ασι* is always long; as, *ἔᾱσι*, *τιθεᾶσι*.

5. The Ionic writers double the *σ* and some other consonants at pleasure; a license which the Attic poets never used, either in tragedy or comedy. Thus, in Homer, we have *στήθεσσιν* for *στήθεσιν*; *ὁππότερος* for *ὁπότερος*, &c.

V. DERIVATION.

1. Derivatives for the most part follow the quantity of the words from which they are derived; as, *νῑκάω*, from *νῑκη*; *τῑμάω*, from *τῑμή*.

2. But many derivatives from verbs differ in quantity from the present tenses of these verbs, as being immediately formed from the verbal stem with a short vowel. Thus, *κρῐτης* and *κρῐσις*, though the verb be *κρῑνω*. In the same way, *διατρῐβη* and *παραψῡχή*, though the verbs be *διατρῑβω* and *παραψῡχω*.

VI. COMPOSITION.

1. Compound words generally follow the quantity of their primitives; as, *ἄτῑμος*, from *τῑμή*; *μῦοπᾰρων*, from *μῦς*, genitive *μῡός* and *πᾰρων*.

2. The privative *α* is commonly short; as, *ἄεργός*, *ἄτεκνων*, *ἄθυμος*, but *ἀθάνατος* and *ἀκάματος* are excepted, and, on account of the number of short syllables that follow, and which would make the words otherwise difficult to employ in verse, have the initial *α* always long.

3. The particles *ὰ*, *ζα*, *ἀρι*, *ἐρι*, and *ὐς*, are short; as, *ᾰ̓φοσνδε*, *ζᾰθεος*, *ἀρῐδείκετος*, *ἐρῐκυδής*, *ὗσαής*.

VII. INCREASE OF NOUNS.

1. A in the increment of nouns is generally short; as, *σῶμα, ἄτος*; *ὀφέας, ἄτος*; *νέκταρ, ἄρος*; *μέλαν, ἄνος*, &c.

EXCEPTIONS.

1. All increments in *ανος* are long except *τάλᾰνος* and *μέλᾰνος*; as, *Τιτάν, ᾶνος*; *Πάν, ᾶνος*.

2. All increments in *ακος*, from nominatives in *αξ* pure, are long; as, *ἀλαξ, ᾶκος*: *ῥάξ, ᾶκος*; *φλάξ, ᾶκος*, &c.

3. A is long in the dative plural of nouns, &c., that have a long penult in the genitive singular; as, *γίγας, αντος, ᾶσι*; *τύφας, αντος, ᾶσι*, &c. But those that are syncopated in the singular have the *α* short; as, *ἀνδρᾶσι, πατρᾶσι*, &c.

2. I is short in the increment of neuter nouns; as, *μέλι, ῐτος*; and in masculines and feminines which have the genitive in *ως, ιδος*, or *ιτος*; as, *πόλις, ῐος*; *ἔρις, ῐδος*; *χάρις, ῐτος*. But *ἀφίς, βαλβίς, καρίς κνημίς, σφραγίς*, and several others, are excepted.

3. I is long in the increment of masculine and feminine nouns which have two terminations in the nominative; as, *δελφίς* or *δελφίν, ῖνος*; *ἀκτίς* or *ἀκτίν, ῖνος*.

4. I is also generally long in the increment of monosyllables; as, *θίν, θῖνός*: *ἴς, ἰνός*: *λίς, λῑτός*: excepting, however, *τίς, τῖνος*; and *Δίς, Δῐός*.

5. I is also long in nouns in *ις, ῑθος*; *ιψ, ῑπος*; *ιξ, ῑγος*; and *ιξ, ῑκος*; as, *ὄρνις, ῑθος*; *τέττιξ, ῑγος*; *μάστιξ, ῑγος* ("*a lash*"); *φοίνιξ, ῑκος*. Homer, however, has *Θρήϊκες* always short.

6. But *ι* is generally short in nouns in *ιψ, ῐβος*; and *ιξ, ῐχος*; as, *χέρνιψ, ῐβος*; *θρίξ, τρῐχός*.

7. *Υ* is short in the increment of monosyllables in *υς, ῠος*; as, *ὀρῦς, ὀρῠός*; *μῦς, μῠός*.

8. *Υ* is also short in the increment of neuters in *υ*; as, *δάκρυ, ῠος*; and in the increment of masculines and feminines in *υς* and *υρ*; as, *νέκυς, ῠος*; *ἰχθύς, ἰλῠος*; *ἰχθύς, ἰχθῠος*; and also in the neuter noun *πῦρ, πῠρος*. But *δαγύς, ὑδός*, and *κωμύς, ὑθος*, must be excepted.

9. *Υ* is generally short in the increment of nouns in *υξ* and *υψ*; as, *ὄννυξ, ὔχος*; *Χάλυψ, ῠβος*; except *δολίδυξ, ὖκος*; *κόκκυξ, ῦγος*; *κήρυξ, υκος*; *κήθυξ, υκος*; *γύψ, υπός*; *γρύψ, υπός*; while *Βέβρυξ* has either *ῠκος* or *ῦκος*.

10. Nouns of two terminations, in *υς* and *υν*, have *υ* long in the increment; as, *Φόρκυς*, or *Φόρκυν, ῦνος*.

VIII. INCREASE OF VERBS.

1. The quantity of the penult in the present and imperfect remains the same through all the voices and moods; as, *κρῑ́νω, ἐκρῑ́νον, κρῑ́νε, κρῑ́νοιμι, κρῑ́νω, κρῑ́νειν, κρῑ́νων, κρῑ́νομαι, ἐκρῑνόμην, κρῑ́νου*, &c.

2. The quantity of particular penults may in most cases be easily ascertained from the root whence they are formed.

3. Verbs in *άζω, ίζω*, and *ύζω*, are made short in the future; as, *ἁρπάζω, ἅσω: νομίζω, ἴσω: κλύζω, κλῡ́σω.*

4. Verbs in *άω*, where *άω* is preceded by a vowel, and all verbs in *ράω*, have the penult of the future long; as, *ἐάω, ἐᾱ́σω; ὁράω, ὄσω; δράω, ᾱ́σω.*

5. Verbs in *άω*, when preceded by a consonant other than *ρ*, have the penult of the future short; as, *σπάω, ᾰ́σω; γελάω, ᾰ́σω.*

6. Liquid verbs, or those ending in *λω, μω, νω, ρω*, shorten the penult of the future, but in the first aorist active they invariably take either a long vowel or a diphthong; as, *θάλλω, θᾰλῶ, ἔθηλα: τέλλω, τᾰ́λῶ, ἔτειλα: φαίνω, φᾰ́νῶ, ἔφηνα: ἁρθόνω, ἁρθῡ́νῶ, ἐδάρθῡνα.*

7. Verbs in *ίω*, not proceeding from roots in *ζω*, are made long in the future; as, *κυλῐ́ω, ἴσω: κονῐ́ω, ἴσω.* But *ἐσθίω* has the *ι* every where short.

8. Dissyllabic verbs in *ύω* are for the most part long in the future and aorists; as, *δύω, δῡ́σω, ἔδῡσα: τρύω, τρῡ́σω, ἔτρῡσα.* Except *πτύω, πτῡ́σω, ἔπτῡσα: κύω, κῡ́σω, ἔκῡσα*: and one or two others.

9. Polysyllabic verbs in *ῡω*, in the same manner, are for the most part long in the penult of the future and aorist; as, *ἰσχῡ́ω, ἰσχῡ́σω, ἴσχῡσα: δακρῡ́ω, δακρῡ́σω, ἐδάκρῡσα.*

10. But polysyllables in *ῠω* are for the most part short; as, *ἀνῠ́ω, ἀνῠ́σω: ἁρῠ́ω, ἁρῠ́σω: ἀφῠ́ω, ἀφῠ́σω.*

11. Verbs in *ύω*, which have lengthened forms in *νμι*, for the most part shorten the doubtful vowel; as, *δεικνῡ́ω, ἐδείκνῠ̄ον; μιγνῡ́ω, ἐμίγνῠ̄ον.* The verbs *φῡ́ω* and *δῡ́ω* are not exceptions to this rule, since they do not furnish complete forms in *νμι*, but only in the second aorist.

12. Polysyllables in *νμι* have the *ν* every where short, except in the singular number of the present tense active, and the third person plural of the same tense and voice; as, *ζεύγνῡμι, ζευγνῡσι*; but *ζεύγνῠμεν, ζεύγνῠτε, ζεύγνῠναι*, &c.

13. On the other hand, dissyllables in *νμι* have the *ν* every where long; as, *δῦθι, δῦναι, ἔδῦτε*, &c.

14. The penult of the second aorist is always short; as, *ἐδᾰ́μον, ἐλᾰ́θον, ἐκρῠ́βον, ἐλῐ́πον.* With the single exception of the verb

πλήσσω, which commonly retains the long vowel in the penult; as, ἔπληγον, ἐπλήγην. But in compounds usually ἐπλάγην: as, ἐξεπλάγην, κατεπλάγην, &c.

15. The third person plural in ασι, and the feminine participle in σα, are always long; as, λελοίπᾱσι, κεκρύφᾱσι, ἱστᾱσι: τύψᾱσα, γράψᾱσα, &c.

16. The augment, which, in verbs beginning with ι or υ, consists merely in lengthening this vowel, makes, of course, the initial syllable of the historical tenses long; as, ἱκτενέω, ἱκέτευον, ἱκέτευσα.

17. The doubtful vowel in the penult of the perfect active strictly follows the measure of the root in the present. Hence the middle syllable is short in most forms which have α in the present; as, γράφω, γέγρᾰφα: but it fluctuates in those with ι and υ; as, τρίβω, τέτρῐφα: but ῥίπτω, ἔῤῥῐφα: and again, κύπτω, κέκῡφα: but κρύπτω, κέκρῡφα.

18. The second perfect active, with the exception of those which have α in the root, and change it into ο (as, τρέφω, ἔτρᾰφον, τέτροφα), has usually a long vowel in the penult; as, ἄγω, "*I break*," second perfect active ἔᾱγα. So, ἀνδάνω, ἔᾱδα: κράζω, κέκρᾱγα: ῥιγέω, ἔρῑγα: τρίζω, τέτρῑγα: φρίσσω, πέφρῑκα, &c. But πέφρᾰδα and some others are found short, and, in old forms, the first vowel was shortened by position after rejecting the intermediate consonant; as, βέβᾰα, γέγᾰα, δείδῐα, πέφῠα.

19. Perfects with what is called the Attic reduplication have usually, in polysyllabic verbs, a short vowel in the penult; as, ἀλείφω, ἀλήλῐφα: ὀρύσσω, ὀρώρῠχα, &c. Still, however, in Ionic poets, forms of this kind are occasionally lengthened; as, εἰλήλουθα, ὑπερτετύμμενε (*Il.*, xxii., 491).

20. When α is inserted in the third person plural of the perfect or pluperfect, or of the optative, it is always short; as, ὀρωρέχᾰτο, κεκλίᾰται, πειθοίᾰτο, &c.

21. The reduplication before the root of verbs in μι is short; as, τῐθημι, δῐδωμι.

22. In verbs in μι the α is always short; as, ἵστᾰτον, ἵστᾰμεν, &c. Except in the third person plural in ᾱσι, and in the masculine and feminine participles; as, ἱστᾶσι, ἱστᾶς, ἱστᾶσα.

IX. DOUBTFUL VOWEL IN THE PENULT.

General Rule. *A doubtful vowel in the penult or antepenult of Greek words is generally short.*

Remark. The exceptions to this rule may be found in the author's larger Prosody.

X. FINAL SYLLABLES

I. Final *α* is commonly short; as, *τράπεζᾰ, ἵνᾰ, ἱππότᾰ, τέτυφᾰ.*

EXCEPTIONS.

1. Various nouns in *α*, enumerated on page 53.

2. The Doric *α* for *η* is long; as, *φάμᾱ* for *φήμη*, and also the Doric genitive in *α* from nominatives in *ας* and *ης*; as, *Ἀννίβᾱς*, gen. *Ἀννίβᾱ*: *Ἀτρείδης*, gen. *Ἀτρεΐδᾱ*.

3. All feminine adjectives in *α* from masculines in *ος* have the *α* long; as, *δικαίᾱ*, except *δίᾰ, πότνιᾰ, λᾰ, μίᾰ.*

4. Duals in *α*; as, *μουσᾱ*: and vocatives from nouns in *ας*, as, *Αἰνεία*: or poetical vocatives of the third declension; as, *Ἀαοδάμᾱ, Πολυδάμᾱ.*

5. The accusative in *έα*, from the genitive (third declension) in *εως*; as, *Πηλέᾱ*, from *Πηλέως*: *βασιλέᾱ*, from *βασιλέως*: but, in Homeric Greek, *Πηλῆᾰ*, from *Πηλῆος*: *βασιλῆᾰ*, from *βασιλῆος*.

6. Nouns in *εία*, from verbs in *εύω*; as, *προφητεία, δουλεία.*

II. Final *αν* is short; as, *ἄν, πάμπᾰν, Αἴᾰν, μέλᾰν, ποίησᾰν, ἔτυψᾰν*

EXCEPTIONS.

1. Masculines in *αν* are long; as, *Τιτᾶν, παιᾶν.*

2. The neuter adjective *πᾶν*: and hence the Attics appear to have taken occasion to lengthen here and there the forms compounded with it; as, *ἅπᾶν, ἐπίπᾶν, παράπᾶν.* But *πάμπᾰν* and *πρόπᾰν* are probably every where decidedly short.

3. Adverbs in *αν*; as, *λίᾶν, ἄγᾶν, πέρᾶν.* On the contrary, *ὅτᾰν* and *ὁπότᾰν* follow the quantity of the simple *ἄν.*

4. Accusatives of the first declension, from a long nominative; as, *φιλίᾶν*, from *φιλίᾱ*: *Αἰνείᾶν*, from *Αἰνείᾱς.* But the accusative in *αν* from a short nominative is short; as, *ποτνίᾰν*: from *ποτνίᾰ*: *τράπεζᾰν*, from *τράπεζᾰ.*

5. The Doric genitive plural of the first declension in *ᾶν*, formed by contraction, is likewise always long; as, *μελιᾶν, νυμφᾶν*, for *μελιῶν, νυμφῶν.* So, also, the Doric forms derived from those in *η*, or produced by contraction; as, *ποιμᾶν, Ποσειδᾶν, Ἀλκμᾶν.*

III. Final *αρ* is short; as, *δνᾰρ, νέκτᾰρ, μάκᾰρ.*

EXCEPTIONS.

1. Monosyllables in *αρ* are long; as, *κᾶρ, ψᾶρ.*

2. The adverb *γάρ* is properly short; but before *οἱ* and similar

words it very often occurs long in Epic language, through the force of the following breathing.

IV. Final *ας* is long; as, *Αἰνείᾱς, πᾶς, ἡμᾶς, φιλίᾱς, τύψᾱς, ἁμᾶς.*

EXCEPTIONS.

1. Words of the third declension, not forming the genitive in *αντος*; as, *μέλᾱς, μέγᾱς, λάμπᾱς, σέλᾱς, κέρᾱς,* &c. But *τάλας* has the final syllable long.

2. The accusative plural of nouns and participles of the third declension; as, *Τιτᾶνᾱς, τύπτοντᾰς, τοίμενᾰς, φρένᾰς,* &c. (but *βασιλέᾱς*, from *βασιλέα*). The accusative plural of the first declension, on the other hand, is always long.

3. Adverbs in *ας* are short; as, *πέλᾰς, ἐτρέμᾰς, ἀγκᾰς.*

4. *Ας* is short in the second person of the different tenses which terminate therein; as, *ἔτεγξᾰς, τέγξειᾰς, οἰδᾰς, λέλοιπᾰς, πέφασᾰς.*

5. By a license of the Doric dialect, forms in *ας*, otherwise long, are occasionally shortened, and that, too, even in accusatives plural of the first declension; as, *μοίρᾰς* (*Theocrit.*, ii., 160); *αὐτᾰς* (*Id.*, iii., 2); *νύμφᾰς* (*Id.*, iv., 29).

II. *Final ι, ιν, and ις.*

l Final *ι* is short; as, *ἰφῐ, ὅτῐ, μέλῐ, τύπτουσῐ, τίθημῐ,* &c.

EXCEPTIONS.

1. But the abridged form *κρῖ* (for *κρίθη*) is long, together with the names of letters in *ι*; as, *ξῖ, πῖ,* &c.

2. The paragogic *ι*, added by the Attic comic poets and orators to certain pronouns and adverbs, is likewise long; as, *σύτοσῐ, νυνῖ, σύτωσῐ,* &c. So the similar *ι* in the words *ὁδῖ, ταυτῖ, δευρῖ,* &c.

3. Adverbs ending in *ι*, and formed from nouns, have the *ι* either long or short, but more commonly short; such as *ἀμοχθῐ, ἀμαχητῐ́, πανδημῐ́, πανομιλῐ́, ἀπονητῐ́,* &c. But those which refer to *nations* have the *ι* always short; as, *Σκυθιστῐ́, Ἀργολιστῐ́, Βαρβαριστῐ́,* &c.

l Final *ιν* is short; as, *τύπτουσῐ̆ν, ἐρῐ̆ν, πάλῐ̆ν, πόλῐ̆ν, πρῐ̆ν, νῦν, σφῐ̆ν.*

EXCEPTIONS.

1. Final *ιν*, making *ῑνος* in the genitive, is long; as, *ῥῆγμῖν, ἶριν.*

2. Nouns that have two terminations for the nominative; as, *δελφὶν* (otherwise *δελφὶς*), *ἀκτὶν*, *ῥὶν*, *ἰν*, *λὶν*.

3. The datives plural *ἡμῖν* and *ὑμῖν*, though in several instances Sophocles makes *ἡμῖν* and *ὑμῖν*, and the Epic dialect has also *ἀμμῖν*, *ὔμμῑν*.

III. Final *ις* is short; as, *ὄῖς*, *τρῐ̈ς*, *πόλῐς*, *τυραννῐ̈ς*, &c.

EXCEPTIONS.

1. Monosyllabic nouns, and those which have two terminations for the nominative; as, *ἰς*, *λῖς*, *ῥῖς*, *κῖς*, *δελφὶς*, *ἀκτῖς*.

2. Dissyllables which make the penult of the genitive long; as, *ἀψῖς*, *βαλβῖς*, *κλῃῖς*, *κνημῖς*, *κρηπῖς*, *ὄρνῖς*, &c.

3. Polysyllables with two short syllables before the last; as, *βατραχῖς*, *καλαμῖς*, *κανονῖς*, *πλοκαμῖς*, *ῥαφανῖς*, but not *βασιλῆς*, *ἱκετῆς*.

4. Adjectives in *ις*, compounded from long forms, are likewise long in the final syllable; as, *ἁλικρηπῖς*, *βαθυκνημῖς*, &c.

III. *Final υ, υν, υρ, and υς.*

I. Final *υ* is short; as, *σῠ̆*, *γόνῠ̆*, *γλυκῠ̆*, *ὀάκρῠ̆*, *ἄστῠ̆*.

EXCEPTIONS.

1. The third person singular of the imperfect and second aorist of verbs in *υμι*; as, *ἔδῦ*, *ἔφῦ*: also the second person of the imperative in one of its forms; as, *δείκνῦ*, *ὄμνῦ*.

2. The names of the letters *μῦ*, *νῦ*, and fictitious words; as, *ῥ*, *γρῦ*.

II. Final *υν* is short; as, *σῦν*, *πολῦν*, *βραδῦν*, *ζευγνῦν*.

EXCEPTIONS.

1. The accusative of nouns which have *υς* in the nominative; as, *ἰλυν*, *ἰχθῦν*, *ἰσχῦν*, *ὀφρῦν*, *μῦν*.

2. Nouns that have two terminations for the nominative; as, *Φόρκῦν* (otherwise *Φόρκῡς*); or *ῦνος* in the genitive; as, *μόσσῦν*.

3. The first person singular of the imperfect and the second aorist of verbs in *υμι*; as, *ἔφῦν*, *ἔδῦν*, *ἐδείκνῦν*, *ἐζεύγνῦν*.

4. *Νῦν*, "*ποιο*," is long; but *νὺν*, the enclitic, is for the most part short. It is long, however, on several occasions in tragedy, and almost always long in comedy.

III. Final *υρ* is long; as, *πῦρ*, *μάρτῦρ*. Yet, in the oblique cases, these make *πῠ̆ρος*, *πῠ̆ρι*: *μάρτῠ̆ρος*, *μάρτῠ̆ρι*.

IV Final *υς* is short; as, *βαθῠ̆ς*, *κόρῠ̆ς*, *πῆχῠ̆ς*, *πρέσβῠ̆ς*, *βαρῠ̆ς*, *ὀξῠ̆ς*.

Exceptions.

1. Nouns in ις, which have ιος in the genitive; as, ὄχλις, ὄχλος, ἰχθύς, ἰχθύος, νηδύς, νηδύος, ὄφρυς, ὀφρύος, πλαθύς, πλαθύος.

2. Nouns which have two terminations in the nominative; as, Φόρκυς.

3. Monosyllables; as, μυς, συς.

4. Terminations of verbs in νμι; as, δείκνυς (second person singular present), δεικνύς (participle), ἐδείκνυς, &c.

OF FEET.

I. A foot, in metre, is composed of two or more syllables, and is either simple or compound.

II. Of the simple feet four are of two, and eight of three syllables.

III. There are sixteen compound feet, each of four syllables.

Simple Feet.

Four of 2 syllables.	Pyrrhich	two short syllables	as, ὑᾰ̆ς.
	Spondee	two long syllables	" ψῡχῆ
	Iambus	one short and one long	" ὑᾰ̆τ̆ᾰ̆.
	Trochee	one long and one short	" σῶμᾰ̆.
Eight of three syllables.	Tribrach	three short	" πᾰ̆λῐ̆μῐ̆ς.
	Molossus	three long	" εὐχῶλῆ.
	Dactyl	one long and two short	" σῶμᾰ̆τᾰ̆.
	Anapæst	two short and one long	" βᾰ̆σῐ̆λεὺς
	Bacchius	one short and two long	" ἄνᾰ̆σσε.
	Antibacchius	two long and one short	" μᾶντεῦμᾰ̆.
	Amphibrach	one long between two short	" ὑᾰ̆λᾰ̆σσᾰ̆.
	Amphimacer	one short between two long	" δᾰ̆σπότῆς.

Compound Feet.

Sixteen of four syllables.	Choriambus	Trochee and Iambus	" σῶφρόσῠ̈νῆ.
	Antispast	Iambus and Trochee	" ἅμαρτῆμᾰ̆.
	Ionic a majore	Spondee and Pyrrhich	" κᾰ̆σιγνήτορᾰ̆.
	Ionic a minore	Pyrrhich and Spondee	" πλᾰ̆δνεκτῆς.
	Pæon primus	Trochee and Pyrrhich	" ἀστρᾰ̆λόγος.
	Pæon secundus	Iambus and Pyrrhich	" ἄνᾰ̆ξῖος.
	Pæon tertius	Pyrrhich and Trochee	" ἄνᾰ̆δῆμᾰ̆.
	Pæon quartus	Pyrrhich and Iambus	" ὑᾰ̆γένῆς.
	Epitritus primus	Iambus and Spondee	" ἅμαρτῶλῆ.
	Epitritus secundus	Trochee and Spondee	" ἀνδρόφόντῆς.
	Epitritus tertius	Spondee and Iambus	" εὐρυσθένῆς.
	Epitritus quartus	Spondee and Trochee	" λῶβητῆρᾰ̆,
	Proceleusmaticus	Two Pyrrhichs	" πᾰ̆λῐ̆μῐ̆ς.
	Dispondæus	Two Spondees	" σὺνδούλεόσω.
	Diiambus	Two Iambi	" ἴκτῖνέτῆς.
	Ditrochæus	Two Trochees	" ἄὐστῆχῆμᾰ̆.
	Dochmius	Antispast and long syllable	" ἅμαρτῆμᾰ̆τῶν

METRE.

1. METRE, in its general sense, means an arrangement of syllables and feet in verse, according to certain rules; and in this sense it applies not only to an entire verse, but to a part of a verse, or any number of verses.

2. But a *metre*, in a specific sense, means a combination of two feet, and sometimes one foot only.

3. There are nine principal metres; viz., 1. Iambic; 2. Trochaic; 3. Anapæstic; 4. Dactylic; 5. Choriambic; 6. Antispastic; 7. Ionic a majore; 8. Ionic a minore; 9. Pæonic.

4. These names are derived from the feet which prevail in them. Each species of verse would seem originally to have been composed of those feet solely from which it derives its name; and other feet, equal in time, were not admitted until afterward, and then only under certain restrictions.

5. It must be carefully noted, that two feet make a metre in the iambic, trochaic, and anapæstic measures, but that one foot constitutes a metre in all the rest.

6. When a verse consists of one metre, it is called *monometer*; when it has two metres, *dimeter*; three metres, *trimeter*; four, *tetrameter*; five, *pentameter*; six, *hexameter*; seven, *heptameter*.

7. From what has just been remarked, it follows that, in iambic, trochaic, and anapæstic verse, a *monometer* consists of *two* feet; a *dimeter* of *four*; a *trimeter* of *six*, &c.; whereas, in all other kinds of verse, a monometer consists of *one* foot, a dimeter of *two*, a trimeter of *three*, &c.

8. Verses are also denominated *acatalectic* when complete; *catalectic* when they want a syllable at the end; *brachycatalectic* when they want two syllables at the end; *hypercatalectic* when they have a syllable over at the end; and *acephalous* when they want a syllable at the beginning.

9. The last syllable of a verse is common, except in anapæstic and greater Ionic measure.

I. DACTYLIC HEXAMETER.[1]

1. Dactylic hexameter, or heroic verse, is composed of six feet, the last of which must be a spondee, while the fifth is almost always a dactyl. The first four may be either dactyls or spondees, at the option of the poet. Thus,

γαῖαν ὄμ|οῦ καὶ | πόντον ὄρ|ῶρεῖ | δ' οὐρᾰνὄ|θεν νῦξ.

1. A more enlarged view of the Greek metres is given in the author's Greek Prosody.

2. Sometimes, in a solemn, majestic, or mournful description, the spondee takes the place of the dactyl in the fifth foot, and the line is then called a *spondaic* one; as,

ὦ Ἀχῑ̆|λεῦ κεῖλε̆|αῑ̈ με̆ Δῑ̆|ῑ̈ φίλε̆ | μεθῆ|σάσθαῑ̈.

3. A short syllable in the beginning of a foot is often made long in Epic poetry. The reason is, that, as the first syllable of the foot was pronounced with the rising inflection of the voice in heroic verse, so by pronouncing it, when short, with a sharper tone, it was brought nearer in sound to a long syllable, by which the deficiency in time was scarcely perceived. The following examples show a short cæsural syllable made long at the beginning of a foot:

ναύλοχον | ἐς λίμεν|ᾰ καί | τις θεὸς | ἠγεμό|νευεν.
δῶν' ἄχος | ἄτλη|τὸν ὁ δ' ἄρ|α Τρω|σὶν μενε | αἰνων.

II. PENTAMETER.

1. This species of verse consists of two equal portions, each containing two feet followed by a long syllable.

2. The first two feet may be either dactyls or spondees; then comes a long syllable, to which succeed two dactyls, followed by another long syllable. Thus,

ἔρπὑλλ|ὸς κεῖτ|αῑ̈ || ταῑ̈ς ἐλῑ̆|κῶνῐ̈ᾶ|σῐ̈.
τὸλμῶ|ἐν δ' ἐρῖσ|αῑ̈ || σκῶπῐ̆ς ᾰ|ᾐδὸνῐ̈|σῐν.

3. The pause always takes place after the long syllable in the middle of the verse, marked by the double line in the two examples just given.

4. Another, but less correct, mode of scanning pentameters is as follows: the first and second feet either a dactyl or spondee the third always a spondee, the fourth and fifth anapæsts; as,

οὐτε̆ πὸδ|ῶν ἄρε̆τ|ῆς οῦ|τε̆ πᾰ̈λαῖσ | μὸσῦνῆ̄ς. |

5. A dactylic hexameter and pentameter, alternately succeeding each other, form what is called *elegiac* verse. Thus,

κρῆναι | αἱ λῑ̆βᾰ̈|δε̆ς, τῐ̈ πε̆ | φεῦγᾰτε̆; | ποῦ τὸσσὸν | φόᾰ̈ρ;
τῖς φλὸξ | ἀε̆νᾰ̈|οὺς || ἐσβε̆σε̆ν | ἀε̆λῐ̆|οῦ;

III. IAMBIC MEASURE.

1. The only species of iambic verse which we will here consider is the trimeter acatalectic, called also *senarius*, from its containing *six* feet.

2. In the trimeter the iambus is admitted into any one of the six places; and, when all the feet are thus iambi, the verse is called a *pure* iambic one.

3. A pure iambic line, however, is not of so frequent occurrence among the tragic writers as what is called a *mixed* one, namely, where other feet are admitted besides the iambus.

4. The reason why other feet were allowed to enter appears to have been, not only to lessen the difficulty of composing, but in order to remove the monotonous and unpleasing effect of a succession of iambi, and also to impart more dignity and elevation to the style.

5. The feet admissible into this measure, besides the iambus, are the spondee, dactyl, anapæst, and tribrach. The rules for their admission are as follows:

1. The spondee is allowed to enter into the *uneven* places, namely, the first, third, and fifth, and into no other.

2. The dactyl is admitted into the first and third places only.

3. The anapæst is admitted into the first place alone, except in the case of a proper name, when it may come into any place but the last, provided the anapæst be all contained within the proper name.

4. The tribrach may come into any place but the last.

6. The following lines may serve to illustrate some of these laws:

ὁ πᾶσ|ὶ κλεῖν||ὃς Οἰδ|ἵποῦς || κἄλού|μένῡς. ||
ᾗδῆς | στένἀγ||μοῖς καὶ | γὸοῖς || πλοῦτῖζ | ἔται. ||
ωῆτ' ἄρὃτ|ὃν αὐτ||οῖς γῆν|ἄνἰ || ἔναι | τἶνἁ. ||
ἴἐρῆς | ἐγὼ||μὲν Ζῆν|ὃς · οἱ || δὲ τ' ῆ|θἔῶν. ||
τἔτἁρτ|ὸν Ἴππ||ὁμέδὸντ' |ἀπἔστ||ειλἔν | πἄτῆρ. ||
μῆτρῶς | ζῦγῆν||αι καὶ | πἄτἔρἁ || κἄτἁ | κτἄνεῖν. ||

7. The double mark in these lines, after every two feet, indicates what is called a *metre*; it having been customary in reciting iambic verses to make a short pause after every second foot. Hence the name *trimeter* given to this species of lines, from their containing each three of these metres.

IV. ANAPÆSTIC MEASURE.

1. The most common species of anapæstic verse is the dimeter. In a system of legitimate dimeters each metre should end with a word, and the system should end with a catalectic verse called the paroemiac, preceded by a monometer acatalectic.

2. This metre admits indiscriminately the dactyl and spondee for the anapæst. But an anapæst ought not to follow a dactyl, to avoid too many short syllables occurring together.

3. In the catalectic verse, or paroemiac, which closes a system, the catalectic syllable should be preceded by an anapæst. There are, however, some verses in which it is joined to a spondee.

4. The last syllable of a verse in this metre, with the exception of the paroemiac, is not common, but subject to the same laws of quantity as if it were found in any other part of the verse.

5. The following is a system of anapæstic dimeters, closing with a paroemiac:

εἰ γὰρ | μ' ὕπνῳ γῆν, || νέρθεν | τ' ἔλαβε ||
τοῦ νέκρου | ὀδγμώνος || εἰς ἄπειρ | ὰντῶν ||
τἀρτάρου | ἥκειν, || ὀδσμοῖς | ἀλύτοις ||
ἄγρίως | πέλάσας, || ὡς μὴ|τὲ ὑπὸς, ||
μήτὲ τἰς | ἀλλὰς || τοῖσδ' ἔπὲ | γῆθεῖ. ||
νῦν δ' αἰθ|ερίον || κινύγμ' | ὃ τἀλᾶς ||
ἐχθροῖς | ἐπίχάρτ||ά πέπῦνθ|α.

APPENDIXES.

APPENDIX I.

GREEK ALPHABET.

1. According to tradition, Cadmus brought sixteen letters from Phœnicia into Greece, to which Palamedes, at a subsequent period, added four more, namely, ϑ, ξ, ϕ, χ; and Simonides, at a still later day, increased this number by other four, ζ, η, ψ, ω.

2. The meaning of this tradition evidently is, that the Phœnician alphabet was introduced into different parts of Greece in a more or less perfect shape; that some tribes received all the letters, while others were content with sixteen; that these last-mentioned tribes, however, gradually increased the number of alphabetical characters, by borrowing, at two different epochs, certain letters previously used in the more perfect systems of other Grecian communities.

3. The old sixteen, or primitive Cadmean letters, are supposed to have been the following, the υ being assigned to its true place as the representative of the digamma, and being indicated by the old sign of the digamma, namely, F:

Α Β Γ Δ Ε F Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ.

4. A change, however, subsequently took place as regarded the introduction of Υ, which was formed from Fαῦ, or digamma, by splitting its upper part. This new letter was then placed after the Τ, while the F itself was omitted.

5. The Ionians first adopted all the twenty-four letters, and of them first the Samians, from whom they were received by the Athenians; but it was not till after the Peloponnesian War, in the archonship of Euclides (B.C. 403), that they were used in public acts. Hence the twenty-four letters are called Ἰωνικὰ *γράμματα*, and the old sixteen Ἀττικὰ *γράμματα*.

6. In the most ancient times, according to Pausanias (v, 25), the Greeks, like the Orientals, wrote from right to left. They soon began, however, to write the first line from the left to the right, in the second from the right to the left, and so on alternately. This was called *βουστροφηδόν*, from its resembling the mode in which the ox turns with the plough. So the laws of Solon were written. But, as early as the time of Herodotus, it was the established custom to write from left to right.

APPENDIX II.

DIGAMMA.[1]

1. The whole subject of the digamma rests on the following remarkable fact: A certain number of words beginning with a vowel, especially the pronoun *οὗ*, *οἱ*, *ἕ*, and also *εἰδω*, *ἔοικα*, *εἰπεῖν*, *ἄναξ*, *Ἴλιος*, *οἶνος*, *οἶκος*, *ἔργον*, *ἶσος*, *ἕκαστος*, with their derivatives, have, in Homer, the hiatus so often before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and, in most of the remaining cases, can be easily and naturally accounted for. These same words have also, in comparison with others, an apostrophe very seldom before them; and, moreover, the immediately preceding long vowels and diphthongs are far less frequently rendered short than before other words.

2. From an attentive examination of the subject, the illustrious Bentley was led to conclude, that the words before which these deviations from the usual rules of prosody took place, although beginning with a vowel, must have been pronounced at least, if not written, as if beginning with a consonant. He recollected that some ancient grammarians mentioned a letter as more particularly used by the Æolians or most ancient Greeks; and that its existence might be traced in the changes which some Latin words, derived from the Æolic Greek, had undergone; as, *οἶνος*, *vinum*; *ἶς*, *vis*; *οἶκος*, *vicus*; *ἦρ*, *ver*. The letter alluded to, which, from its form, has the name of *digamma* or *double gamma* (Ϝ), is yet to be seen in some ancient inscriptions and on coins; and it supplies the data for resolving the cases of metrical difficulty, where the lengthening of a short syllable uniformly takes place before particular words.

3. Let us examine some of the instances which are found at the very opening of the Iliad. *Ἀτρεΐδης τε ἄναξ ἀνδρῶν* (*v.* 7): *Ἀγαμέμνονι ἥνδανε θυμῷ* (*v.* 24): *Ἀπόλλωνι ἄνακτι* (*v.* 36): *ὁ δ' ἦϊε νυκτὶ ἐοικώς* (*v.* 47): *θαρσήσας μάλα, εἰπὲ* (*v.* 85). In all these cases, according to the practice of the language in the days of Attic purity, the short vowel ought to have been elided before *ἄναξ*, *ἥνδανε*, &c. But if we write Ϝάναξ, Ϝήνδανε, &c., or fancy the words pronounced *ϝάναξ*, *ϝήνδανε*, *ϝεϝοικώς*, *ϝειπέ*, &c., the difficulty will in a great degree disappear.

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1. *Buttmann, Ausf. Gr. Sprachl.*, p. 27.—*Buttmann's Larger Gr. Gr.*, p. 28, *Robinson's transl.*—*Maltby's Greek Gradus*, p. 11, *seq.*—*Anthon's Homer*, p. 296.

APPENDIX III.

DIALECTS.

1. Of the primitive language of the Greeks the most traces are left to us in their Epic poems, the oldest monuments of the language of this people. The peculiar mode of speech observed in these is called the *Epic dialect*. Its basis formed the old national language of the Greeks, which the poet, however, for his own purpose, variously modified and enriched. Its principal characteristic is a rhythmical harmony and a powerful fullness of tone.

2. The Epic dialect is expressed the most purely and in a perfect form in the poems of Homer and Hesiod. The rest formed themselves according to the model of these two, particularly of Homer. The most eminent of them are, Theognis and the other gnomic poets, Apollonius of Rhodes, the author of the poems extant under the names of Orpheus, Quintus Smyrnæus, and Nonnus.

3. Since the Epic language was derived from the stores of the general national language, and variously enriched by the poet himself; since, moreover, the dialect found in the oldest Epic remained in after times appropriated to this species of poetry, and thus was continually advanced in civilization and culture by new admixtures; it is natural, therefore, that it should not appear as a complete and finished whole, but should betray in its single parts many deviations and irregularities.

4. If the basis of the Epic is the old primitive language of the Greeks, and the primitive contains all the germs of the subsequent development of a language, we may easily conceive how this dialect should evince divers traces of all the peculiarities which afterward were individually cultivated and retained in the single dialects. Thus, in Epic occur Æolisms, Dorisms, Atticisms, and the like, as fundamental peculiarities of the Greek language. But it is erroneous to regard the Epic language, on that account, as a mixture of all the dialects; as, on the other hand, it is wrong to confound it with the Ionic, from the circumstance of its having many fundamental peculiarities in common with that dialect. The same obtains of Æolisms, Dorisms, Ionisms, and Atticisms in all cases where reference is made to them by grammarians and commentators.

5. The Hellenes, who migrated through Thrace into the country afterward called Hellas, were divided into several tribes, whereof two, the Dorians and Ionians, chiefly extended themselves. Each of these tribes cultivated an independent and peculiar character in language, as well as in manners and mode of life, and after their

names we denominate the two principal dialects the *Doric* and *Ionic*.

6. The Dorians, the most powerful of the Hellenic tribes, preserved their dialect, which was widely diffused as the common language in Hellas proper and the colonies, pure from foreign intermixture, but did little for the particular advancement of their language. Hence the Doric dialect exhibits the most harshness in its forms of words, and a flatness of tone from the frequent use of the dull sound A, a peculiarity termed in Greek πλατεισασμός. Besides this dialect, the *Æolic* also was formed according to the model of antiquity, and had many peculiarities in common with the Doric, whence it was considered as a refined collateral form of the same, cultivated particularly for the use of the poets.

7. The Doric and Æolic dialects became and continued to be the language of lyric and bucolic poetry. The character of the Doric is most purely expressed in the odes of Pindar; while those of Alcæus, Sappho, and Corinna exhibit rather the Æolic mode. The Doric is purer in the Idyls of Theocritus. In the lyric parts of the Attic tragedies also an approach to the sound of the Doric dialect has been preserved. Fragments of the Pythagorean philosophy furnish the only specimens of Doric prose.

8. Besides these, several dialects sprung up in the mouth of the people as individual varieties of the generally-diffused Doric dialect. But their peculiar character is, for the most part, known only from insulated expressions and short sentences, which are adduced in historians and comic poets. The most celebrated and extensive of them are the *Laconian*, *Bœotian*, and *Thessalian* dialects, and, next to these, the *Sicilian*.

9. The Ionians, driven from their settlements by the Dorians, betook themselves principally to Attica, and, when that barren country was unable to support the multitude of inhabitants, to the opposite coast of Asia. Under the mild climate of Lesser Asia, the form of their language became mild and soft, and nearly allied to the Epic. Thus was developed the *Ionic dialect*, the principal characteristic of which is a softness of expression, acquired from the frequency of vowels and the solution of harsh syllables by interposed sounds. Herodotus and Hippocrates wrote in this dialect.

10. The numerous peculiarities common to the Ionic with the Epic dialect have occasioned the latter also to be denominated Ionic; although with this distinction, that the appellation of *Old Ionic* is given to the Epic, but to the Ionic that of *New Ionic*.

11. The language of the Ionians who remained behind in Attica

proceeded differently in its formation ; and hence arose a new dialect, the *Attic*, which observed an intermediate course between the Doric harshness and Ionic softness, adopting a perfect rotundity in its forms of words, and the greatest pliancy in their construction. The political consequence and the high pitch of intellectual culture at which Athens arrived, gave a wide circulation to this dialect, and the considerable number of eminent writings which are composed in it, and have been preserved, determine it for the groundwork in the study of the Greek language.

12. The most celebrated works written in the flourishing period of the Attic language and culture are, the historical books of Thucydides, the historical and philosophical writings of Xenophon, the philosophical books of Plato, and the orations of Demosthenes, Æschines, Lysias, Isocrates, &c., besides the tragedies of Æschylus, Sophocles, and Euripides, and the comedies of Aristophanes.

13. That peculiarity which the single Grecian states had preserved in language and manners disappeared with the general decline of their freedom. Athens, however, for a long time continued the chief seat of liberal information ; and the Attic dialect, as the purest and most widely diffused, became the court language of the now ruling Macedonians, and, by degrees, the general language of writing and the people. Hence it necessarily followed, that much of the old peculiarity of this dialect was sacrificed, and many innovations were introduced in expression and inflection. This language, formed on the basis of the Attic dialect, is comprehended under the name of the *common dialect*. The authors of this period, however, endeavored to exhibit the Attic dialect pure and uncorrupted, according to the early models, although many peculiarities of more modern times are interspersed throughout their writings. Hence their style has received the appellation of the *later Attic*.

14. Writers of this class are, Aristotle, Theophrastus, Pausanias, Apollodorus, Polybius, Diodorus, Plutarch, Strabo, Dionysius of Halicarnassus, Lucian, Ælian, Arrian, &c.

15. In Macedonia the Greek language was mingled with much foreign alloy ; and, thus corrupted, it spread itself, with the extension of the Macedonian empire, over other barbaric nations. Hence arose what may be denominated the *Macedonic dialect*.

16. Alexandrea was a colony of liberal information under the Macedonian rulers. There a circle of learned men assembled together, and made it their chief study to preserve the purity of the genuine Attic dialect by rejecting all modern accessions, although their style also fell short of the ancient models. But the Greek language un-

derwent a peculiar reformation by the translators of the Old and the authors of the New Testament, who designated by Greek expressions things of Oriental conception and application. As this style occurs only in the Scriptures and some Christian writers, it has been called the *ecclesiastical* dialect, while others have preferred the epithet of *Hellenistic*.[1]

17. By degrees, the old Greek language, under the influence of various causes, so far degenerated in the mouth of the people, and was deformed by so much heterogeneous admixture, that it gave rise to the new Greek, which has almost entirely exchanged the primitive character of the old for that of the more modern tongues, and still continues, in ancient Greece, as the language of the country.

APPENDIX IV.

ACCENTS.

1. In every polysyllabic word, one syllable is to be regarded as the fundamental or radical syllable, or, in other words, that which contains the *principal idea* of the word. The rest, on the contrary, which are prefixed or appended to the fundamental syllable in the formation of words, are, in respect to the idea, of less weight.

2. The ascendent importance of the fundamental syllable of a word is, in every independent language, indicated by a *sharpened elevation* of the voice in its pronunciation; as, for example, *du* in *duty*, or *set* in *beset*.

3. This elevation of the voice in pronouncing one syllable of a word is called the *tone* or *accent* (*προσῳδία*, *accentus*), which can occur only *once* in each word, and of itself is one and the same in all words, namely, the *acute* or *elevated* accent (*προσῳδία ὀξεῖα*, *accentus acutus*). As a sign for this, use is made of a stroke from right to left (ʹ); as, for example, *λόγος*.

4. In comparison with the accented or elevated syllable, all syllables of a word which are not accented must be spoken with a *depressed* or unelevated accent (*προσῳδία βαρεῖα*, *accentus gravis*). This depressed or grave accent is represented by an opposite sign, namely, a stroke from left to right (ˋ); so that *λόγος* was, in fact, *λόγὸς*. But, because every syllable of a word which has not the acute accent is necessarily to be spoken with the depressed tone,

1. From the Greek *ἑλληνίζειν*, whence comes *ἑλληνιστής*, as referring to one who speaks after the Greek manner, and, in the present case, to an Oriental *trying to speak Greek*

the sign for the grave is not used, but these syllables remain unmarked.

5. As an indication of the proper grave, therefore, is unnecessary, its sign is used for another purpose, namely, to mark what is called the softened acute on the final syllable of words in a continued discourse, and of which mention will presently be made.

6. If two vowels, the first of which has the acute, the second the grave, are united into one sound, this long sound receives a sign, which is formed by the union of those two, namely, (῀) or (῁); for which, however, a twisted line (῁) is more conveniently used,[1] indicating that the accent is to be lengthened in the pronunciation (*προσῳδία περισπωμένη, accentus circumflexus*); as, for example, δῆλος for δέελος, σῶμα for σόδμα.

Position of the Accents

In order to accentuate a Greek word correctly, it is necessary, 1. To determine the syllable on which the accent rests; and, 2. To know the sign by which, according to the nature of that and the remaining syllables of the word, the accent is to be indicated. Concerning these two points, we shall here briefly assign what admits of accurate definition.

I. *Determination of the Accented Syllable.*

1. A Greek word can have its tone or accent only on one of the last three syllables.

2. In simple radical words (that is, those which are formed with a definite termination from an existing root, and not derived from a word already formed), the accent rests on the radical syllable; thus, root λεγ, whence λέγω, "*I say*:" λέξις, "*expression*:" λόγος, "*speech*."

3. In words which are derived from others, either by a prefix or an appended termination, the accent usually rests on the supplemental part (because this, as the sign of distinction from the radical word, defines this idea); thus, from λόγος is derived ἄλογος, "*speechless*:" from κάρπος, "*fruit*," come ἄκαρπος, "*fruitless*," and εὔκαρπος, "*fruitful*:" from λέγω are derived λεκτός, "*said*," and λεκτέος, "*to be said*:" from θήρ, "*an animal*," is derived θηρίον, "*a wild beast*."

4. The nature of the final syllable has a decisive influence on the position of the accent; namely, if the final syllable of a word be long by nature, the accent can not lie farther toward the beginning of the word than on the penultimate syllable. For a long syllable

1 In the Porsonian type a semicircular mark is employed; as, σῶμα.

being equal to two short ones, if the accent were placed on the antepenult when the last syllable is long by nature, it would be placed, in fact, four places back from the end, whereas it can never go farther back than three.

The following cases, however, are to be noted as exceptions from this last rule:

1. The ω which the Attic and Ionic dialects make use of in declension for the ο of the other dialects has no influence on the position of the accent. It is right, therefore, to accentuate ὑπέρπλεως (Attic and Ionic for ὑπέρπλεος): ῥινόκερως, "*a rhinoceros*:" δυνάμεως, "*of power*:" Ἀτρείδεω, "*of Atrides*."

2. The same exception holds good of the syllables αι and οι, as terminations in declension and conjugation. Hence we properly accentuate τράπεζαι, "*tables*:" λέγεται, "*it is said*:" ἔλαφοι, "*stags*." The termination of the third person singular of the optative, however, again forms an exception to this, and, being the result of contraction, is long as regards the accent. We are therefore to accentuate ἐνφέροι, not ἐνφεροι, from ἐνφέω: νικήσαι, not νίκησαι, as the optative of νικάω.[1]

5. Some small words are so unimportant of themselves, that, in discourse, they almost unite their sound with the following word, and, therefore, remain unaccented. These are the forms ὁ, ἡ, οἱ, αἱ, of the article, besides the prepositions εἰς or ἐς, ἐν or εἰν, ἐκ or ἐξ; the conjunctions εἰ, ὡς, and the negative οὐ, οὐκ, οὐχ. These are called ἄτονα, "*toneless*," or προκλιτικά, "*proclitic*." Some of them, on a change of signification or position, receive the acute, namely, 1. The adduced forms of the article, when used as pronouns; 2. ὅς, when it either stands for οὕτως, "*thus*," "*so*," or when, in the signification "*as*" or "*like*," it is placed after the chief word; as, κακοὶ ὅς, "*as cowards*" or "*coward-like*;" 3. οὔ or οὐκ, when it directly denies, without an additional word, like the English "*no*," or is placed after the word which it negatives.

II. *Sign of the Accent according to the Nature of the Syllables.*

If the syllable on which the tone rests is known, the question then is, with what sign it is to be accented. Concerning this the following rules obtain:

1. The acute can stand on each of the last three syllables; as, κακός, "*bad*:" πόλις, "*a city*:" ἄνθρωπος, "*a man*." But it can stand on the third syllable from the end only when the last syllable is short

1. From these fundamental rules numerous exceptions are found in Greek, which are best learned from actual reading and a good lexicon.

by nature; thus, *ἀνθρώπου, ἀνθρώπῳ, ἀνθρώποις*, although the nominative is marked *ἄνθρωπος*.[1]

2. The circumflex can only stand on a syllable long by nature, and only on the final or penultimate syllable, but never on the penultimate unless the final syllable is short by nature; thus, *Περικλῆς*, "*Pericles*:" *κακοῦ*, "*of evil*:" *χῶρος*, "*space*:" *λεῖπε*, "*leave*." On the contrary, *λείπειν*, "*to leave*:" yet *λεῖψαι, χῶροι*, according to Rule II., § 4, of the previous head.

3. The mark properly belonging to the grave accent appears only on the last syllable of words standing in a continued discourse, as a sign of the softened tone of the acute. Thus, *ἀνήρ*, "*a man*:" *ἀγαθός*, "*brave*:" but in connected discourse, *ἀνὴρ ἀγαθὸς οὐ φεύγει*, "*a brave man fleeth not away*."

4. The intimate connection of discourse, which would be interrupted by the sharpened pronunciation of the acute on the final syllable of a word, alone renders necessary the transition of the acute into the grave. This change, therefore, must not take place before one of the greater signs of interpunction (period and colon); nor even before a comma, when it indicates a really distinct member of a proposition. But we also use the comma in assigning nearer definitions, and predicates, before relatives and before expositive or intentional particles, where evidently the internal connection of the discourse must not be interrupted, and in this case, in Greek, the sign of the acute must not be placed on the final syllable before the comma. Thus, it is proper to write, *τί δέ, ἦν χρήματα πολλὰ ἔχῃ τις*; and, in like manner, *οἱ μὲν ἀγαθοί, οἱ δὲ κακοί*, because here is a perceptible cæsura in the discourse; but *πατὴρ, ὃς ἔδωκε*, and *ἔλεγε πολλὰ, ὡς, κ. τ. λ.*, because here no abrupt separation of the single members of the proposition occurs.

5. If the third syllable from the end is accented, it always possesses the acute.

6. If the final syllable is accented, it always bears the acute (or, in continued discourse, the grave), except when it arises by contraction, or forms the genitive and dative of the first two declensions, or belongs, as the termination, to adverbs in *ως*. Thus, *βασιλεύς*, "*a king*," but *βασιλεῖ* (contracted from *βασιλέϊ*): *κακός, κακή, κακόν, κακούς*, but *κακοῦ, κακῆς, κακοῦ, κακῷ, κακῇ, κακῶν, κακοῖς* (as genitive and dative of the first two declensions); *κακῶς*, an adverb.

7. Every dissyllabic word whose penult is long by nature, and followed by a short final syllable, is marked with a circumflex on the

1. For the double exception to the rule, that the acute can stand on the antepenult in case only of a short final syllable, see Rule II., § 4, of the previous head.

penult, *if that penult be the place of the accent*; as, *χρῆμα*, *χῶρος*, *τεῖχος*, *κεῖσθαι*.

8. Words have denominations according to the position of the accent. If the final syllable bears the acute, the word is called an *oxyton* (*ὀξύτονον*), as, for example, *κακός*; if the circumflex, a *perispome* (*περισπώμενον*), as, *ποιεῖν*: if the final syllable is unaccented, the word is a *baryton* (*βαρύτονον*). If the accent rests on the penult as an acute, the word is *paroxyton* (*παροξύτονον*), as, *νόμος*: if as a circumflex, *properispome* (*προπερισπώμενον*), as, *σῶμα*: and, lastly, if the acute stands on the third syllable from the end, the word is *proparoxyton* (*προπαροξύτονον*), as, *ἄνθρωπος*.

III. *Change of Accents.*

1. If a word possessing an accent experiences such a change, by declension, or conjugation, or composition, that either the number or measure of its syllables is increased, the accent also is usually changed. These changes of the accent are of a threefold kind, namely:

1. The accent remains on the syllable on which it stands, but is itself altered, and becomes,

(A.) An acute from a circumflex; as, *σώματος*, from *σῶμα*: *χώρου*, from *χῶρος*: *κείμεθα*, from *κεῖσθαι*.

(B.) A circumflex from an acute; as, *φεῦγε*, from *φεύγω*.

2. The accent advances towards the end of a word,

(A.) If the word is increased by the annexation of syllables, so that the original accented syllable has more than two syllables between it and the end of the word; as, *ἀνθρώποισι*, from *ἄνθρωπος*: *βελέεσσι*, from *βέλος*: *πινόντων*, from *πίνω*: *ἐστελλέσθην*, from *στέλλω*.

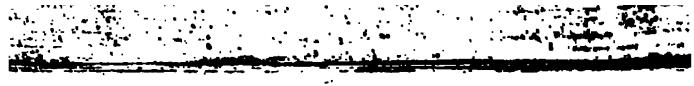
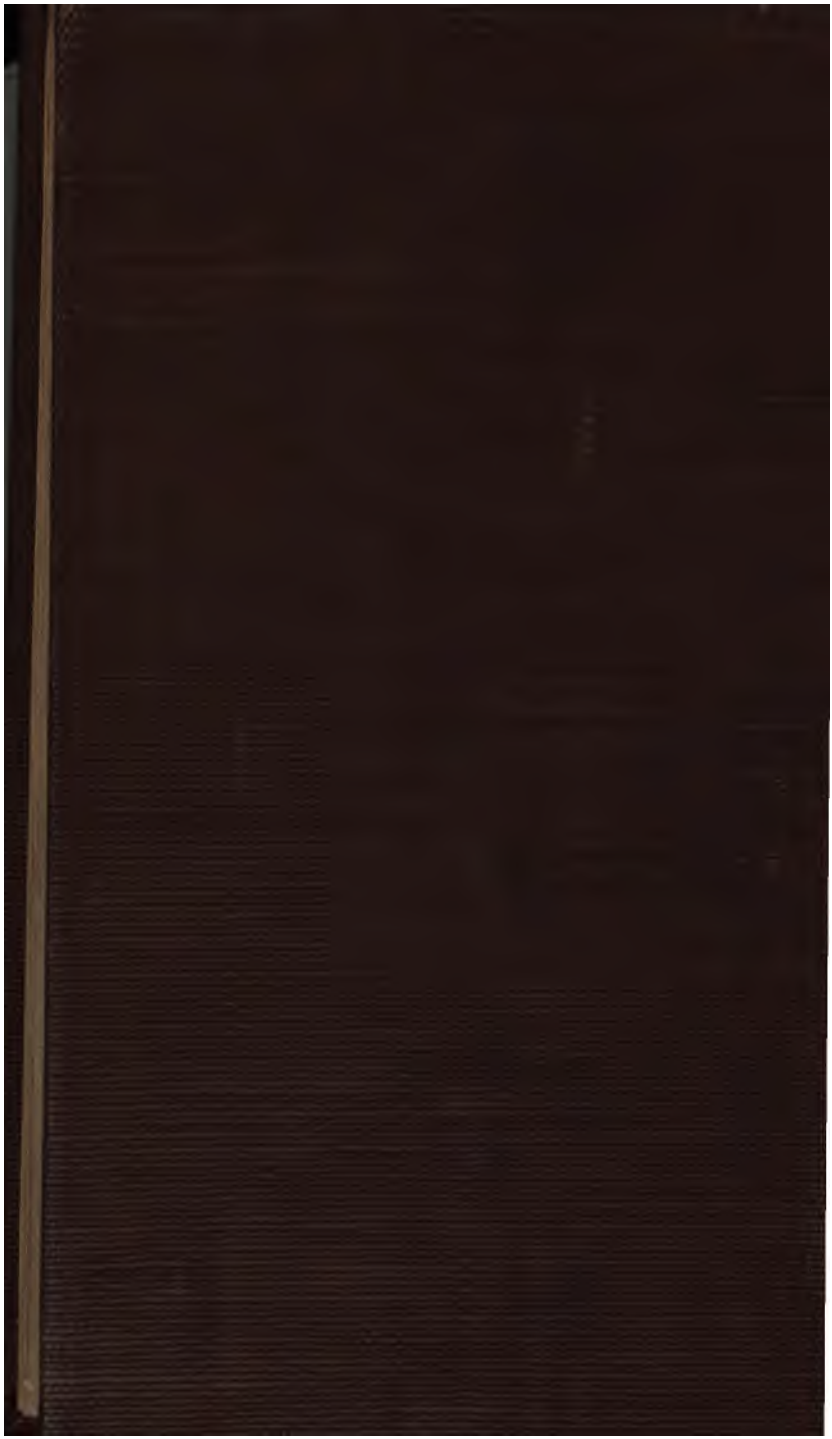
(B.) If the word receives a termination which always or usually has the accent; as, *τετυφώς*, *τετυφέναι*, *τυπείς*, *τετυμμένος*, all formed from *τύπτω*: *ϑῆρός*, from *ϑῆρ*: *κιός*, from *κίς*, &c.

(C.) If, in the change of a word, the final syllable, which was before short, becomes long; as, *ἀνθρώπου*, from *ἄνθρωπος*: *ἑτέρου*, from *ἕτερος*: *πραγμάτων*, from *πρᾶγμα*.

3. The accent is drawn back toward the beginning of a word. This takes place,

(A.) If the word receives additions at the beginning, or if the cause is removed which held the accent on the penult; as, *ἔτυπτον*, *ἔτυπτε*, from *τύπτω*: *παίδευε*, from *παιδεύω*: *ἄφιλος*, from *φίλος*: *σύνοδος*, from *ὁδός*.

(B.) If, in dissyllabic words, the final syllable, which should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